

Even after you become a jñānī don't give up your puja and upāsana. कर्मोपासने dvandva, object of अनुष्ठेये, dvivacanam.

All religious activities should necessarily continue for preservation of jñānaṃ. Our answer is going to be no religious activity is meant for jñānaṃ preservation. If at all Kṛṣṇa asks Arjuna to continue it is

कर्मणैव हि संसिद्धिम्, आस्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ gītā 3-20॥

For the benefit of society not for preserving jñāna,, family sangraha, children will learn that puja is required, even if a jñānī continues religious activities, that will be called karma ābhāsa not karma. That karma ābhāsa will not add any benefit to him. Non performance of religious activity will also not harm him as well. Once jñānaṃ is gained mokṣā is instantaneous. Very jñānaṃ is mokṣā is my svarūpam, where is the question of gap?

7th June 2021

366 classes we have completed. Now we are in the middle of 6th chapter. The topic we are going to do now is.

A unique student named अग्रधदेव Agr̥dhadevah. He finds his vedāntic dream guru in the dream. Teaching then proceeds in dream. Author has used this peculiar method not to show that vedāntic course can be done in dream, to show that even our

waking state is like a dream from vedāntic angle. Awakening. It is called.

उत्तिष्ठत जाग्रत, प्राप्य वरान्निबोधत। क्षुरस्य धारा निशिता दुरत्यया,
दुर्गं पथस्तत्कवयो वदन्ति ॥ (कठ.उप १.३.१४)

Self-knowledge is considered waking up. For this author has introduced a vedāntic course in dream. After meeting dream guru śiṣya asked 3 questions, nature of jīva, nature of īśvara, means of attaining liberation. 6th chapter is biggest chapter.

We completed nature of jīva as satcidānanda svarūpa and nature of īśvara also as original satcidānanda svarūpa. Taking into account other schools of philosophy also this was done. A scholarly chapter considering other schools of philosophy. Now we have entered into mokṣā sādhanam. Guru introduced ātmā jñānaṃ is the only means of liberation. We don't have any other option.

नान्यः पन्था विद्यतेऽयनाय (८ श्वेता.उप)

We accept other sadhanas as but they are considered indirect sadhanas.

Others may be compulsory for preparation but we insist that once preparation is over, their role ends. That later does not contribute to this person, rituals person may do. This is vedāntic siddhānta. There are alternate views, was very powerful during śankaracāryas time. Jñāna karma samucchaya vadaha, according to these people, karma will play contributory role in the rise of knowledge. They

insist rise of knowledge is not enough, liberation comes only at the time of death. After rise of knowledge also one should continue karma. Therefore, jñāna karma samucchaya combination after rise of knowledge. One has to maintain jñānaṃ and continue to perform karma. This was the powerful view introduced. Several examples were given. A particular example we were seeing.

Watering the tree example. Seed or sprout. Watering is compared to karma anuṣṭāṇam. Vaidika karma. This is compared to watering the seed. Watering helped to rise if full grown tree. Karma helps in rise if knowledge through enquiry. Even after full-fledged tree comes you should not stop watering. For the sake of fruit which is compared to mokṣā, you must continue watering. If you don't your effort will go away. For preservation of tree you have to water the tree. Between rise of tree and production of fruit there is a gap. Tree watering samucchaya is required. Even after jñānaṃ until mokṣā comes you have to do samucchaya...

Niścala Dāsa is going to answer this contention.

Two dhyana ślokas.

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रव्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।

तदेवाहं न मत्तो न्यदिति मे निश्चिता मतिः॥२॥

यथा जलेनोत्पन्नो वृक्षो जलेन रक्ष्यते। जलसम्बन्धाभावे वृद्धोऽपि वृक्षः शुष्यति, तथा कर्मोपासनाभ्यामुत्पन्नं ज्ञानं कर्मोपासनाभ्यं रक्षितं भवति। यदि ज्ञानी कर्मोपासने न कुर्यात्तदा पुनरप्यन्तःकरणमशुद्धं चञ्चलं च भवेत्। शुष्कभूमौ वृक्ष इवाशुद्धे चञ्चले चान्तःकरणे पूर्वोत्पन्नमपि ज्ञानं नश्येत् । तस्माज्ज्ञानवानपि कर्मोपासने अनुतिष्ठेत् इति।

Last portion we did in the last class.

यथा जलेनोत्पन्नो वृक्षो जलेन रक्ष्यते। Tree which has arisen due to water is protected by water only. जलसम्बन्धाभावे वृद्धोऽपि वृक्षः शुष्यति If watering is stopped even a full-grown tree will die. तथा कर्मोपासनाभ्यामुत्पन्नं ज्ञानं कर्मोपासनाभ्यं रक्षितं भवति। Even a jñānī should continue to do vaidika karma as gr̥hastha and perform nitya naimittika karma and upāsaṇa for the protection of jñānaṃ. यदि ज्ञानी कर्मोपासने न कुर्यात्तदा पुनरप्यन्तःकरणमशुद्धं If jñānī stops performing, then absence of karma will increase his impurities. If he avoids upāsaṇa, चञ्चलं च भवेत्.... upāsaṇa makes the mind calm.

शुष्कभूमौ वृक्ष इव like a tree in the dry land.. अशुद्धे चञ्चले चान्तःकरणे in the mind if ajñānī which has become impure and restless, पूर्वोत्पन्नमपि ज्ञानं नश्येत्। the knowledge which arose will perish, तस्माज्ज्ञानवानपि कर्मोपासने अनुतिष्ठेत् इति therefore a jñānī should perform karma and upāsaṇa. Then it becomes jñāna karma samucchaya... pūrvapakṣī..any opponent's view.

तन्न युज्यते — आभास- सहिते अथवा चैतन्यविशिष्टेऽन्तःकरणे ‘अहमसङ्गं ब्रह्मैवास्मि’ इति या वृत्तिरुदेति सैव वेदान्तस्य फलरूपं ज्ञानम् । तच्च कर्मोपासने विना स्वयमेव नश्यति । अथवा चैतन्यस्वरूपे ज्ञाने लीनं भवति ।

He gives the answer in this portion and next portion too. Immediate answer is. there is no question of protection if jñānaṃ after jñānaṃ rises because jñānaṃ by itself will end once it has risen and destroyed ignorance. After ajñāna nivṛtti its job is over. Ignorance does not continue to exist, like the darkness. Once the ignorance has gone, jñānaṃ does not have a role to play, after that it will not be called jñānaṃ as it is no longer removing darkness. We say jñānaṃ removes ignorance, dvaitam and all the tripuṭīs.. once all are gone, jñānaṃ also ends by itself., like fire dies down once fuel is over. Svayam naśyati

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।

कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ आत्मबोधः ५॥

The kataka nut powder, powder is used for cleaning the water. The powder absorbs all the particles and the kataka powder also goes down. You do not have to remove it separately.

Jñānaṃ also ends with removal of ignorance therefore where is the question of protecting jñānaṃ.

A jñānī may recollect the jñānaṃ in his mind, that aham brahmasmi vṛtti he may invoke, it cannot be called jñāna vṛtti technically, it is smarana vṛtti etc in jñānis mind it does not play

the role if jñāna vṛtti. Jñānaṃ rises once and with that its life is over... therefore jñānaṃ ends. After jñānaṃ pāramārthika dṛṣṭi also other than brahman, everything has ended. This is the first part of the answer.

तत्र युज्यते — vedāntin answers, your statement is not correct. In the example it is true watering is required. आभास- सहिते अथवा चैतन्यविशिष्टेऽन्तःकरणे ‘अहमसङ्गं ब्रह्मैवास्मि’ इति या वृत्तिरुदेति rise of knowledge..jñānaṃ which destroys ignorance is called vṛtti jñānaṃ. (Svarupa jñānaṃ means consciousness which is eternal in all beings, need not be produced. This is pāramārthika satyam cannot destroy ignorance, consciousness reveals ignorance, when you say I do not know brahman, ignorance is revealed by consciousness, consciousness cannot destroy any blessed thing, it supports everything by lending existence and by revealing) vṛtti jñānaṃ arises by the operation of appropriate pramāṇam. Suppose somebody does not know capital of India, he has to use some pramāṇam. Delhi is capital of India, that’s a thought. Consciousness is all pervading, vṛtti jñānaṃ is only in the relevant mind, locus is sūkṣma śarīram. Aham brahmasmi jñānaṃ is svarūpa jñānaṃ. For that also pramāṇam must be used. Vedānta is the pramāṇam.

In the mind which is along with RC (ābhāsa), or antahkaraṇam along with caitanya (one for ābhāsa vādi and another for avaccheda vādi) , live mind, अहमसङ्गं ब्रह्मैवास्मि. This thought has to rise, सैव वेदान्तस्य फलरूपं ज्ञानम् | this vṛtti jñānaṃ is the result of vedāntic

study. This vṛtti jñānaṃ destroys the ignorance, misconception that world is real, I'm kartā, bhokta. All misconceptions are infinite, only one ignorance. On waking up, I find I'm waker jñānaṃ, this one knowledge entire dream world and I'm a dreamer inclusive of dream god will all be destroyed. Upto this is knowledge destroys everything other than brahman. If jñānaṃ does not go away, there will be duality brahman and jñānaṃ. Therefore how do you handle the duality caused by jñānaṃ itself. तच्च कर्मोपासने विना स्वयमेव नश्यति that all destroying vṛtti jñānaṃ even without requiring any karma or upāsana by itself it will end. It will lose its jñānaṃ status. It will stop functioning as jñānaṃ. । अथवा चैतन्यस्वरूपे ज्ञाने लीनं भवति you may ask how can you talk about destruction? Then I will say jñānaṃ will also merge into svarūpa jñānaṃ.

Since jñānaṃ is not going to be there why do you require karma and upāsana to preserve the jñānaṃ?

अथ यद्युच्यते — स्वरूपभूतं ज्ञानं नित्यम् । तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । परन्तु वेदान्तफलभूतं ब्रह्मविद्यारूपं ज्ञानं कर्मोपासना-भ्यामुत्पद्यते । कर्मोपासनपरित्यागे उत्पन्नापि ब्रह्मविद्या नश्यति । तस्मात्तस्यापि रक्षणाय कर्मोपासने ज्ञानिनाप्यनुष्ठेये इति ।

Opponent is still in his own argument. Preservation if knowledge is very important because mokṣā has to be produced only later. At death.

अथ यद्युच्यते — suppose the pūrvapakṣī gives this argument. “स्वरूपभूतं ज्ञानं नित्यम् । oh vedāntin, I understand that jñānaṃ the very nature of everyone is eternal therefore तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । we don’t require any sadhana to preserve this. परन्तु वेदान्तफलभूतं ब्रह्मविद्यारूपं ज्ञानं we are talking about vṛtti jñānaṃ the destroyer of ignorance which is the result of vedānta, this jñānaṃ which is known as brahma vidya कर्मोपासना- भ्यामुत्पद्यते and this jñānaṃ has risen in the mind due to combination of many factors, karma and upāsana. Enquiry is not mentioned here. । कर्मोपासनपरित्यागे not only karma and upāsana are required for rise of knowledge. If you forget the fact, karma upāsana when both are given up, this brahma vidya which is vṛtti jñānaṃ will end. उत्पन्नापि ब्रह्मविद्या नश्यति। तस्मात्तस्यापि रक्षणाय for the preservation also कर्मोपासने ज्ञानिनाप्यनुष्ठेये इति both karma and upāsana must be performed even by a jñānī after jñānaṃ rises.

We are saying preservation of jñānaṃ is not required.

Next class

Vicārasagara 21st June 2021

अथ यद्युच्यते — स्वरूपभूतं ज्ञानं नित्यम् । तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । परन्तु वेदान्तफलभूतं ब्रह्मविद्यारूपं ज्ञानं कर्मोपासना- भ्यामुत्पद्यते । कर्मोपासनपरित्यागे उत्पन्नापि ब्रह्मविद्या नश्यति । तस्मात्तस्यापि रक्षणाय कर्मोपासने ज्ञानिनाप्यनुष्ठेये इति । तदपि न सम्भवति।

Here the teacher of Aṅṛdhadevah is refuting jñāna karma samucchaya vāda...watering of tree example.

Watering of sprout or seed is required until it becomes a tree. After tree has come, you should not stop watering as our aim is production of fruit. One should therefore continue watering. Production of tree also watering is required....fruit also its required. There is an intermediary stage where tree as well as watering is there. Extending same principle, initially karma upāsana is required for production of jñānaṃ. Jñānaṃ will have to be preserved until mokṣā which will happen at the time of death. We have to wait for production of mokṣā. Preservation of jñānaṃ is by karma anuṣṭānaṃ. Karma is required for preserving jñānaṃ. Preserved jñānaṃ and karma should stay in the person for sometime. He gives a warning saying if you stop karma after jñānaṃ, jñānaṃ will start perishing and therefore perished jñānaṃ will never give mokṣā. So karma is required both before and after jñānaṃ.

अथ यद्युच्यते — suppose the samucchaya vādi contests, his views. “स्वरूपभूतं ज्ञानं नित्यम् । I admit that jñānaṃ as svarūpa jñānaṃ is eternal. तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । therefore we don’t have to preserve the eternal consciousness svarūpa jñānaṃ, neither it gets destroyed therefore no requirement for protection. परन्तु वेदान्तफलभूतं vṛtti jñānaṃ that arises in the mind of a qualified mind is not eternal, this is result of enquiry ब्रह्मविद्यारूपं in the form of brahmavidhya ज्ञानं कर्मोपासना- भ्यामुत्पद्यते arises because if karma and upāsana contribution along with knowledge. । कर्मोपासनपरित्यागे उत्पन्नापि suppose after rise of knowledge you take sanyāsa and give up karma and upāsana, ब्रह्मविद्या नश्यति । the brahmavidyā knowledge

though risen will perish. तस्मात्तस्यापि रक्षणाय and as explained before (if karma is given up cittaśuddhi will go away, if upāsana is given up citta vikṣepam will come mental impurities) for the protection also, कर्मोपासने karma and upāsana ज्ञानिनाप्यनुष्ठेये” must be performed by jñānī also. इति - yadi uchyate ... तदपि न सम्भवति । that also is not possible.

(9) सकृदुत्पन्नया अन्तःकरणस्य ब्रह्माकारवृत्त्या तत्क्षणे एवाज्ञानभ्रान्त्योर्नाशरूपं फलं सिद्ध्यति । अज्ञानभ्रान्त्योर्नाशानन्तरं पुनरपि वृत्तेः संरक्षणे नास्त्युपयोगः ।

सकृदुत्पन्नया अन्तःकरणस्य ब्रह्माकारवृत्त्या when a qualified student goes through śravanam mananam, he understands aham satyam anyat sarvam mithyā. Every thing else includes not only ignorance but entire cosmos. Even anātma God. God as ātmā continues. Even aham brahmasmi vṛtti is understood as mithyā even vṛtti jñānaṃ is understood as mithyā. They don't physically disappear but get falsified called bādhah in Sanskrit. Sakrut meaning only once. The knowledge arises. Akhaṇḍākāra vṛtti or brahmākāra vṛtti. In the mind it arises.

An aside note, this is not transcending the mind, in mind only you understand. Ātmā does not understand. In the antahkaraṇam. Knowledge never takes place in samadhi. Knowledge has to take place in live thinking mind. तत्क्षणे एवाज्ञानभ्रान्त्योर्नाशरूपं फलं सिद्ध्यति just as arrival of light and negation of darkness are simultaneous, jñānaṃ arising and mokṣā are simultaneous. No gap like in tree and fruit. Mokṣā happens to be my very own nature. अज्ञानभ्रान्त्योर्नाशानन्तरं I'm a jīva, I'm mumukṣu jīva such ajñānaṃ ignorance and bhrānti or delusion , body mind, world all are adhyāsa, both are destroyed...falsification called bādhah. (Sublation)

which is the result of knowledge. Mokṣā means freedom from ajñānaṃ and bhrānti. After the sublation of both of them, पुनरपि वृत्तेः संरक्षणे thereafter the vṛtti also gets falsified, can't be protected and need not be protected. Here us the difference between lamp and darkness. Lamp has to continue in the room. Once ignorance goes away, ignorance wont come back. No necessity to preserve jñānaṃ. I'm jñāna-ajñānābhyam muktaha, jñānī says...

ब्रह्मैव न ब्रह्मविद् -manīṣā pañcakam 5th śloka

नास्त्युपयोगः no necessity or utility. Therefore samucchaya is not relevant.

(२) कर्मोपासनाभ्यामन्तःकरणवृत्तेः संरक्षणमप्ययुक्तमेव । तथा हि, कर्मोपासनयोरनुष्ठाने क्रियमाणे कर्मोपासनसामग्रीविषयकवृत्तिरूपं ज्ञानमेव भवेत् । न तु ब्रह्मज्ञानम् । वृत्त्यन्तरोत्पत्तौ प्रथमा वृत्तिर्नावतिष्ठेतेति नियमात् । तस्मात्कर्मोपासने ज्ञानरूपवृत्त्युत्पत्तौ परम्परया हेतू भवतः । उत्पन्नवृत्तेस्तु विरोधिनी ते । तस्मात्कर्मोपासनाभ्यां ज्ञानरक्षणं न युज्यते ।

Second argument is abhypetya vāda. In first argument we said jñānaṃ need not be preserved. Suppose ignorance can come again jñānaṃ has to be preserved. We say its not possible.

Here let us suppose he says ignorance will come again or mokṣā will come later. Even then your suggestion cannot work. Advaitin is telling samucchaya vādi. Preservation cannot be done by karma and upāsana. We may talk of continuity if śravaṇam mananam nididhyāsanam because karma and upāsana are opposed to jñānaṃ.

What are the reasons I gave as homework?

Page 269 topics 397,398. Four reasons...features to reveal the contradiction.

1) kartṛtva bhava abhāva...jñānaṃ is associated with absence if kartṛtva

2) karma requires bheda darśanaṃ, I'm kartā I have to do karma to get phalam. In jñānaṃ bheda darśana abhāva.

karma produces anitya phalam, jñānaṃ nitya phalam,

Karma requires deliberate claiming I'm this varṇa and this āśrama, this is opposed to jñānaṃ. Jñānaṃ requires deliberate negation.

śivakevaloham.. nirvaṇa daśaśloki दशश्लोकी निर्वाणदशकं च

न वर्णा न वर्णाश्रमाचारधर्मा

न मे धारणाध्यानयोगादयोऽपि ।

अनात्माश्रयाहंममाध्यासहानात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २॥

I don't have varṇa or āśrama, jñānī has to say internally. Because of these four differences, karma can never support or preserve jñānaṃ.

(२) कर्मोपासनाभ्यामन्तःकरणवृत्तेः with the help of karma and upāsana संरक्षणमप्ययुक्तमेव । preservation of vṛtti and vṛtti jñānaṃ is illogical. तथा हि, to explain कर्मोपासनयोरनुष्ठाने क्रियमाणे when you are performing karma or upāsana you have to deliberately not entertain aham brahmasmi vṛtti and deliberately invoke your gotra, sūtra, abhivādaye and entertain non vedāntic anti vedāntic vṛtti. कर्मोपासनसामग्रीविषयकवृत्तिरूपं ज्ञानमेव भवेत् all required accessories, every karma requires accessories, ghee, fire, priest and my jati varṇa āśrama status. Only dvaita jñānaṃ you have to deliberately invoke. Fortunately, this is not required. After jñānaṃ I don't have to consciously entertain aham brahmasmi vṛtti, like knowing 2+2 = 4, you don't need to entertain or preserve this vṛtti to preserve the jñānaṃ, you produce the thought for producing knowledge but you

don't preserve the thought for preserving knowledge. When you want the vṛtti comes. Therefore, vṛtti need not be preserved. न तु ब्रह्मज्ञानम्। brahmākāra vṛtti will not be there because if the general rule, every new thought displaces the previous thought. वृत्त्यन्तरोत्पत्तौ when new thought arises प्रथमा वृत्तिर्नावतिष्ठेतेति the old thought won't be there. नियमात् । such a law is there . तस्मात्कर्मोपासने ज्ञानरूपवृत्त्युत्पत्तौ therefore karma and upāsana with regard to rise of jñānam, परम्परया हेतू भवतः karma does contribute indirectly to production of knowledge, it does not contribute to preservation of knowledge. Karma though cittaśuddhi. Paramparaya in stages, indirectly.. हेतू द्विवचन because of कर्मोपासने is द्विवचनम् (द्वन्द्व समास) । उत्पन्नवृत्तेस्तु विरोधिनी ते with regard to jñāna vṛtti that arises, ते नपुं द्वि., विरोधिनी प्र.द्वि. विरिधिन् शब्द। तस्मात्कर्मोपासनाभ्यां ज्ञानरक्षणं न युज्यते based on abhyapetya vāda also preservation of knowledge through karma upāsana is not logical.

(आ. ४०५-४०६) ज्ञानिनः पापचाञ्चल्ययोरभावात्तस्य कर्मोपासने अनुपयुक्ते —

Topic 405

(४०५) शुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा ज्ञानिनः पापा- सम्भवः —

Now he is refuting an observation made by samucchaya vādi earlier. This is the style in advanced texts. We have to connect back. Page 268 topic 396..

Observation 1: suppose jñānī renounces nitya naimmitika karma because he has already attained jñānam. The śāstra vidhi is यावत् जीवम् अग्निहोत्रम् जुहोति yāvat jīvaṃ agnihotram juhōti.

Pratyavaya pāpam will come. A mind with pāpam cannot hold sacred knowledge.

Observation 2: was with respect to upāsana, upāsana is an exercise which maintains citta ekāgrata and maintain citta śānti, if jñānī gives up meditation and is engaged in worldly transactions, jñānī's mind will be restless and agitated. It can't hold knowledge. Therefore to avoid pollution and agitation karmopasana must be preserved.

Now that is being refuted.

ज्ञानिनः पापचाञ्चल्ययोरभावात्तस्य कर्मोपासने अनुपयुक्ते — agitation by giving up karma upāsana, there is no possibility., therefore, karma and upāsana are not useful to avoid the problems.

शुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा ज्ञानिनः पापा- सम्भवः —

First papa abhāva... topic 405, by renunciation of auspicious veda prescribed karmas, or by performance of aśubha karma, adharmic activities, by both of this, jñānī will never acquire pāpam through either of them. Sub heading 1. Pollution is not there. In another subheading later, agitation will come.

यदुक्तं 'ज्ञानिनः कर्मत्यागेन पापं सम्भवेत्' इति तदयुक्तम् । तथा हि, (१) शुभकर्मत्यागः पापहेतुर्न भवति । किन्तु निषिद्धकर्मानुष्ठानमेव पापहेतुः । भाष्यकारादिभिरयमर्थो बहुधा प्रतिपादितः । तस्मात्कर्मत्यागेन पापं न सम्भवेत् । (२) ज्ञानिनः सर्वप्रकारैः पापासम्भव एव। तथा हि,

यदुक्तं the observation made by samucchaya vādi before in page 268 topic 396.. ज्ञानिनः कर्मत्यागेन पापं सम्भवेत् इति तदयुक्तम्। “For a jñānī, because of renunciation of nitya naimittika karma he will get pratyavāya pāpam”. तथा हि, reason I'm going to explain. First I will

mention general rule. In the case of vaidika when he gives up the prescribed duty he will get pāpam, it is said.

One type: pratyavāya or omission caused pāpam,

second type: is commissioned pāpam or pāpam done. When he does adharmic action.

With regard to this rule, pūrva mīmāṃsāka has one view and advaitin another view. Discussed by Śaṅkaracārya in tai.upa sikṣāvalli introduction, Śaṅkaracārya discusses does omission of duty produce pāpam? pūrva mīmāṃsāka says it does produce pāpam. Acarya says logically not possible. Because omission comes under absence of performance; abhāva rūpam in the form of non-existence of karma, non-existence can never produce anything positive it will become asat kārya vāda of nyāya philosopher which we don't accept, or asat kāraṇa vāda, non-existing cause producing something.

Here ācārya raises the question, if omission does not produce pāpam. how come veda talks of pratyavāya pāpam? तैत्तिरीयोपनिषद्भाष्यम् प्रथमोऽनुवाकः “अकरणे प्रत्यवायश्रवणात्”. Acarya says, we have to explain the śruti vākyam without contradicting the knowledge. No blind faith-meaning accepting illogical statements. Our faith is that if there is seemingly illogical statement, we have to explain it. We have to show its logically right.

Omission does not produce pāpam, omission reveals the accumulation of prārabdha pāpam. Prārabdha pāpam is there for us, even agami pāpam which we are acquiring. Both are getting accumulated. Nitya karma is meant for neutralizing these papams. If we do not do nitya karma, they will continue to get

accumulated, agami pāpam as well as fructifying prārabdha pāpam.

Sandhyavandam यद्वात्र्या पापमकार्षम्। Last night I did pāpam (agami), मनसा वाचा हस्ताभ्यां, पद्भ्यामुदरेण शिश्रा। May my pāpam committed by me be wiped out....

If I don't do sandhyavandanam, the pāpam that would have gone away will not go away. By itself the act of not doing sandhyavandanam will not produce pāpam.

Vicārasāgara 5th July 2021

यदुक्तं 'ज्ञानिनः कर्मत्यागेन पापं सम्भवेत्' इति तदयुक्तम् । तथा हि, (१) शुभकर्मत्यागः पापहेतुर्न भवति । किन्तु निषिद्धकर्मानुष्ठानमेव पापहेतुः । भाष्यकारादिभिरयमर्थो बहुधा प्रतिपादितः । तस्मात्कर्मत्यागेन पापं न सम्भवेत् । (२) ज्ञानिनः सर्वप्रकारैः पापासम्भव एव। तथा हि,

Advaitin is refuting jñānakarmasamucchaya vāda. He says once ignorance is destroyed by jñānaṃ, it will never come back. No preservation is required. Once jñānī gets jñānaṃ, there is no more ajñānaṃ in him.

Here he is answering an observation made by pūrvapakṣī in topic 396.

There he mentioned if a jñānī does not do nitya naimittika karma he will get pratyavāya pāpam therefore jñānaṃ will not be preserved.

If ajñānī does not preserve, then his mind will wander, for that he has to practise upāsana for calmness of mind.

Statement 1 taken up. Refutation. jñānī will not get any puṇyaṃ or pāpam due to omission or commission of karma, no agāmi karma.

(१) शुभकर्मत्यागः पापहेतुर्न भवति। when a vaidika does not perform nitya naimittika karma, he will get pratyavāya pāpam normally. A general answer now. Omission if karma can never produce pāpam. Absence is abhāva, abhāva cannot produce any positive bhava. He quotes Śaṅkarācārya in bhāṣyams. Taittirīya upaniṣad introductory bhāṣyam. Then how do you account for the śāstric statement. Ācārya says omission will lead to pāpam not by production of pāpam. nitya naimittika karmas are primarily meant for neutralizing prārabdha pāpam also some agami pāpam,...

This will not get neutralized if you do not do nitya naimittika karma. That will continue...unnaturalized prārabdha pāpam will get accumulated. Dust has got gathered in the room, non-sweeping has caused accumulation in the room. Non sweeping will not produce the dust. It will just keep accumulating. Similarly, prārabdha pāpam will get accumulated.

किन्तु निषिद्धकर्मानुष्ठानमेव पापहेतुः । only performance of prohibited karmas will cause pāpam. भाष्यकारादिभिरयमर्थो बहुधा प्रतिपादितः । तस्मात्कर्मत्यागेन पापं न सम्भवेत् । this has been clarified in the bhāṣyams.

(२) ज्ञानिनः सर्वप्रकारैः पापासम्भव एव। तथा हि for a jñānī omission of duties will not produce pāpam, performance of even adharmic action will not produce pāpam.

पुण्यपापे तदाश्रयान्तःकरणं च परमार्थतो न सन्ति। “अतोऽन्यदार्तम्” (बृ. ३.७.२३) “न तु तद्वितीयमस्ति” (बृ. ४.३.२३.३) “यत्र नान्य- त्पश्यति” (छा. ७.२.४९) इत्यादिश्रुतिभ्यः। अविद्यया तानि मिथ्या प्रतीयन्ते। साविद्या मिथ्याप्रतीतिश्च ज्ञानवतो न स्तः। तस्माच्छुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा ज्ञानिनः पापं न सम्भवेत्।

Technical answer..

पुण्यपापे puṇyaṃ and pāpam तदाश्रयान्तःकरणं and internal organ also, which is the locus if puṇya pāpam. च परमार्थतो न सन्ति। Really do not exist at all. अतोऽन्यदार्तम्” (बृ. ३.७.२३) other than this ātmā, bri 3-7-23..antaryami brāhmaṇam, occurs in 3 places. Other than brahman everything else is mithyā. न तु तद्वितीयमस्ति” (बृ. ४.३.२३.३) briha upaniṣad 4-3-23 to 30. Svayamjyoti brāhmaṇam. 8 times repeated. A second thing other than ātmā is not there. यत्र नान्य- त्पश्यति” (छा. ७.२.४९) cāndogya 7-24-1 bhūma vidya..bhūma is that where subject object tripuṭī is not there. Therefore puṇyaṃ pāpam mind . None of them are there... puṇyaṃ and pāpam are brahman for jñānī...(ब्रह्मार्पणं ब्रह्म हविः, ब्रह्माग्नौ ब्रह्मणा हुतम् ..गीता ४.२४) इत्यादिश्रुतिभ्यः। this is śruti pramāṇam. Now yukti अविद्यया तानि मिथ्या प्रतीयन्ते। entire anātmā prapañca falsely appears as though existent. mithyā is generally avyayam, here it is adverb. falsely..mithyā. In jagat mithyā, mithyā appears as adjective really speaking it is indeclinable adverb. Here it is used correctly. साविद्या मिथ्याप्रतीतिश्च ज्ञानवतो न स्तः। that ignorance and false appearance of the world as though existence for a jñānī it is not there. World doesn't appear to be existent on its own, he knows it is borrowed existence. Like moon being luminous because of borrowed luminosity. स्तः dvivacanam...तस्माच्छुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा

ज्ञानिनः पापं न सम्भवेत्। because of śruti and logic, either by the omission or commission, jñānī will never incur pāpam. We have to discuss a parallel topic of yatheṣṭa cāra. In Naiṣkarmyasiddhi we saw.

Statement can lead to a lot of concern. Jñānī will not get pāpam even if he does pāpam. The concern would be many adharmic people may want to become jñānī for this reason. Will it not be wrong advertisement. Yes this concern will be there. śāstra provides an explanation. Let adharmic people come to vedānta. They will ask how to become jñānī? Cittaśuddhi is required. How to get cittaśuddhi... by giving up adharmic activities.

नाविरतो दुश्चरिताद्, नाशान्तो नासमाहितः।

नाशान्तमानसो वापि, प्रज्ञानेनैनमाप्नुयात् ॥ Kata.upa. 1-2-24

Neither the one who has not withdrawn from bad conduct, nor the one who lacks sense-control, nor the one who lacks mind-control, nor the one who lacks concentration can attain this (Ātmā) through knowledge.

Chapter 16 of Gita

दैवी सम्पद्धिमोक्षाय, निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीम्, अभिजातोऽसि पाण्डव ॥ 16.5

It is known that *daivī-sampat* (leads) to liberation (and) *āsurī-sampat* (leads) to bondage. Do not grieve, Oh *Arjuna*! You are born with *daivī-sampat*,

2 definitions Swamiji gives for karma yoga. Simple one..proper action plus proper attitude...dharmic action isvārārpaṇa prasāda bhavana. Later revised comprehensive definition. Then RIDE. Reduce adharmic activities gradually and continuously increase dharmic activities gradually and continuously pañca maha yagna included. D dedicate all actions as an offering to the Lord. E is experiencing

every result of action as a prasāda. Gift from God. Therefore vedānta always insist on giving up adharmic activities. This is through out sadhana period, years decades. Once he gives up adharma for a long period, by the time he becomes a jñānī, his inclination will go away. We should always add a second statement. First is jñānī will never get pāpam by doing adharmic action. Second a jñānī will never deliberately do an adharmic action. He may kill an insect on the road by chance. 3) if a jñānī does an adharmic action deliberately, he is a pseudo jñānī, a fake one, an unreal one. If pseudo jñānī deliberately does adharmic action, he will get double pāpam. For action and pretending to be a jñānī. Vedānta means it saying a jñānī will never get pāpam by doing adharmic actions because he will never do it.

“अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम्।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत्॥
यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम्।
सुप्तोत्थितस्य किं तत्स्यात् स्वर्गाय नरकाय वा॥”

Verse 447,448 vivekacūdāmaṇi...I'm not elaborating.. here it refers to sañcita karmas. Sañcita karmas are burnt by jñānaṃ. Like the puṇyaṃ pāpam in dream gets totally wiped out when a person wakes up. Vyāvahārika puṇyaṃ and pāpam get sublated.

“अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम्।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत्॥
यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम्।
सुप्तोत्थितस्य किं तत्स्यात् स्वर्गाय नरकाय वा
“पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः।

कुतो ममाखण्डसुखानुभूतेः
ब्रूते ह्यनन्वागतमित्यपि श्रुतिः॥ वि. चू. ५०३ ॥

We saw this in vivekacūdāmaṇi 108 verses, and meditation. I'm not elaborating. A jñānī is saying he is beyond puṇyaṃ and pāpam, I'm akartā abhokta. He quotes from briha upa..agami puṇyaṃ pāpam are negotiated.

हयमेधसहस्राण्यथवा कुरुताद्ब्रह्महतिलक्षाणि।
परमार्थविन्न पुण्यैर्न च पापैः स्पृश्यते विमलः॥“
इत्यभियुक्तोक्तेः।

Very very powerful,,

हयमेधसहस्राण्यथवा a jñānī may do 1000s of ashvamedha yaga...a kṣatriya gr̥hastha jñānī, he will not get puṇyaṃ. max puṇyaṃ you can get. कुरुताद्ब्रह्महतिलक्षाणि..करोति कुरुतात्.. brahmahatihi murdering a brahmana. A refined person a guṇa brahmana... murdering is considered the worst pāpam. He can do 1 lakh. Will he incur pāpam? परमार्थविन्न पुण्यैर्न च पापैः स्पृश्यते विमलः॥“ knower of reality brahman, neither puṇyaṃ nor pāpam touches him, vimalaha hetu garbha viśeṣanam, because he is ever pure...a jñānī will never do any brahmahatya not even mosquito...इत्यभियुक्तोक्तेः। the informed people say so. therefore he need not fear losing jñānaṃ.

Topic 406

(४०६) जीवन्मुक्तानन्दस्य ब्रह्माकारवृत्तिरेव कारणम्, अतोऽपि ज्ञानिनः कर्मोपासने नापेक्षिते

pūrvapakṣī may reintroduce... jñānakarmasamucchaya now. Some background in post śaṅkara teachings, in last guru purnima talk we discussed... saota bhoomika..there I pointed out, in the seven levels or stages, first four are primary journey qualifications, śravanam

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mananam nididhyāsanam. There we say with these 4 stages he is a jīvan mukta and he will become videha muktaha.brahmavit..what about bramavaran, brahma variṣṭā. I said they were optional projects. Presented in jīvanmukta viveka by Vidyāranya. Has become very popular. Why is it optional? For a jñānī there are no more rules and regulations to follow. if a jñānī has such a prārabdha karma conducive to this project he may take it up. What's the project? Continuing with nididhyāsanam, withdrawing from the world and society and leading a antarmukha life and continuing nididhyāsanam. Purpose is different. In stage 4 was part of sadhana to remove viparīta bhavana, after jñānaṃ, nididhyāsanam he can continue, as it gives a special experiential ānanda, only a jñānī can work for...he has svarūpa ānanda always, we are not discussing that. In nididhyāsanam, the mind is extremely satvic, nityosmi..śuddhosmi etc. therefore mind reflects ānanda. Deeper the meditation, deeper the sattvic state, available only in meditation. In loka saṅgraha mind is in vyahāra, no time to meditate or quieten the mind..this experiential ānanda is named jīvanmukti viśeṣa sukham sometimes called yogananda by post Śaṅkara ācāryas. This jñānī loves this ānanda. Another jñānī may be happy serving society or teaching. they enjoyed that like Śaṅkaracārya himself..

such jñānis will have to preserve the jñāna vṛtti, who want to become varīyan etc...for the viśeṣa sukham, since they require vṛtti during nididhyāsanam, they have to preserve jñānaṃ. Therefore samucchaya vādi says they will require karma especially upāsana. Otherwise they will have restlessness. Therefore, upāsana rūpa karma samucchaya is required. Assuming such an argument...in Śaṅkaracārya bhāṣyams we don't see this.

Answer.. yes such jñānis have to preserve the jñāna vṛtti and they have to preserve not by practising any dvaita upāsana. They have to be dwelling on vedānta śāstra. Mahāvākyam from different angles. Vedānta śāstra vṛtti is required. Therefore samucchaya vāda is not applicable.

Vicārasagara 19th july recorded on 13th July 2021

(४०६) जीवन्मुक्तानन्दस्य ब्रह्माकारवृत्तिरेव कारणम्, अतोऽपि ज्ञानिनः कर्मोपासने नापेक्षिते —

Refutation of jñāna karma samucchaya vāda going on. Now final contention being discussed. Now samucchaya vadi's argument is relevance if samucchaya vāda in the case if special group of jñānī. In saptabhumika we discussed. Here we are talking of jīvanmuktānanda. Special topic of post śāṅkara school highlighted in jīvanmukti viveka. Viśeṣa ānanda us discussed by them. An experiential ānanda which a jīvan mukta can avail. This is an experiential ānanda. Attained through meditation on ātmā. Why do we say it is Viśeṣa sukham. It does not come under two other types of ānanda universally available, viṣayānanda experiential ānanda, by contacting sense objects. This is universal. Second is ātmānanda, nature of ātmā, svarūpam. Svarupa ānanda is also in everyone. Both are universal. The ānanda that a jīvanmukta enjoys through nididhyāsanam is not available to everybody. It does not come under the previous two. Brahmavit varaha, brahmavitvariyaṇ, brahmavitvariṣṭha. Jīvan mukta Viśeṣa ānanda. Jīvan mukti and videha mukta are common to all jñānis. This has nothing to do with liberation.

This group has to preserve jñānaṃ and therefore they will require karma and upāsana yoga. One line answer... even these meditation based people who want to preserve jñānaṃ for meditation do not require karma upāsana, they require repeated revision of vedānta śāstra, that vedānta śāstra generated ātmā jñāna vṛtti. Heading says that. जीवन्मुक्तानन्दस्य ब्रह्माकारवृत्तिरेव कारणम्, this brahmakara vṛtti can be preserved through śāstra abhyāsa. अतोऽपि ज्ञानिनः कर्मोपासने नापेक्षिते for those jñānis who want thus ānanda they don't require karma or upāsana.

First para conclusion of Vedānta..general observation..

अत्रायं सिद्धान्तः — मन्दं दृढं चेति ज्ञानं द्विविधम्। (१) संशयादि- सहितं ज्ञानं मन्दम्। (२) संशयादिरहितं ज्ञानं दृढम्। दृढज्ञानवतः किञ्चिदपि कर्तव्यं नास्ति। सकृदुत्पन्नं संशयादिरहितमन्तःकरणवृत्तिरूपं ज्ञानमेवाविद्यां निश्शेषं नाशयति। आलोक इव तमः। तस्य वृत्तिरूपज्ञानस्य नाशोऽपि सम्यग्ज्ञाते आत्मनि भूयोऽपि भ्रान्तिर्नोदेति। भ्रान्तिकारणाविद्यायाः सकृदुत्पन्नज्ञानेनैव नष्टत्वात् । तस्मात् भ्रान्तेरविद्यायाश्चाभावात् पुनरपि वृत्तिज्ञानोत्पत्तौ किञ्चिदपि प्रयोजनं नास्ति।

Very important. Our attitude towards saptabhumika must be proper. अत्रायं सिद्धान्तः — मन्दं दृढं चेति ज्ञानं द्विविधम्। The self-knowledge gained from vedānta is 2 weaker and firmer knowledge (१) संशयादि- सहितं ज्ञानं मन्दम्। Weaker one has doubts or viparīta bhavana , stronger the duṣṭa catuṣṭayam weaker the jñānaṃ २) संशयादिरहितं ज्ञानं दृढम्। jñānaṃ which is free from doubts is strong knowledge. Jñāna nishṭhā दृढज्ञानवतः किञ्चिदपि कर्तव्यं नास्ति। once we have gained this clear knowledge, nothing is compulsory, even between varaha varīyān etc, nothing is compulsory. Jīvan mukta ānanda is optional

ānanda, it is not compulsory. सकृदुत्पन्नं संशयादिरहितमन्तःकरणवृत्तिरूपं ज्ञानमेव if it jñānam has happened even once, that jñānam itself अविद्यां निश्शेषं नाशयति। will destroy avidyā totally. आलोक इव तमः। like light destroys darkness totally like that. तस्य वृत्तिरूपज्ञानस्य नाशेऽपि even though the vṛtti jñānam will die down after producing jñānam. सम्यग्ज्ञाते आत्मनि once ātmā has been clearly known भूयोऽपि भ्रान्तिर्नोदेति। thereafter the darkness of ignorance can never come again. भ्रान्तिकारणाविद्यायाः सकृदुत्पन्नज्ञानेनैव नष्टत्वात् । भ्रान्तिर्नोदेति should be connected with नष्टत्वात्, avidyā has been completely removed by one time jñānam , one time knowledge like otp. तस्मात् भ्रान्तेरविद्यायाश्चाभावात् ignorance and bhrānti or misconception being absent पुनरपि वृत्तिज्ञानोत्पत्तौ jñānī need not invoke ātmākara vṛtti. Vishya saptami. किञ्चिदपि प्रयोजनं नास्ति। there is no prayojanam after all.

This is general conclusion. Now he is introducing special group of jīvan muktas.

Antarmukha people. They don't want to be disturbed.

जीवन्मुक्तानन्दस्यानुवृत्तिसिद्ध्ये यदि कश्चिद्वृत्तिज्ञानस्यावृत्तिमपेक्षते, तदा स भूयो भूयो वेदान्तार्थमनुचिन्तयतु। वेदान्तार्थानुसन्धानबलेनैव ब्रह्माकारा वृत्तिः पुनः पुनरुदियात्। कर्मोपासनाभ्यां ब्रह्माकारा वृत्तिर्न जायेत। अन्तःकरणस्य शुद्धिनैश्चल्यसम्पादनद्वारैव कर्मोपासने ज्ञाने उपयुज्येते, नान्येन प्रकारेण। विदुषोऽन्तःकरणे तु पापचाञ्चल्ये न स्तः। अविद्या हि रागद्वेषादि- द्वारा पापचाञ्चल्ययोः कारणं भवति । सा चाविद्या ज्ञानेनैव नश्यति। तस्माद्विदुषः पापचाञ्चल्ययोरभावात् कर्मोपासनाभ्यां नास्त्युपयोगः।

जीवन्मुक्तानन्दस्यानुवृत्तिसिद्ध्ये those people who want to continuously enjoy the experiential ānanda, non-universal, for enjoying that...यदि कश्चिद् वृत्तिज्ञानस्यावृत्तिमपेक्षते, if they want to withdraw from the world invoke brahmākāra vṛtti and enjoy, if so तदा for that set of

people स भूयो भूयो वेदान्तार्थमनुचिन्तयतु। they should dwell continuously on vedānta granthas, because they invoke the teaching sham brahmasmi, more I think of my glory, para and apara prakṛti as described in chapter 10, a jñānī will enjoy. Viswarupa bhakta will say it is Bhagavāns glory and jīvan muktaha will say its my glory. वेदान्तार्थानुसन्धानबलेनैव by merely going through vedānta without karma and upāsana, ब्रह्माकारा वृत्तिः पुनः पुनरुदियात्। naturally brahmākāra vṛtti gets invoked. कर्मोपासनाभ्यां ब्रह्माकारा वृत्तिर्न जायेत। if you go back to karma and upāsana only dvaita, and anātmā come, this not mean we are discrediting karma and upāsana, before coming to Vedānta we followed these. repeatedly. अन्तःकरणस्य शुद्धिनैश्चल्यसम्पादनद्वारैव by way of bringing steadiness to the mind कर्मोपासने 1-2 ज्ञाने 7-1 with regard to jñānaṃ, karma and upāsana are indirectly useful उपयुज्येते, नान्येन प्रकारेण। it does not generate brahmākāra vṛtti. विदुषोऽन्तःकरणे 7-1 तु पापचाञ्चल्ये 1-2 न स्तः। if jñānī has impurity of mind and restlessness of mind, for a jñānī both aśuddhi and cañcalyam won't come back. अविद्या हि रागद्वेषादि- द्वारा पापचाञ्चल्ययोः 6-2 कारणं भवति । the impurity and restlessness are both caused by avidyā and consequent raga dveṣa.. सा चाविद्या ज्ञानेनैव नश्यति। that avidyā is not there for jñānī, therefore no raga dveṣa, papa cañcalyam therefore karma upāsana not required. तस्माद्विदुषः पापचाञ्चल्ययोरभावात् कर्मोपासनाभ्यां नास्त्युपयोगः। for him both are not required.. maṭāḍipatīś do not do it as kartāvyam. They might do for other reasons.

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४०७) ज्ञानिनाप्यन्तःकरणचाञ्चल्यनिवृत्तये उपासनमनुष्ठेयमित्याक्षेपस्तत्समाधानञ्च

You say it is not required. I don't agree. pūrvapakṣī says, knowledge can only make raga dvesha non binding, it cannot be destroyed,

इन्द्रियस्येन्द्रियस्यार्थे, रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्, तौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥

रागद्वेषौ व्यवस्थितौ it is an integral part, Swamiji says gods like vahanams, their own color dresses, flute veena etc. therefore, mind will have cañcalyam. If he is doing loka saṅgraha. Will it not create mental activity? Therefore, he needs upāsana.

४०७) ज्ञानिनाप्यन्तःकरणचाञ्चल्यनिवृत्तये jñānī also to address mental activity due to loka saṅgraha, to remove उपासनमनुष्ठेयमित्याक्षेपस्तत्समाधानञ्च — upāsana has to be performed, this objection is raised by samucchayavāda. The response for that. Unique in vicārasāgara.

यद्यत्रैवमाशङ्क्येत — रागद्वेषादयोऽन्तःकरणस्य सहजा धर्माः। यावत्कालपर्यन्तमन्तःकरणमस्ति तावत्कालपर्यन्तं रागद्वेषादयो ज्ञानिनोऽपि सर्वथा न नश्येयुः । ताभ्यां रागद्वेषाभ्यां ज्ञानिनोऽप्यन्तःकरणं चाञ्चल्यमा- पद्येत। तस्माच्चाञ्चल्यनिवृत्तये ज्ञानिनाप्युपासनमवश्यमनुष्ठेयम् । यद्यप्यन्तः- करणचाञ्चल्येन ज्ञानिनो विदेहमोक्षस्य काचिदपि हानिर्नास्ति तथापि चञ्चलेऽन्तःकरणे स्वरूपानन्दभानं न स्यात्। ततश्चान्तःकरणचाञ्चल्यं जीवन्मुक्तेर्विरोधि। तस्माज्जीवन्मुक्त्यानन्दसिद्धयेऽन्तःकरणस्य चाञ्चल्य- निवृत्त्यर्थमुपासनं ज्ञानिनाप्यनुष्ठेयमेव इति।

An active jñānī will have an active mind and therefore needs to address. यद्यत्रैवमाशङ्क्येत — the samucchayavāda brings up this doubt. रागद्वेषादयोऽन्तःकरणस्य सहजा धर्माः। raga dveṣa are natural,

instinctive, I don't want pain etc. jñānī does not want diseases to come at old age. If prārabdha brings he is willing to go through them. Then acquired tastes are there...idli puri etc.however he will eat what is available. A jñānī need not feel bad to admit that.

इन्द्रियस्येन्द्रियस्यार्थे, रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्, तौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥

यावत्कालपर्यन्तमन्तःकरणमस्ति तावत्कालपर्यन्तं रागद्वेषादयो as long as mind is there raga dvesha and others will be there. Jñānī knows how to handle the anger. ज्ञानिनोऽपि सर्वथा न नश्येयुः । even for a jñānī, these 6 enemies do not go away. Only for reduction not elimination... ताभ्यां रागद्वेषाभ्यां ज्ञानिनोऽप्यन्तःकरणं चाञ्चल्यमा- पद्येत । if one jñānī withdraws from society, he will not have much situation for mental disturbances. But when he is in loka saṅgraha his mind will have to be highly active. तस्माच्चाञ्चल्यनिवृत्तये to steady that mind. ज्ञानिनाप्युपासनमवश्यमनुष्ठेयम् । a jñānī also will have to practise upāsana. यद्यप्यन्तः- करणचाञ्चल्येन ज्ञानिनो विदेहमोक्षस्य काचिदपि हानिर्नास्ति whether his mind is active or passive he will get videha mukti as a result of jñānam. There is no loss of videha mukti. तथापि चञ्चलेऽन्तःकरणे when mind is highly active. स्वरूपानन्दभानं न स्यात् । the reflected happiness of brahmākāra vṛtti which another secluded jñānī enjoys, this active jñānī cannot enjoy. ततश्चान्तःकरणचाञ्चल्यं जीवन्मुक्तेर्विरोधि । therefore the disturbance of mind is opposed to jīvanmukti. Later he says you have to differentiate between jīvanmukti and jīvanmukta Viśeṣa ānanda.. he is ever liberated. तस्माज्जीवन्मुक्त्यानन्दसिद्धयेऽन्तःकरणस्य चाञ्चल्य- निवृत्त्यर्थमुपासनं ज्ञानिनाप्यनुष्ठेयमेव इति । for getting jīvanmukta Viśeṣa ānanda removing the activity of mind upāsana has to be done as

activity or cañcalyam is jīvanmukti ānanda virodhī. Virodhin is napunsaka lingam

Vicarsagaram recorded on 27th July for 2nd August 2021

(४०७) 4th line

तस्माच्चाञ्चल्यनिवृत्तये ज्ञानिनाप्युपासनमवश्यमनुष्ठेयम् । यद्यप्यन्तः-
करणचाञ्चल्येन ज्ञानिनो विदेहमोक्षस्य काचिदपि हानिर्नास्ति
तथापि चञ्चलेऽन्तःकरणे स्वरूपानन्दभानं न स्यात्
ततश्चान्तःकरणचाञ्चल्यं जीवन्मुक्तेर्विरोधि।
तस्माज्जीवन्मुक्त्यानन्दसिद्धयेऽन्तःकरणस्य चाञ्चल्य- निवृत्त्यर्थमुपासनं
ज्ञानिनाप्यनुष्ठेयमेव इति।

Since raga dveshas are inevitable, therefore raga dvesha based mind impacts will be there and mind will be rajasic state only. Purvapakshi says jñānī is gauranteed videha mukti, but jīvanmukti is a problem as mind is disturbed. When mind is in constant thought motion and there the ānanda cannot be reflected. Its not available for enjoyment. Therefore mind will have to be quietened, that requires upāsanam.

तस्माच्चाञ्चल्यनिवृत्तये ज्ञानिनाप्युपासनमवश्यमनुष्ठेयम् ।for jīvanmukti jñāna
upāsana samucchaya are required. यद्यप्यन्तः- करणचाञ्चल्येन ज्ञानिनो
विदेहमोक्षस्य काचिदपि हानिर्नास्ति तथापि चञ्चलेऽन्तःकरणे स्वरूपानन्दभानं न
स्यात् ततश्चान्तःकरणचाञ्चल्यं जीवन्मुक्तेर्विरोधि।
तस्माज्जीवन्मुक्त्यानन्दसिद्धयेऽन्तःकरणस्य चाञ्चल्य- निवृत्त्यर्थमुपासनं

ज्ञानिनाप्यनुष्ठेयमेव इति। we saw upto this. Iti to be connected to the begining of paragraph.

तत्र सङ्गच्छते — यद्यपि दृढ- बोधो यस्यान्तःकरणेऽस्ति तस्य समाधिविक्षेपावुभावपि तुल्यावेवेति तेन विदुषान्तःकरणनैश्चल्यसम्पादनार्थं न कोऽपि प्रयत्नः कर्तव्यः।

When a jñānī has attained jñānaṃ, he has claimed siddha mokṣā, mokṣā as my nature. A jñānī does not have ahaṅkāra and mama-kāra. Jñānī negates satyatvam of the mind. This claiming of siddha mokṣā is jīvanmukta, he does not connect this with healthy and sick conditions of body or mind. Jīvanmukti is unconditional. Let the mind be in vikṣepam or in samadhi, they are states of mind. They cannot reduce my liberation or enhance my liberation. Suppose I have got some disturbance in the mind and I'm purchasing something from a vendor, my arithmetic knowledge is not disturbed, I complete the transaction of paying etc. set knowledge sthiraprajñā is not disturbed. Its unconditional jñānaṃ. In pañcadaśī, chapter 7

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।

विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥ २६४ ॥

I do not have disturbance, how can I be associated with concentration. Both belong to the manas. that mind is mithyā.. it is not me or mine. For śravaṇa. Manana nididhyāsanam I needed to handle the mind. 7th chapter 264 and 265. दृढ- बोधः -----तत्र सङ्गच्छते — यद्यपि दृढ- बोधो यस्यान्तःकरणेऽस्ति in which jñānī's mind firm knowledge is there. तस्य समाधिविक्षेपावुभावपि for both samadhi

and vikṣepam, both तुल्यावेवेति are equal with regard to siddha mokṣā. तेन विदुषान्तःकरणैश्चल्यसम्पादनार्थं by that jñānī for accomplishing the steadiness of the mind, no effort is required. न कोऽपि प्रयत्नः कर्तव्यः। some jñānīs are mentally occupied with a lot of activities. They are inclined towards pravṛtti. One is not more superior, it is purely because of prārabdha karma or vāsana, the svabhava they have brought forward...

सदृशं चेष्टते स्वस्याः, प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि, निग्रहः किं करिष्यति ॥ गी ३.३३॥

jñānī allows the mind to behave in its own way.

तथापि विदुषः प्रवृत्तिनिवृत्ती प्रारब्धाधीने। प्रारब्धं कर्म प्रतिप्राणि विलक्षणम् —
 (१) जनकादेरिव केषाञ्चिद्विदुषां प्रारब्धं भोगहेतुर्भवति। यस्य प्रारब्धं भोग-
 हेतुस्तस्य प्रारब्धकर्मवशाद्भोगेच्छा भोगसाधनसम्पादने प्रयत्नश्च जायते।
 (२) शुकवामदेवादीनामिव केषाञ्चिद्विदुषां प्रारब्धं निवृत्तिहेतुर्भवति । यस्य प्रारब्धं
 निवृत्तिहेतुस्तस्य जीवन्मुक्त्यानन्देच्छा भोगान्तरे वैमनस्यं चोदेति
 । जीवन्मुक्त्यानन्दाकाङ्क्षी सततं ब्रह्माकारवृत्त्यावृत्तिनिमित्तं
 वेदान्तार्थचिन्तनमेव कुर्यात्, नोपासनम्।

Some jñānīs turn towards pravṛtti or nivṛtti, although they see as equal.

तथापि विदुषः प्रवृत्तिनिवृत्ती प्रारब्धाधीने। under the influence of prārabdha, pravṛtti nivṛtti is decided. प्रारब्धं कर्म प्रतिप्राणि विलक्षणम् it is different with respect to each living being. Tiger is tiger cow is cow. Two types.— (१) जनकादेरिव केषाञ्चिद्विदुषां प्रारब्धं भोगहेतुर्भवति। like Janaka, mentioned in śāstras, here bhoga should be understood as pravṛtti. Active involvement in social activity or family activity. Because of prārabdha vāsana, यस्य प्रारब्धं भोग- हेतुस्तस्य

प्रारब्धकर्मवशाद्भोगेच्छा भोगसाधनसम्पादने प्रयत्नश्च जायते। they are driven by loka saṅgraha pressure. Once they want to engage in loka saṅgraha, for that purpose they will have to form a trust and accumulate wealth. They will work. Exactly like a CEO.

(२) शुकवामदेवादीनामिव केषाञ्चिद्विदुषां प्रारब्धं निवृत्तिहेतुर्भवति । another non-controversial example, śuka, for some other jñānīs, they are not interested in owning anything. यस्य प्रारब्धं निवृत्तिहेतुस्तस्य once the prārabdha vāsana is nivṛtti hetuhu, he enjoys withdrawal. He loves to dwell on vedānta...nididhyāsanam ānanda, has got nothing to do with liberation. Its a choice that the jñānī decides. Claiming nitya mukti in and through all the vyahāra is jīvanmukti. जीवन्मुक्त्यानन्देच्छा the desire will be there more of this group of jñānīs, they don't enjoy any other pursuit. Teaching ānanda some jñānīs enjoy. These jñānīs are not interested even in these. There are some people who glorify the pravṛtti jñānīs, some glorify the other group. Withdrawn jñānīs...भोगान्तरे वैमनस्यं disinterestedness चोदेति with regard to an active life or loka saṅgraha. जीवन्मुक्त्यानन्दाकाङ्क्षी that person who is nivṛtti jñānī, has to practise meditation for the mind. (The authors will immediately address the PURVAPAKSHI) , even these people want to practise meditation want vedāntic thoughts not upāsana. सततं ब्रह्माकारवृत्त्यावृत्तिनिमित्तं they have to repeat gītā शनैः शनैरुपरमेद्, बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥ ६.25॥

यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ ६.26॥

वेदान्तार्थचिन्तनमेव कुर्यात्, नोपासनम्। for promoting brahmākāra vṛtti, upāsana is not required, they require śravaṇam mananam or nididhyāsanam

न ह्यन्तःकरणनैश्चल्यमात्रेण ब्रह्मानन्दस्य विशेषरूपेण भानं भवति । किन्तु ब्रह्माकारवृत्तैव । सा च ब्रह्माकारा वृत्तिः सततं वेदान्तार्थ- चिन्तनेनैव जायते। नोपासनेन।

Meditation is not removing the distracting vṛtti and going to thoughtless state. That's only in Yogacara. Here brahmākāra vṛtti must be entertained.

न ह्यन्तःकरणनैश्चल्यमात्रेण just by making mind thoughtless, they quoteKāthopanīṣad mantra

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ २.६.१० ॥

....ब्रह्मानन्दस्य विशेषरूपेण pratibimba ānanda roopena, as an experiential ānanda, भानं भवति will not be available. । किन्तु ब्रह्माकारवृत्तैव । svarūpa ānanda will be there even in thoughtlessness. Even in wall it is there. Only brahmākāra vṛtti is responsible for viśeṣa jīvanmukta ānanda. सा च ब्रह्माकारा वृत्तिः सततं वेदान्तार्थ- चिन्तनेनैव जायते। नोपासनेन yogasūtra does not help here. It's got its place. No brahman or advaitam. Brahmakara vṛtti you get from vedānta chintanam only. Here it is nididhyāsanam rūpa dwelling, not mananam. Don't bring in upāsana.

विदुषोऽन्तःकरणचाञ्चल्यमपि वेदान्तार्थचिन्तनेनैव दूरीभवति। अतश्च विदुषोऽन्तःकरणनैश्चल्यसम्पादनाय नोपासने प्रवृत्तिर्जायते । तथा च यस्य दृढबोधः सञ्जातस्तस्य कर्मोपासनयोः प्रवृत्तिर्न भवति ।

Again ācārya fees pūrvapakṣī may jump in. Brahmākāra vṛtti has to be constantly in the mind. Pūrvapakshi may argue that all other

distracting vṛtti is have to be eliminated. You have to bring thoughtlessness first. For emptying mind you have to bring upāsana. Ācārya says no. When you come to vedānta chintanam, vedānta chintanam will do both. Elimination of thoughts and jīvanmukti ānanda both. Only nididhyāsanam is required. In saptabhumika talk, I talked. Initially nididhyāsanam is for removing viparita bhavana, he becomes brahmavid. Thereafter they want to enjoy nididhyāsanam ānanda, they use nididhyāsanam for experiential joy not mokṣā.

विदुषोऽन्तःकरणचाञ्चल्यमपि distraction caused by any vyavahāra, by dwelling on vedāntic teaching itself, वेदान्तार्थचिन्तनेनैव दूरीभवत distractions will run away. अतश्च विदुषोऽन्तःकरणैश्चल्यसम्पादनाय for quietening the mind, नोपासने प्रवृत्तिर्जायते in upāsana, pursuit does not arise. तथा च यस्य दृढबोधः सञ्ज्ञातस्तस्य one who has form knowledge, कर्मोपासनयोः प्रवृत्तिर्न भवति he will never go back to karma and upāsana. Maximum he will go back to nididhyāsanam for enjoyment.

Topic 408 and 409

(आ. ४०८-४०९) दृढज्ञानिनामदृढज्ञानिनामुत्तमजिज्ञासूनां च कर्मोपासनयोरनधिकारः —

Topic 408 मन्दबोधवानुत्तमजिज्ञासुरपि कर्मोपासनयोर्न प्रवर्तते

(४०८) मन्दबोधवानुत्तमजिज्ञासुरपि कर्मोपासनयोर्न प्रवर्तते —

Here he enters into an interesting topic. 4 types of spiritual seekers need not go into karma and upāsana. For them śravana manana

nididhyāsanam are enough. Karma and upāsana are not required. They are

1. apratibandaka jñānī a jñānī who has knowledge without doubt or vagueness.
2. sapratibandaka jñānī he has got knowledge but has obstacles in the form of doubts and vagueness.
3. uttama Jigñāsu
4. manda Jigñāsu interested but not serious,

All 4 do not require karma and upāsana, they have to focus on śravana manana nididhyāsanam

Vicārasagara 10th August for 16th August 2021

(आ. ४०८-४०९) दृढज्ञानिनामदृढज्ञानिनामुत्तमजिज्ञासूनां
च कर्मोपासनयोरनधिकारः —

(४०८) मन्दबोधवानुत्तमजिज्ञासुरपि कर्मोपासनयोर्न प्रवर्तते —

First we will consolidate. In 6th chapter student is Agr̥dhadevah. Agr̥dhadevah meets Guru in dream. A dream vedānta course is going on. To convey the idea that the so called waking world is also like dream only. Agr̥dhadevah asked 3 questions jīva jagat kartā īśvara and mokṣā sādhanam. 2 are over. Now we are in mokṣā sadhana. Ācārya has established jñānaṃ and jñānaṃ alone is mokṣā sādhanam. Advaita vedānta siddhānta. In 6th chapter student is intellectual therefore it has to be extended. After every idea introduced, a set of arguments should be added in defense of our view. For advanced stages statements must have two sets of arguments. Defending our stand, no logical deficiencies, another

offensive set to negate all rival schools which have view contradictory to our area. Now we have kaniṣṭha adhikārī, intellectual but does not understand limitation of logic and arguments. Even after 25 years he will never be convinced. Limitation of intellect is it can't reach all areas that vedānta reaches.

Now jñānaṃ karma upāsana combination discussion also over. Previous was karmopasana samucchaya.

Ācārya refuted all of these 267 to 276 is samucchaya vāda kandaṇam.. topic 393 to 407 . Primary argument, jñānaṃ can never coexist with either karma or upāsana. If a jñānī is engaged in karma or upāsana, advaita looks at him as karma ābhāsa or upāsana ābhāsa. He does not have bheda bhavana and therefore he is not combining jñānaṃ and karma but ābhāsa. Therefore samucchayavāda is unacceptable.

Addition of a few appendix notes now.

Here he is talking if 4 types of spiritual seekers don't need karma and upāsana for their spiritual journey. As a duty in āśrama they may continue. They require śravaṇa manana nididhyāsanam. One or two of the three.

1. apratibandaka jñānī... a jñānī who has unobstructed knowledge stira prajñaha
- 2 a jñānī who has pratibandhas in form of Samśaya or viparyaya habitual mamakara ahaṅkāra vāsana. Sapratibandaka jñānī

3 ajñānī but uttama Jigñāsu.. well qualified seeker of knowledge.
Sadhanacatuṣṭayam sampatti is 100 perc.

4 manda Jigñāsu.. one who has interest in mokṣā but has interest
in other things too. Dharma artha, he loves admires vedānta, but
cannot dedicate

100 perc, lukewarm desire for mokṣā

आ. ४०८-४०९) दृढज्ञानिनामदृढज्ञानिनामुत्तमजिज्ञासूनां dṛḍa jñānī, adṛḍa
jñānī, uttama Jigñāsu (topic 409) च कर्मोपासनयोरनधिकारः — they
both are not ideal students for karma and upāsana. They should
have more time for śravaṇam and mananam.

(४०८) मन्दबोधवानुत्तमजिज्ञासुरपि कर्मोपासनयोर्न प्रवर्तते... only manda
bodhavaan refers to adṛḍa jñānī.. sapratibandaka jñānī, he also does
not commit himself to karma or upāsana.

First 2nd one taken up...Sapratibandaka jñānī

(१) यस्य तु मन्दबोधोऽस्ति स मनननिदिध्यासने एव कुर्यात्। तेन कर्मोपासने न
कर्तव्ये। यस्य मन्दबोधोऽस्ति स उत्तमजिज्ञासुः। तस्य मनननिदिध्यासने विना
कर्तव्यान्तरं नास्ति। सोऽयमर्थः शारीरके सूत्रकारै- भाष्यकारैश्च प्रतिपादितः (ब्र.
सू. भा. ४.१.२)।

(१) यस्य तु मन्दबोधोऽस्ति such a sapratibandaka jñānī स
मनननिदिध्यासने एव कुर्यात्। let him spend more time on mananam
Brahmasūtra vicārasāgara , and nididhyāsanam VC 40 verses.
According to Nīścala Dāsa , instead of gr̥hastāśram parayanam, do
this. In the name of cittaśuddhi don't add. तेन कर्मोपासने न कर्तव्ये।
he should not spend too much time on rituals and dvaita upāsana.

He can take to formal sanyāsa āśrama. Otherwise, he can keep it to minimum. यस्य मन्दबोधोऽस्ति स उत्तमजिज्ञासुः। he is uttama Jigñāsu with abundant qualifications. तस्य मनननिदिध्यासने विना कर्तव्यान्तरं नास्ति। for him other than mananam and nididhyāsanam . Religiosity part will be diluted. सोऽयमर्थः शारीरके सूत्रकारैर्भाष्यकारैश्च प्रतिपादितः (ब्र. सू. भा. ४.१.२)। this is available in Brahmasūtra. This idea is mentioned. Aavrutyaadhikāraṇam, 4-1-1 and 2

(२) विदुषा तु मनननिदिध्यासनेऽपि चोदनया कर्तव्यत्वबुद्ध्या नानुष्ठेये । किन्तु जीवन्मुक्त्यानन्दाय मनननिदिध्यासनयोर्विद्वान् प्रवर्तते । सा च प्रवृत्तिर्विदुषः स्वेच्छयैव न चोदनया। ‘यद्यहं वेदाज्ञारूपं कर्म न कुर्यां तदा मे जननमरणादिरूपः संसारो भवेत्’ इति बुद्ध्या क्रियमाणमेव कर्म कर्तव्यम् इत्युच्यते । सेयं जन्मादिविषयिणी बुद्धिर्विदुषो न भवति। तस्मात्स्वे- च्छयैव विद्वान् मनननिदिध्यासने करोति । अतस्ते मनननिदिध्यासने ‘कर्तव्ये’ इति व्यपदेशानर्हे। एवं च यस्य मन्दबोधो वा दृढबोधो वा सञ्जातस्तस्य कर्मोपासने ‘कर्तव्ये’ न भवतः।

(As far as apratibandaka jñānī is concerned, he is no more a seeker, he is śiṣya puruṣaḥ.. विदुषा तु मनननिदिध्यासनेऽपि चोदनया कर्तव्यत्वबुद्ध्या नानुष्ठेये । he does not even require mananam or nididhyāsanam, where is the q of karma upāsana. A jñānī himself may choose to do some of these things. He just does as a hobby or loka saṅgraha. No vedic instruction is directed to a siddhaha. Like a person who has no income need not look at income tax rule. For lokasangraharthsm they do. Optional we said one in saptabhumika, a jñānī can enjoy nididhyāsanam , enjoys withdrawal quietitude. Vit, Vareeyan vareeshtha all have nothing to do with mokṣā.. these differences are made with anātmā mind. Brahmanandabharanam by advaitananda sarasvati. A great manam text, very deep. For

intellectual kick. किन्तु जीवन्मुक्त्यानन्दाय for the sake of experiential ānanda that intellectual pursuitor nididhyāsanam gives, they pursue. मनननिदिध्यासनयोर्विद्वान् प्रवर्तते। They pursue सा च प्रवृत्तिर्विदुषः स्वेच्छयैव न चोदनया। ‘Voluntarily he has chosen as a way of life not because of veda āgñā codana. If it is codana what should the attitude of sadhaka be? The sadhaka always has a fear...यद्यहं वेदाज्ञारूपं कर्म न कुर्यां if I do not do the vedic commandment of shrotavya mantavya nididhyasitavyaha then तदा मे जननमरणादिरूपः संसारो भवेत्’ I will fall into sansara yoga bhraṣṭa , this fear is there untill he becomes siddha puruṣaha. इति बुद्ध्या क्रियमाणमेव कर्म कर्तव्यम् इत्युच्यते । whatever karma is done with such a bhavana, they are scared of pratyavaya papam, that is called duty. Rate definition if kartāvyam. सेयं जन्मादिविषयिणी बुद्धिर्विदुषो न भवति। for a siddha jñānī such a fear is not there even in the remotest corner of his mind.

न जायते म्रियते वा कदाचिद्,
 नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणः,
 न हन्यते हन्यमाने शरीरे ॥ 2.20 ॥

Na puṇya paapa...indriya buddhi rasti

where are all these? They are all superimposed. तस्मात्स्वेच्छयैव out of his own volition विद्वान् मनननिदिध्यासने करोति a jñānī may do mananam and nididhyāsanam, some may not do also. They may be engaged in loka saṅgraha. । अतस्ते मनननिदिध्यासने ‘कर्तव्ये’ इति व्यपदेशानर्हे। therefore they don’t deserve designation of duty. Jñānis mananam and nididhyāsanam are not duties. एवं च यस्य मन्दबोधो वा दृढबोधो वा सञ्जातः he is consolidating. For manda budhivaan manana

nididhyāsanam is duty karmopasana he need not and should not perform. स्तस्य कर्मोपासने 'कर्तव्ये' न भवतः।

Topic 409

(४०९) असञ्जातबोधो य उत्तमजिज्ञासुः, यश्च मन्दजिज्ञासुस्त- योरुभयोरपि कर्मोपासनयोरनधिकारः —

The following group are ajñānī group, but Jigñāsu. Well qualified one and manda Jigñāsu.

Now uttama Jigñāsu.

असञ्जातबोधो ajñānī ..na sanjaataha bodhaḥ yasmin saha nañ bahuvarihi . One in whom knowledge has not risen, य उत्तमजिज्ञासुः, but wants knowledge desperately. यश्च मन्दजिज्ञासुस्तयोरुभयोरपि there is manda Jigñāsu who wants mokṣā.. but has interests in other areas too, tourism etc. not wrong interest. Bith of them कर्मोपासनयोरनधिकारः — do not have adhikara for karma and upāsana, they can concentrate on śravanam and mananam. Idea is śravana itself if a person does regularly can convert manda jignyasa to uttama jignyasa. Therefore he need not go to karma upāsana. So much importance to śravana manana nididhyāsanam. Very rare portion....

Vicārasagara recorded on 24th August 21

Topic 409

(४०९) असञ्जातबोधो य उत्तमजिज्ञासुः, यश्च मन्दजिज्ञासुस्त- योरुभयोरपि कर्मोपासनयोरनधिकारः —

Page 267 to 276.. up to 407 jñāna karma samucchaya vada kandaṇam. He has now entered an extension. He wants to point out who are the candidates who do not require karma and upāsana

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combination. Karma and upāsana combination. 3 more candidates. All these three also don't require in their spiritual sadhana, dṛḍa jñānī, adṛḍa jñānī sapratibandaka jñānī, adṛḍa jñānī requires more mananam and nididhyāsanam. Next two are ajñānī, both have desire for jñānam.

2 types of Jigñāsu do not require. Uttama and manda Jigñāsu. That's the heading here.

Uttama Jigñāsu is exclusively interested in mokṣa, has no desire for any worldly goal. Manda Jigñāsu has desire for mokṣa but has other worldly desires too. Samaanya icchā. No burning desire... they require śravaṇam mananam and nididhyāsanam... they should maintain gṛhastāśram requirements at minimum.

(9) यस्य बोधो न सञ्जातः। किन्तु तीव्रतरा आत्मज्ञानेच्छास्ति, भोगेच्छा च नास्ति तस्यान्तःकरणं शुद्धमेवास्ते। तस्मात्सउत्तमाजिज्ञासु-
रित्युच्यते। तस्य बोधसिद्धये श्रवणादिकमेवानुष्ठेयम्, न कर्मोपासने। कर्मोपासनयोःफलभूतान्तःकरणशुद्धिनैश्चल्ययोस्तस्य सिद्धत्वात्।

Third type.. 1 indicates the one of the second group..

यस्य बोधो न सञ्जातः that person in whom ātmā jñānam has not arisen. किन्तु on the other hand तीव्रतराआत्मज्ञानेच्छास्ति, that person has got burning desire for self knowledge भोगेच्छा च नास्ति no desire for worldly accomplishments तस्यान्तःकरणं शुद्धमेवास्ते। His mind is very pure as there is no desire for sense pleasures. तस्मात्सउत्तमाजिज्ञासु- रित्युच्यते। therefore he is called best qualified person. तस्य बोधसिद्धये श्रवणादिकमेवानुष्ठेयम्, he has to only

practise śravaṇam etc for getting knowledge. न कर्मोपासने। not karma and upāsana which promotes duality कर्मोपासनयोः फलभूतान्तःकरणशुद्धिनैश्चल्ययोस्तस्य result of karma upāsana , steadiness of mind, mind purity etc will be already therein uttama Jigñāsu. सिद्धत्वात्। its already accomplished. 3rd candidate mentioned, now 4th .

(२) यो ज्ञाने सामान्येच्छया श्रवणादौ प्रवर्तते । यस्य चान्तःकरणं भोगे आसक्तं स मन्दजिज्ञासुः। सोऽपि श्रवणं परित्यज्य पुनरपि कर्मोपासनयोः प्रवर्तितुं नाहर्ति।

यो ज्ञाने सामान्येच्छया he has got a general desire for jñānam, not burning desire like previous case. श्रवणादौ प्रवर्तते । he is able to engage himself in śravaṇam. यस्य चान्तःकरणं whereas his mind भोगे आसक्तं would love to have worldly enjoyment , स मन्दजिज्ञासुः। even family attachments ... doing duty is fine. सोऽपि श्रवणं परित्यज्य पुनरपि कर्मोपासनयोः प्रवर्तितुं नाहर्ति। even that person need not give up śravaṇam and go back to karma upāsana. Śravaṇam is supposed to be at higher state as compared to karma and upāsana. Focus on śravaṇam which you love.

Then you wonder does this person have vairagyaṃ? The increase can happen with śravaṇam. By mere practice of vedānta śravaṇam itself

कर्मोपासनफलभूतान्तःकरणशुद्धिनैश्चल्ये श्रवणेनैव तस्य सिद्धे भवतः। the purity and steadiness of the mind , that benefit by practice of śravaṇam , student will get. Thats why vividiṣā sanyāsa is

prescribed. Siddhe akaranta napunsaka...prathama dvivacanam naischalye's adjective.

कर्मोपासनफलभूतान्तःकरणशुद्धिनैश्चल्ये श्रवणेनैव तस्य सिद्धे भवतः। श्रवणस्या वृत्त्यैवान्तःकरणदोषस्य निवृत्त्या तस्येह जन्मनि जन्मान्तरेवा ब्रह्मलोके वा ज्ञानं सिद्ध्येत्। आवृत्तिर्नामाभ्यासः । पुनः-

पुनरनुष्ठानम् । साधनानुष्ठाने प्रयत्नधारेति यावत्। श्रवणं परित्यज्य कर्मोपासनयोः प्रवर्तमान आरूढपतित इत्यभिधीयते।

श्रवणस्यावृत्त्यैवान्तःकरणदोषस्य निवृत्त्या the deficiency of antahkāraṇa doṣa, śamādiṣaṭka sampatti can be corrected by mere repetition of śravaṇam this will all go away. तस्येह जन्मनि जन्मान्तरे either in this janma or next jenma वाब्रह्मलोके or in brahma loka वा ज्ञानं सिद्ध्येत्। he will certainly attain jñānam आवृत्तिर्नामाभ्यासः avṛti means repetition. Lots of advantages , there is Brahmasūtra 4-1-1 avṛti repeated śravaṇam must be done. । पुनः- पुनरनुष्ठानम् I repeatedly doing , even attending class साधनानुष्ठाने प्रयत्नधारेति यावत्। in the performance of this, continuous commitment in vedānta śravaṇam, that's the meaning. श्रवणं परित्यज्य earlier he said he need not go , now he says he should not go back to karma upāsana कर्मोपासनयोः प्रवर्तमान आरूढपतित इत्यभिधीयते। if he goes back, it is coming down from higher level. ārūḍa patitaha.. like a person who is PM then becoming CM. All the four people need not committedly do karma and upāsana, maintain karma and upāsana as a duty. Committed pursuit is of śravaṇam and śravaṇam alone...

इत्थं च ज्ञानिनः, उत्तमजिज्ञासोश्च कर्मोपासनयोरधिकारो नास्ति। मन्दजिज्ञासुर्यो वेदान्तश्रवणे प्रवृत्तस्तस्याप्यधिकारो नास्ति। यस्य ज्ञाने इच्छास्ति परन्तु बुद्धिर्भोगे आसक्ता, तस्मात् श्रवणे न प्रवर्तते तस्य मन्दजिज्ञासोः निष्कामकर्मण्युपासने चाधिकारोऽस्ति। यस्य तु भोगे एवेच्छास्ति ज्ञानेच्छा नास्ति स बहिर्मुख इति कीर्त्यते। तस्य सकामकर्मण्यप्यधिकारोऽस्ति।

इत्थं in this manner च ज्ञानिनः, for the jñānī, dr̥ḍa and adr̥ḍa jñānī pair and the ajñānī who is uttama Jigñāsu, all of them no relevance of karma and upāsana. One who is able to practise śravaṇam ,उत्तमजिज्ञासोश्चकर्मोपासनयोरधिकारो नास्ति। मन्दजिज्ञासुर्यो वेदान्तश्रवणे प्रवृत्तस्तस्याप्यधिकारो नास्ति। even for such a person, it is not relevant.

Two more candidates he adds. यस्य ज्ञाने इच्छास्ति this person is a manda Jigñāsu, परन्तु बुद्धिर्भोगे आसक्ता, he has got love for worldly pleasures too , तस्मात् श्रवणे न प्रवर्तते therefore no time for śravaṇam. Keeps him busy with other things, could be even some other activity... तस्य मन्दजिज्ञासोः निष्कामकर्मण्युपासने चाधिकारोऽस्ति। for such a manda Jigñāsu, we encourage them to continue service activity, nitya naimmitika karma, pañca maha yagna more and more, we tell him you have a casual desire for jñānaṁ, you do more of pañca maha yagna desire for jñānaṁ will increase. You will then find time for śravaṇam. Nishkama upāsanaṁ too, do nama japa parayanam. Desire for other things will diminish gradually... now 6th category , he is not a manda Jigñāsu too. He does not have even casual desire for vedānta, ajigñāsuḥ. यस्य तु भोगे एवेच्छास्ति has love only for worldly pleasures ज्ञानेच्छा नास्ति no interest in vedānta स बहिर्मुख इति कीर्त्यते। such a person is called an extrovert person. तस्य सकामकर्मण्यप्यधिकारोऽस्ति for him, sakāma karma is also

relevant, rituals for fulfilling worldly desires. these karmas become relevant for him. Such an extrovert materialistic person, sakāma karma are also relevant. Nishkama karma or nitya naimmitika karma is compulsory for a materialistic person. As a hindu, it is compulsory.

Purpose: we don't say spiritual knowledge, we say

1. nitya naimmitika karma can also give prosperity, veda mentions that, sa kamaduk in gītā, do pañca maha yagna you will get prosperity.
2. if you don't do you will get pratyavaya papam,
3. whenever you do sakāma karma for material benefit, sakāma karma will be efficacious only when you do nitya naimmitika karmas regularly. Suppose a person does not do sandhyavandana,, and takes srividya upāsana, śāstra says the mantra cannot give you benefit. Therefore we have to tell sakāma karma will benefit only if you do nitya naimmitika.
4. purpose you should not tell materialistic people, same nitya naimmitika karma will gradually create interest in spirituality..
“तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेनैतमेव विदित्वा मुनिर्भवति” bri 4.4.22

Vedic pañca maha yagna is most indigenously designed set of activities. In society I can speak of pañca maha yagna in corporates I can talk about it, don't tell pañca maha yagna... other religions also have this. Pañca maha yagna covers entire range, environment culture family other people... etc, so comprehensive...

तस्माज्ज्ञानिनः कर्मोपासनयोरधिकारो नास्ति । कर्मोपासने ज्ञानस्य विरोधिनी ।

After the extension, ācārya Niścāla Dāsa has mentioned, he goes back to jñānakarmasamucchaya kandaṇam. Therefore तस्माज्ज्ञानिनःdrḍha jñānī need not perform कर्मोपासनयोरधिकारो नास्ति karma and upāsana, not a candidate कर्मोपासनेज्ञानस्य विरोधिनी karma and upāsana need not be and cannot be combined with jñānaṃ as they do not gel, they are like oil and water... karma cannot coexist with jñānaṃ... samucchayavada kandaṇam is over, still he wants to add an extension.

My summary: Swamiji did not mention in class.

First 4 must do śravaṇam, mananam, nididhyāsanam. No karmopasana required.

1. drḍha jñānī : apratibandaka jñānī... a jñānī who has unobstructed knowledge stira prajñaha
2. adṛḍha jñānī: a jñānī who has pratibandhas in form of saṃśaya or viparyaya habitual mamakara ahaṅkāra vāsana. sapratibandaka jñānī
3. ajñānī but uttama jigñāsu.. well qualified seeker of knowledge. Sadhanacatuṣṭayam sampatti is 100 percent.
4. manda jigñāsu.. one who has interest in mokṣā, does śravaṇam, but has interest in other things too (can be family attachment too). Dharma artha, he loves admires vedānta, but cannot dedicate 100 perc, lukewarm desire for mokṣā. No burning desire
5. manda jigñāsu, , he has got love for worldly pleasures too, therefore no time for śravaṇam. Keeps him busy with other

things, could be even some other activity. for such a manda jignāsu, we encourage them to continue service activity, nitya naimmitika karma, pañca maha yagna more and more, we tell him you have a casual desire for jñānaṃ, you do more of pañca maha yagna desire for jñānaṃ will increase

6. ajignāsu. *has love only for worldly pleasures; no interest in vedānta, such a person is called an extrovert person. For him, sakāma karma is relevant, Nishkama karma or nitya naimmitika karma is compulsory for a materialistic person*

(आ. ४१०-४१२) कर्मोपासने दृढबोधस्य न विरोधिनी किन्तु मन्दबोधस्यैव —

We repeatedly say jñānaṃ and karma are opposed. A student may get a pūrvapakṣī or objection, if it is so, how do you explain many jñānīs getting involved in karmas. They coexist here. It can be loka saṅgraha karma. In the case of gr̥hastha jñānī he will continue with śrāddham etc..other rituals.

One answer we keep giving... jñānī's karma is not karma, it is karma ābhāsa incapable of producing puṇyaṃ or pāpam.

Here Niścala Dāsa adds another answer

Vicārasagara recorded on 7th September 2021 for 13th September

आ. ४१०-४१२) कर्मोपासने दृढबोधस्य न विरोधिनी किन्तु मन्दबोधस्यैव —

We are in the fag end of refutation of jñāna karma samucchaya vada.. A topic has been introduced here, based on jñāna karma or jñāna upāsana cannot be combined as they are opposed to each other and hence cannot be combined. A pūrvapakṣī may raise a question.

Pūrvapakṣī : a jñānī according to you will continue to exist as JĪVANMUKTA for some time endowed with jñānam, he is engaged in loka saṅgraha karmani, if he is the head of a maṭa, he may engage in pujas etc. both laukika and śāstrīya karma are there. Means in that jīvanmukta, jñānam and karma are coexistent. How do you explain the coexistence of both these? He will continue with nityanaimmitika karma too.

Our answer...a jīvanmuktas karma has lost its karma status...you cannot talk about jñānam and karma coexisting.. it has got karma ābhāsa status only, mithyā karma only... jñānam and badita karma can coexist...

Śaṅkarācārya talked about this in the bhāṣyam of the 3rd chapter of Gita.

कर्मणैव हि संसिद्धिम्, आस्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ 3-20॥

Janaka's karma is not karma.

Here ācārya gives another answer, instead of changing the status of karma, he changes the status of jñānam by introducing two types of jñānam, dṛḍa jñānam and adṛḍa jñānam. strong and weak knowledge. Adṛḍa jñānam or manda jñānam. dṛḍa bodhaḥ and manda bodhaḥ. A unique idea introduced in vicārasāgara. As a

corollary certain important messages are very important. Has a lot of value.

Here ācārya says manda bodhaḥ and karma are opposed to each other. Karma can obstruct the growth of knowledge. Karma cannot harm the firm knowledge. Imagine a seeker has entered śravaṇam and mananam, until now we have glorified karma and upāsana and said it is very important for cittaśuddhi, positives. Now student is in śravaṇam mananam. He is say sufficiently ready to gain knowledge and understand brahma bhava. He knows jīva status is misconception. In the beginning it rises as a feeble knowledge, like fire appearing as a small flame. Once flame becomes big wind cannot harm. Very same fire in a feeble form is vulnerable. Manda bodhaḥ must be carefully nourished until it becomes dr̥ḍa bodhaḥ. Only thing that will promote this is śravaṇam mananam nididhyāsanam. जीवो नाहम् ब्रह्मयेवाहमस्मि

In śravaṇam mananam and nididhyāsanam. जीवभाव दुर्लभीकरणम् ब्रह्मभाव प्रबलीकरणम् (in vivekacūdāmaṇi class)

Any other vyahāra other than śravaṇam mananam requires the invocation of jīva bhava...

in family I invoke my relationship as mother father, in corporate I have to invoke my designation. All vyahāra will make my mind dominate...

My jñānam gets overpowered by dominated jīva bhava, therefore one should understand that karma is inimical to jñānam progress.

This ācārya highlights as till now only friendly nature has been highlighted.

Exactly like the pole vault. The pole has to be pushed away at the right time...

Karma and manda bodhaḥ are inimical to each other. Not dṛḍa bodhaḥ. Even śāstrīya karma will invoke only jīva bhava... varna identity āśrama identity gotra sūtram veda etc have to be revealed. Even avaniavattam reveals this because of affinity to the veda.

Even ritualistic karma is inimical to manda bodhaḥ. It can generate sufficient jīva bhava to drown the brahma bhava. He extends to upāsana also. I'm invoking only my upāsana bhava, upasya devata being different...

ऋतं पिबन्तौ सुकृतस्य लोके,
गुहां प्रविष्टौ परमे परार्धे।
छायातपौ ब्रह्मविदो वदन्ति,
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥१.३.१॥

The knowers of *Brahman* say (that *jīvātmā* and *Paramātmā*,) which are like shade and light, have entered the intellect within the supreme abode of *Paramātmā*, experiencing the result of their own actions in the body. Those who invoke the five fires and who invoke the *nāciketa*-fire thrice (also say so.)

Endless opposite attributes between jīva bhava and brahma bhava...eternal transcient सगुण निर्गुण, सत्यम् मिथ्या, सद्वितीयम् अद्वितीयम्

Our mind cannot be dominated by both in equal measure, when one dominates the other will suppressed. So a seeker must understand that karma and manda bodhaḥ are opposed.

Advaitaprakāraṇam, Gaudapadācārya says

उपासानाश्रितो धर्मः, जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं, तेनासौ कृपणः स्मृतः ॥ 3.1॥

The *jīva* who is committed to *upāsānā* remains in (that) *Brahman* which is subject to birth. (He thinks –) “all this was unborn (*Brahman*) before creation.” Hence he is considered miserable.

first shloka...thus upāsaka is an unfortunate person making brahma bhava weaker.

A spiritual seeker must clearly note the inimical nature if karma and he must curtail laukika and śāstrīya vyahāra. He should take a sabbatical by giving more time for śravana manana nididhyāsanam. Once manda bhava is converted to dṛḍa bhava, jagat mithyātvam also will start dominating. Karma us mithyā upāsana mithyā vyahāra is mithyā....etc they can all happily coexist with me brahman, nothing can affect Me, then he can do any amount if karma. This message can be given only to a prepared student. Only positive side of karma and upāsana must be talked about. Otherwise we will appear as atheist, achanna baudha. If a jīvanmukta is doing loka saṅgraha, in his case jñānaṁ and karma can coexist... it is power politics, aim of one is to push the other. Karma will never allow jñānaṁ to come up... virodham is there or not, it is and it is not...unique topic found only in Vicārasagara.

Heading... karma is not opposed to dṛḍa jñānam.

विरोधिनी -विरोधिन् शब्द न.नपुं.प्र.२ .

Topic 410 दृढबोधस्य कर्मोपासनयोश्चाविरोधः

(४१०) दृढबोधस्य कर्मोपासनयोश्चाविरोधः — heading says firm knowledge

Page 279 second para only has this topic,

here add 410 (a) मन्दबोधस्य कर्मोपासनश्च विरोधः

यद्यपि कर्मोपासने अप्यन्तःकरणस्य शुद्धिनैश्चल्यसम्पादनद्वारा ज्ञानोत्पत्तिं प्रति हेतू भवतस्तथापि ज्ञानोत्पत्तेरनन्तरं कर्मोपासनयोरनुष्ठाने उत्पन्नमपि ज्ञानं नश्येदिति हेतोस्ते ज्ञानविरोधिनी । न ज्ञानेच्छाहेतू भवतः।

यद्यपि even though कर्मोपासने both karma and upāsana अप्यन्तःकरणस्य शुद्धिनैश्चल्यसम्पादनद्वारा are initially friendly in the early parts of spiritual journey by generating purity if mind and steadiness of mind. ज्ञानोत्पत्तिं प्रति हेतू they do help us in the generation of knowledge at the time of śravaṇam. हेतू भवतः द्विवचनम् here.. भवतस्तथापि but you should remember in the next stage ज्ञानोत्पत्तेरनन्तरं after rise of knowledge in beginning stages , not jñāna nishtā, just a small flame, from this its clear that jñānam is not sudden event, no flashy event.. they talk of a particular place time etc.. just I understand the message initially little by little, I will say class is wonderful I don't know what he said..after several śravaṇam sessions some kind of understanding take place, this is to be fanned by śravaṇam mananam... habits have to be removed one by one... कर्मोपासनयोरनुष्ठाने if karma and upāsana are given importance, you will get more and more involved.. you are invoking more of jīva bhava and smallness. in the name of devotion and

humility I invoke my smallness. उत्पन्नमपि ज्ञानं the feeble brahma bhava that has risen in the mind नश्येत् is overpowered इति . Asking for blessing is reinforcing jīva bhava... śiṣya has to start giving blessing... very strong expression here...Śaṅkarācārya is not this strong. हेतोस्ते ज्ञानविरोधिनी. तेhere means न.नपुं.१.२ तत् ते तानि karma upāsane, both are मन्दज्ञानविरोधिनी । न ज्ञानेच्छाहेतू भवतः neither do they promote jñānam or desire for knowledge.

(१) ‘अहं कर्ता, यज्ञादिकं मया कर्तव्यम्, यज्ञादेः स्वर्गः फलम्’ इति भेदबुद्ध्या कर्मानुष्ठीयते। (२) ‘अहमुपासकः, देव उपास्यः’ इति भेदबुद्ध्योपसानमनुष्ठीयते। ते द्वे अपि बुद्धी सर्वं खल्विदं ब्रह्म इति बुद्धिं दूरीकृत्यैव भवतः। तस्मात्कर्मोपासने ज्ञानस्य विरोधिनी।

१) the attitude that a ritualist has in his mind..अहं कर्ता, in śravaṇam... guru repeatedly says ātmā is akartā abhokta, śiṣya nods the head and goes back and does ritual, ahan kartā... यज्ञादिकं मया कर्तव्यम्, I have to do all the karmas यज्ञादेः स्वर्गः फलम्’ for yagna etc swarga is the resukt.. इति भेदबुद्ध्या कर्मानुष्ठीयते। with idea of differences using kriyā karaka bheda etc (२) ‘अहमुपासकः, देव उपास्यः’ इति in upāsana also he says I’m upāsaka. He should have नैच्यभावः; I’m small, I’m helpless, दीनः etc. to win pleasure of deity.. भेदबुद्ध्योपसानमनुष्ठीयते। upāsanam is to be performed. Both these attitudes... ते here स्त्री.द्विवचनम्. are opposed to vedānta class you have attended.. द्वे अपि बुद्धी सर्वं खल्विदं ब्रह्म इति ..sarvam brahma is taughtadvaita buddhi is displaced by karma upāsana. बुद्धिं दूरीकृत्यैव भवतः। jīva bhava displaces the brahma bhava... तस्मात्कर्मोपासने therefore both karma and upāsana are opposed to jñānam. ज्ञानस्य विरोधिनी।

“In Sandīpany...pujya swamiji was my teacher, I went to him and said, I want to intensify my sandhyavandanam, Swamiji said, you have got me, enough, just continue what you are doing, now I’m able to understand after going through these portions, do what you have to do in your āśrama, not with further increased involvement.”

Topic 410 a is over

Now b (४१०) दृढबोधस्य कर्मोपासनयोश्चाविरोधः..

once you have done sufficient sravana manana nididhyāsanam, during free time this thought comes naturally to you. Even nididhyāsanam is not required. When that state comes, for loka saṅgraha he continues karma it is nonconsequential to such a jñānī. He does not doubt if he needs blessings from God. During intermediate period (sabbatical) reduce karmaupāsana and fortify the knowledge.

यद्यपि ज्ञानी आत्मानमसङ्गतया जानाति तथापि भोजनादिरूपं देह- व्यवहारं वा, जनकादिवत् ततोऽप्यधिकं राज्यपालनादिव्यवहारं वा करोत्येव। तस्य व्यवहारस्य ज्ञानं न विरोधि भवति। न वा व्यवहारो ज्ञानस्य विरोधी भवति ।

यद्यपि now he states the opposite for dṛḍa jñānī. Lord Kṛṣṇa says

यथैधांसि समिद्धोऽग्निः, भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि, भस्मसात्कुरुते तथा ॥ ५-३७॥

When fire is in the form of flame and you add log in too, it will get put out, whereas if its added to समिद्धोऽग्निः well fanned flame like bush fire, there you add log if fire, fire will destroy the log like jñānam will now destroy by falsifying the karma... ज्ञानी आत्मानमसङ्गतया जानाति he knows I’m ātmā asaṅghaha akartā तथापि

in spite of claiming I'm non doer still he allows various karmas भोजनादिरूपं eating etc देहव्यवहारं वा, जनकादिवत् or like in the case of Janaka who allowed governance of country , he had given enough time to convert manda jñānam to dr̥ḍa jñānam. Jñānam makes the karma non-binding. ततोऽप्यधिकं राज्यपालनादिव्यवहारं वा करोत्येव। तस्य व्यवहारस्य for such a person ज्ञानं न विरोधि भवति। jñānam is not opposed to karma न वा व्यवहारो ज्ञानस्य विरोधी भवति । and vice versa, karma is not opposed to jñāna. व्यवहार...विरोधी दीर्घः because of न.पुं.१.१

Vicārasāgara recorded on 21st September for 27th September 21

यद्यपि ज्ञानी आत्मानमसङ्गतया जानाति तथापि भोजनादिरूपं देह- व्यवहारं वा, जनकादिवत् ततोऽप्यधिकं राज्यपालनादिव्यवहारं वा करोत्येव। तस्य व्यवहारस्य ज्ञानं न विरोधि भवति। न वा व्यवहारो ज्ञानस्य विरोधि भवति ।

First segment-ajñānam to manda jñānam through śravaṇam.

Second segment... manda jñānam to dr̥ḍa jñānam ..feeble to firm...converting flame to conflagration.

Third segment.. dr̥ḍa jñānam to videha mukti...as long as he is alive.

Status of karmopasana depends on the segment.

First segment. Favorable status. Second segment.. inimical or unfavorable

In third segment, it is neutral harmless status. Presence or absence is harmless.

Here ācārya is focusing on 2nd and 3rd. Topic may be confusing to many. This is already indicated in bhagavad gītā and uddhava gītā. chapter 6,

आरुरुक्षोर्मुनेर्योगं, कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव, शमः कारणमुच्यते ॥६.३ गीता॥

ācārya writes big bhāṣyam. Until a person reaches manda jñānaṃ, karma is useful. Once he has reasonable sadhana catuṣṭayam and karma, śamaha quietude required. Ācārya translates śamaha as sanyāsa.

Yoga roodaha is middle section. In uddhavagita verse 4,

निवृत्तं कर्म सेवेत प्रवृत्तं मत्परः त्यजेत् ।

जिज्ञासायां सम्प्रवृत्तः न अद्रियेत् कर्म चोदनाम् ॥ उद्धव गीता १०.४॥

Once a person has jigñāsa bhakti or manda bhakti.. न अद्रियेत् कर्म चोदनाम् ...this person should not pay too much attention to ritualistic injunction. न अद्रियेत् means ignore. Niścala Dāsa a says you have to renounce because they will be obstructive. How can a person improve sadhana catuṣṭayam sampatti after reducing karma and upāsana? How to convert manda jñāna to dṛḍa jñānaṃ.

Niścala Dāsa says what you say is true for first segment, for the sadhana catuṣṭayam is possible only through karma upāsana. One should never reduce or renounce.

Page 208 top line...Niścala Dāsa says in second segment, there is an alternative method through vedānta śravaṇam.

When both methods are available for improving jñānaṃ, why do you say karmopasana is detrimental. Niścala Dāsa says in second

stage, for improving sadhana catuṣṭayam karmopasana is useful but disadvantage is karma and upāsana exist in triangular format. īśvara is paramātmā, I'm jīvātma. This reinforces jīva bhava. This varna āśrama etc.this promotion of jīva bhava will be an obstacle in converting manda jñānaṃ to dr̥ḍa jñānaṃ. In dr̥ḍa jñānaṃ I have to strongly disown jīva bhava. Therefore while it is favorable for sadhana catuṣṭayam it is unfavorable for jñānaṃ, that's why non favorable triangular format promoting jīva bhava promoting sadhana catuṣṭayam through karmopasana is discouraged for manda bhakti. Therefore, śravaṇam is favorable from sadhana catuṣṭayam angle and dr̥ḍa jñānaṃ therefore a spiritual seeker in second format must have more śravaṇam and less karma upāsana. You can replace puja time with śravaṇam. Reduce other karma or take sannyāsa.

Here dr̥ḍa jñānī is focussed..

नैव तस्य कृतेनार्थः, नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु, कश्चिदर्थव्यपाश्रयः ॥ ३.१८॥

यद्यपि ज्ञानी आत्मानमसङ्गतया जानाति तथापि भोजनादिरूपं देह- व्यवहारं वा, जनकादिवत् ततोऽप्यधिकं राज्यपालनादिव्यवहारं वा करोत्येव। Janaka's example given... तस्य व्यवहारस्य ज्ञानं न विरोधि भवति। न वा व्यवहारो ज्ञानस्य विरोधि भवति । yagna will be yagna ābhāsa for jñānī.. jñānaṃ will not impede if he wants to do rituals and vyāvahāra will not challenge or weaken his knowledge.

4-10 b

तथा हि, यदात्मस्वरूपं ज्ञानेनासङ्गतया ज्ञातं तस्मिन्नात्मनि यदि व्यवहारः प्रतीयते भवेत्तदा व्यवहारस्य ज्ञानं विरोधि स्यात्। ज्ञानस्य च व्यवहारो विरोधी भवेत्। विदुषस्तु स व्यवहार आत्मनि न प्रतीयते। 'सर्वो व्यवहारो देहाद्याश्रयः । व्यवहारसहितदेहादीनामात्मनि सम्बन्धो नास्ति' इत्यनया बुद्ध्या ज्ञानी सर्वव्यवहारान् करोति। अतो विदुषः प्रवृत्तिरपि निवृत्तिरेव।

We are in segment 3- dṛḍa jñānī

तथा हि, यदात्मस्वरूपं ज्ञानेनासङ्गतया ज्ञातं to explain, in the case of dṛḍa jñānī, nature of ātmā is known as no connection with karma or karma phalam

त्यक्त्वा कर्मफलासङ्गं, नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि, नैव किञ्चित्करोति सः ॥ ४.२०॥

तस्मिन्नात्मनि in that ātmā , I and ātmā are synonymous यदि व्यवहारः प्रतीतो भवेत्तदा if he looks upon the vyāvahāra as associated with ātmā, I'm doing the karma etc... must do īśvara arpaanam.etc (all these are non relevant for him) Gita bhāṣyam chapter 5 then alone jñānaṁ and vyāvahāra will contradict each other. व्यवहारस्य ज्ञानं विरोधि स्यात्। vyāvahāra will contradict jñānaṁ and vice versa. ज्ञानस्य च व्यवहारो विरोधी भवेत्। विदुषस्तु vidwan looks at karma as स व्यवहार आत्मनि न प्रतीयते। 'None of these vyāvahāra is happening in ātmā...

मया ततमिदं सर्वं, जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः ॥ ९-४॥

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः, ममात्मा भूतभावनः ॥ ९-५॥

na ca masthani.... They appear in me do not belong to Me. सर्वो व्यवहारो देहाद्याश्रयः outwardly he may say anything, in his mind, he is firmly rooted in binary format. All transactions belong to śarīratrayam anātmā. All this body etc...including the transaction... has no connection with ātmā. 4th capsule of vedānta. । व्यवहारसहितदेहादीनामात्मनि सम्बन्धो नास्ति' इत्यनया बुद्ध्या with this attitude ज्ञानी सर्वव्यवहारान् करोति। he does all these transactions... Kṛṣṇa says

चातुर्वर्ण्यं मया सृष्टं, गुणकर्मविभागशः ।

तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ गी ४.१३॥

अतो विदुषः प्रवृत्तिरपि निवृत्तिरेव। his karma is also as good as renunciation or sanyasa only..

Topic 411 ज्ञानिनः कर्म आभासरूपमेव

(४११) ज्ञानिनः कर्म आभासरूपमेव — यथा ज्ञानिनो भोजनादिरूपो व्यवहारो न ज्ञानस्य विरोधी तथा ‘आत्मा असङ्गः, क्रियाः सर्वा मनोवाक्कायाश्रिताः’ इति ज्ञात्वा क्रियमाणे कर्मोपासने न ज्ञानस्य विरोधिनी । यदि विद्वानसङ्गत्वेन ज्ञातमात्मानं कर्तेति मत्वा कर्मोपासने कुर्यात्तदा ज्ञानस्य ते कर्मोपासने विरोधिनी भवेताम् । सोऽयमात्मनोऽसङ्गत्वविषयको दृढनिश्चयो विदुषः कर्मोपासनाभ्यां न दूरी- भवति । तस्मात् आभासरूपे कर्मोपासने दृढबोधस्य न विरोधिनी । अत एव जनकादय आभासरूपं कर्मानुष्ठितवन्तः ।

3rd segment

ज्ञानिनः कर्म आभासरूपमेव the karma is dummy only in terms of adṛṣṭa phalam, it will give benefits to society. — यथा ज्ञानिनो just as secular actions do not bind a jñānī भोजनादिरूपो व्यवहारो न ज्ञानस्य विरोधी he does not consider anything as suffering due to prārabdha etc.

यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ गी ६-२२॥

gurunapi dukhena. Chapter 6— तथा ‘आत्मा असङ्गः, क्रियाः सर्वा मनोवाक्कायाश्रिताः’ इति ज्ञात्वा this jñānī always remembers he is asaṅghaha all actions belong to costume... actions belong to the role. क्रियमाणे अ.नपु.१.२ कर्मोपासने अ.नपु.१.२ न ज्ञानस्य विरोधिनी न.नपु.१.२ । he sees description if ātmā as himself. Karma and upāsana done by such a jñānī is not opposed to jñānaṁ. He continues these for loka saṅgraha. Karma and Upasana will not dent his knowledge.

न चोरहार्यं न च राज्यहार्यं न भ्रातृभाज्यं न च भारकारी ।
व्यये कृते वर्धत एव नित्यं विद्या धनं सर्वधनप्रधानम् । (सुभाषतम्)

[wealth of knowledge can never go away. यदि विद्वानसङ्गत्वेन ज्ञातमात्मानं कर्तेति मत्वा even though they have attended classes for long.. everybody is hesitant when it comes to giving up kartā. कर्मोपासने कुर्यात्तदा suppose a person does karma because he still thinks he is a kartā, ज्ञानस्य ते 2-2 कर्मोपासने object of kuryat 2-2 विरोधिनी भवेताम् dvivacanam..vidhi.prahe is doing karma upāsana to convert to dr̥ḍa jñānam, he only weakens the jñānam because he is saying he is kartā, self-side goal.. । सोऽयमात्मनोऽसङ्गत्वविषयको दृढनिश्चयो विदुषः कर्मोपासनाभ्यां न दूरीभवति this problem is not there. He never asks for cittaśuddhi, no such dream. Maṇḍukya kārīka is there in his mind. There is no question asangatvam nischayaha yasya drudanisichayaha.. this knowledge can never be displaced by any karma upāsana. This conviction is brought out in aṣṭāvakra gītā... । तस्मात् therefore आभासरूपे कर्मोपासने karma and upāsana of a dr̥ḍa jñānī are not in opposition, neutral but favorable to society. दृढबोधस्य न विरोधिनी loka saṅgraha. । अत एव जनकादय आभासरूपं कर्मानुष्ठितवन्तः । therefore Janaka remained in ābhāsa rūpa karma., jñāna karma ābhāsa samucchaya.

आत्मानमसङ्गं ज्ञात्वेतरव्यवहारवत् वैदिकशुभकर्माद्यनुष्ठानमपि देहादि- धर्म इत्येव ज्ञात्वा विदुषा क्रियमाणं शुभं कर्माप्याभासरूपमेव । तस्यापि ज्ञानेन सह विरोधो नास्ति । भाष्यकारादिभिः कर्मोपासनयोज्ञानेन यो विरोध उक्तः सः 'आत्मा कर्ता भोक्ता च' इति ज्ञानपूर्वकं क्रियमाणकर्मोपा- सनविषयः । न त्वाभासरूपकर्मोपासनविषयः ।

आत्मानमसङ्गं ज्ञात्वेतरव्यवहारवत् after knowing ātmā to be asaṅgha wordly vyāvahāra and vaidika karmas वैदिकशुभकर्माद्यनुष्ठानमपि shubha karmas, he encourages by serving as a model by not doing ashubha karma. Not out of fear of pāpam. देहादि- धर्म इत्येव ज्ञात्वा he remembers body is doing. विदुषा क्रियमाणं शुभं कर्माप्याभासरूपमेव shubha karma which is done with this awareness is in the form if ābhāsa only. । तस्यापि ज्ञानेन सह विरोधो नास्ति । this vaidika karma is not in opposition though he says he is this gotra etc. but varnāśrama belongs to the body. भाष्यकारादिभिः ācārya feels there is a contradiction between what Śaṅkarācārya says and what he says. Śaṅkarācārya insists there is virodha, jñāna karma virodha. Page 269 2nd para last sentence, Niścala Dāsa has quoted Śaṅkarācārya and said jñānaṃ and karma are opposed. कर्मोपासनयोर्ज्ञानेन यो विरोध उक्तः what is quoted by Śaṅkarācārya सः 'आत्मा कर्ता भोक्ता च' इति that refers to ātmā bhokta kartā ज्ञानपूर्वकं क्रियमाणकर्मोपा- सनविषयः if the person does the karma thinking this way, bhavana is important. I'm referring to ābhāsa rūpa kartrutva bhaavana. । न त्वाभासरूपकर्मोपासनविषयः । Śaṅkarācārya when he refers to opposition, it is jñānaṃ and karma without adjective, we add ābhāsa rūpa karmopasana. Druda jñānaṃ and karmopasana can coexist in third segment.

He is going to say in second segment, they are opposed.

Vicārasagara recorded on 4th October 2021 for 11th October 2021

भाष्यकारादिभिः कर्मोपासनयोर्ज्ञानेन यो विरोध उक्तः सः ‘आत्मा कर्ता भोक्ता च’ इति ज्ञानपूर्वकं क्रियमाणकर्मोपा- सनविषयः। न त्वाभासरूपकर्मोपासनविषयः ।

3 fold status of karma and upāsana are bring discussed in this portion. Status depends on spiritual level of seeker. Upto manda jñānaṃ, karma and upāsana are favorable, manda to dr̥ḍa jñānaṃ, obstructive counter-productive. 3rd segment neutral status... for a dr̥ḍa jñānī.

Jñānaṃ and karma ābhāsa are not opposed. Now jñāna karma virodha being reinforced in the case of manda jñānī, second segment. Till now 3rd segment was discussed. In page 278 topic 410 this was mentioned....

Topic 412 मन्दबोधस्य कर्मोपासनयोश्च विरोध एव

(४१२) मन्दबोधस्य कर्मोपासनयोश्च विरोध एव – मन्दबोधस्य त्वाभासरूपे अपि कर्मोपासने विरोधिनी । संशयादि- सहितो बोधो मन्दबोध इत्युच्यते । यस्यान्तःकरणे ‘आत्मा असङ्गो वा, किं वा न तथा’ इति कदाचित्संशयो जायते, स पुरुषः ‘आत्मा असङ्ग एव, न मे कर्तव्यं किञ्चिदप्यस्ति’ इति वारं वारमनुसन्धानं कुर्यात् । एव- मनुचिन्तयतः कालेन संशयनिवृत्त्या दृढबोधो जायेत । तथा चिन्तनमकुर्वन् यदि कर्मोपासने एवानुतिष्ठेत्तदा जातोऽपि मन्दबोधो दूरीभवेत्, ‘अहं कर्ता भोक्ता’ इति विपरीतनिश्चय एव दृढीभवेत् । तस्मान्मन्दबोधोदयात्पूर्वमेव कर्मोपासने अनुष्ठेये मन्दबोधोदयानन्तरं न ते अनुष्ठेये।

(४१२) मन्दबोधस्य for a student who has got vague knowledge, (karmadhāraya samasa not bahuvrīhi) कर्मोपासनयोश्च विरोध एव there is contradiction for karma and upāsana – मन्दबोधस्य त्वाभासरूपे अपि

even though karma and upāsana are ābhāsa not belonging to ātmā, it is still contradictory to knowledge when not rooted. Virodhini, napunsaka dvivacanam qualifies karmopasane. कर्मोपासने विरोधिनी। manda bodha is संशयादि- सहितो बोधो मन्दबोध along with doubts. इत्युच्यते। vagueness continues. यस्यान्तःकरणे in whose mind ‘आत्मा असङ्गो वा, किं वा न तथा’ इति “ I the ātmā is asaṅgha or not” कदाचित्संशयो जायते, when doubt raises when they are asked point blank question. We feel our sadhana catuṣṭayam is less. Nīścala Dāsa is refuting that tendency, he says when you are vague do more śravaṇam and mananam... these will improve sadhana catuṣṭayam. स पुरुषः those who say I don’t know whether I’m senior or not, eternal doubt. ‘आत्मा असङ्ग एव, let me not have a doubt, ātmā is asaṅgha. न मे कर्तव्यं किञ्चिदप्यस्ति’ I do not have any karma or upāsana to do. इति वारं वारमनुसन्धानं कुर्यात् । I require more śravaṇam. Or mananam nididhyāsanam. एव- मनुचिन्तयतः repeat the śravaṇam mananam nididhyāsanam.. कालेन in due course संशयनिवृत्त्या certain doubts will go in subsequent śravaṇam. दृढबोधो जायेत firm knowledge arises. । तथा चिन्तनमकुर्वन् यदि कर्मोपासने if you go back to karma upāsana एवानुतिष्ठेत्तदा जातोऽपि मन्दबोधो whatever vague knowledge will be converted into no knowledge. दूरीभवेत्, ‘अहं कर्ता भोक्ता’ इति विपरीतनिश्चय एव दृढीभवेत् । “ I’m kartā bhokta” idea gets reinforced. The wrong conclusion becomes strong. Jñānaṃ goes away. तस्मान्मन्दबोधोदयात्पूर्वमेव कर्मोपासने अनुष्ठेयेtherefore only begore vedānta śravaṇam you can do more and more karma upāsana मन्दबोधोदयानन्तरं न ते अनुष्ठेये । not during manda bodha. Nīścala Dāsa wants to say you have to take sanyāsa and give up karma. Swamiji adds continue with karma to preserve āśrama status. Pujya

Swamiji said to Swamiji, continue sandhyavandanam, do not intensify .

Disturbing example...

मन्दबोधः पुरुषः कर्मोपासने अनुतिष्ठति चेत्तदा तस्य जातोऽपि मन्दबोधो नश्यतीत्यत्रायं दृष्टान्तः — यथा पक्षिणी शिशूनां पक्षोत्पत्तिपर्यन्तमेव स्वाण्डानि सेवते। अभयं यथा भवेत्तथा सम्यग्रक्षतीति यावत् ।

मन्दबोधः here manda bodha refers to the person, so bahuvrīhi, mandaha bodaha yasya saha पुरुषः person कर्मोपासने अनुतिष्ठति if against my advice he goes back to more karma and Upasana. चेत्तदा तस्य जातोऽपि मन्दबोधो here karmadharaya , this vague knowledge will perish. नश्यतीत्यत्रायं दृष्टान्तः now an example. —

यथा पक्षिणी शिशूनां पक्षोत्पत्तिपर्यन्तमेव स्वाण्डानि सेवते। अभयं यथा भवेत्तथा सम्यग्रक्षतीति यावत् ।

शिशूनां पक्षोत्पत्त्यनन्तरमण्डानि न रक्षति । यदि पक्षोत्पत्त्यनन्तरमप्यण्डानि रक्षेत्तदा अण्डान्तर्गतजलेनातिसुकुमारशिशुपक्षा द्रवीभूय विनश्येयुः ।

यथा पक्षिणी शिशूनां पक्षोत्पत्तिपर्यन्तमेव स्वाण्डानि सेवते। the small birds develop their wings, until then bird incubates. अभयं यथा भवेत्तथा in such a way birdling within egg will not be frightened. सम्यग्रक्षतीति यावत् it protects the egg. । शिशूनां पक्षोत्पत्त्यनन्तरमण्डानि न रक्षति । once the babies develop the wings, the bird withdraws. यदि पक्षोत्पत्त्यनन्तरमप्यण्डानि रक्षेत्तदा if it continues incubation of the egg even after the baby develops the wings within the egg. अण्डान्तर्गतजलेनातिसुकुमारशिशुपक्षा द्रवीभूय विनश्येयुः then the liquid in

the egg will melt the wings of the bird. Incubation has to be withdrawn after some time. In the beginning of second segment, karmaupasana must be withdrawn.

तथा ज्ञानोत्पत्तेः पूर्वमेव कर्मोपासने अनुष्ठेये । न तु ज्ञानोत्पत्तेरनन्तरमपि । यदि ज्ञानोत्पत्त्यनन्तरमपि कर्मोपासने सेव्येते तदा बालपक्षिन्यायेन मन्दबोधोऽपि नश्येत् । यथा मातृरूपवृद्धपक्षिण्या अण्डसम्बन्धेन न कापि हानिस्तथा दृढबोधस्य कर्मोपासनाभ्यां हानिर्न भवति । यथा वृद्धपक्षिण्या अण्डेन कर्तव्य उपकारो नास्ति तथा दृढबोधस्यापि कर्मोपासनाभ्यं कर्तव्य उपकारः नास्ति । तथा च ज्ञानिनो मोक्षार्थमनुष्ठेयं किञ्चिदपि नास्ति । इति 'मोक्षस्य किं कारणम्' इति तृतीय- प्रश्नस्योत्तरमभिहितम् ।

तथा ज्ञानोत्पत्तेः as in the case if tender wings.. पूर्वमेव कर्मोपासने अनुष्ठेये before committed śravanam starts karma and upāsana must be followed. Anushteye..poorna kriyārūpa... kta pratyaya...saotami? । न तु ज्ञानोत्पत्तेरनन्तरमपि । not after jñānam has risen. यदि ज्ञानोत्पत्त्यनन्तरमपि कर्मोपासने सेव्येते if karma upāsana is followed, like the baby bird, the tender wings will be lost, tender knowledge will be destructed. The mother bird is not impacted its wings are fine. Whether it does incubation or not, no harm will happen. 3rd segment seeker is mother bird. तदा बालपक्षिन्यायेन मन्दबोधोऽपि नश्येत् ।

यथा मातृरूपवृद्धपक्षिण्या in the case of mother bird, अण्डसम्बन्धेन न कापि हानिस्तथा it is not affected by sitting on the eggs or not. दृढबोधस्य कर्मोपासनाभ्यां हानिर्न भवति । the third segment seekers , dṛḍa bodha karmadhāraya is better, no damage is done it... यथा वृद्धपक्षिण्या अण्डेन कर्तव्य उपकारो नास्ति there is no advantage also no

damage also, no advantage through incubation for the mother bird. तथा दृढबोधस्यापि both karmadhāraya and bahuvrīhi can be justified, prefer karmadhāraya कर्मोपासनाभ्यं कर्तव्य उपकारः नास्ति । no advantage when he does puja, for loka sangrahartham. He is not afraid of pratyavaya also. Śaṅkarācārya says jñānī is not an adhikārī for karma, therefore no pratyavāya papa. तथा च ज्ञानिनो मोक्षार्थमनुष्ठेयं किञ्चिदपि नास्ति । इति 'मोक्षस्य किं कारणम्' इति तृतीय- प्रश्नस्योत्तरमभिहितम् ।

Appendix topic on 3 fold status of karmaupasana is over, jñāna karma samucchavada kandanam is over. Now with this 3rd question on mokṣa kāraṇam is over.

Page 232.. topic 352, 3rd para...

Agr̥dhadevah was introduced, he is having a dream. In dream he meets a Guru who he us teaching vedānta to Agr̥dhadevah in dream. Idea is to show the waking state in which the vedānta course is happening is a dream only..

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं

Q1 jīva svarūpam kim?

Q2 īśvara svarūpam kim? Was presented as jagat kartā kaha?

Q3) mokṣasya sādhanam kim? Various permutations and combinations were discussed. Jñānam eva... no four path theory..only one path...it's not a travel its knowing., other 3 paths are for cittaśuddhi... what's coming next...

For mokṣa means us jñānam.. what is the means of getting jñānam. Mahāvākyam vicara now...technical enquiry. Comparison with other matams...

Topic 413 उपसंहारः

४१३) उपसंहारः — हे सोम्य, मयोपदिष्टः सर्वोऽयमर्थः सर्ववेदसारः । तस्मादत्र त्वं श्रद्धत्स्व। एतदर्थज्ञानेन जननमरणप्रवाहरूपोऽपारो यः संसारमहोदधिस्तस्य तरणमनायासेन ते सिद्ध्येत्।

Conclusion ४१३) उपसंहारः — हे सोम्य, मयोपदिष्टः सर्वोऽयमर्थः सर्ववेदसारः
I this much teaching imparted by me to you, all of them are in line with the complete veda, karma and jñāna kāṇḍa, तस्मादत्र त्वं श्रद्धत्स्व। therefore,

(If it comes from philosophers, then they are speculative. Here it comes from bhagavan. Bhakti in Bhagavan must be translated as śraddhā in veda.)

श्रत् धा आत्मनेपद लोट् मध्.१ (<https://ashtadhyayi.com/dhatu/03.0011>)

(श्रत् behaves like an upasarga, but only with धा धातु । दधाति धत्तः
दधति - श्रत् + दधाति = श्रद्धधाति, श्रत् + धत्तः = श्रद्धत्तः, श्रत् + दधति = श्रद्धधति । We see श्रद्धधानाः मत्परमाः in gītā... श्रत् + दधान (शानच्) ।
लोट् - आत्मनेपद is धत्स्व । श्रत् + धत्स्व = श्रद्धत्स्व ।)

Janana marana pravaha roopaha maho dhatihi..in the form of continuous flow of birth and death cycle, that's the nature of saṃsāra एतदर्थज्ञानेन जननमरणप्रवाहरूपोऽपारो whose shore cannot be found. यः संसारमहोदधिस्तस्य तरणमनायासेन ते सिद्ध्येत्। crossing of this effortlessly can be accomplished with help of Guru..

शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।

गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥१०॥

Summary in next topic..

Vicārasāgara on 25th October 2021

Page 280 last 3 lines

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४१३) उपसंहारः — हे सोम्य, मयोपदिष्टः सर्वोऽयमर्थः सर्ववेदसारः । तस्मादत्र त्वं श्रद्धत्स्व। एतदर्थज्ञानेन जननमरणप्रवाहरूपोऽपारो यः संसारमहोदधिस्तस्य तरणमनायासेन ते सिद्ध्येत्।

Ācārya is consolidating the answers to the 3 questions. The responses are veda saaraha. 6 deficiencies mentioned, अज्ञानम् ignorance, संशयः, misunderstanding or wrong language, विपर्ययः, अपठुकरणत्वम्, apathukranatvam..our sense organs do not function beyond a certain range. 5th one is प्रमादः pramaadaha oversight , विप्रलब्धिः vipralabdhihi...deception, my own intellect may deceive me. Reporting itself is different in news across channels ... 6 purusha bhuddhi doṣa. Veda pramāṇam is without any defects. Hey Śiṣya may you have faith in the teaching;

(आ. ४१४-४१७) उपदिष्टार्थसङ्ग्रहः —

Topic 414 जीवस्वरूपम्

(४१४) जीवस्वरूपम् — ‘जगत्कर्तेश्वरः । स तव स्वरूपान्न भिन्नः । त्वं सच्चिदानन्दरूपं ब्रह्मैवासि’ इति प्रागुपदिष्टमेवार्थं पुनरप्याचार्यः कृपया शिष्यं प्रति सङ्ग्रहेणोपदिशति । ‘हे सोम्य, त्वं दैन्यं परित्यज्य निजस्वरूपं जानीयाः । जन्मादिरहितं शुद्धं ब्रह्मैव त्वमसि । दृश्यं समस्तं जगत् त्वमेव प्रकाशयसि । स्वाज्ञानेन जगत्सर्वं त्वमेव सृजसि । पुनः समस्तं जगत्संहृत्य त्वमविनाशी अवशिष्यसे । मिथ्याप्रपञ्चं दृष्ट्वेषदपि त्वं न खिद्यसे । त्वं देवानामपि देवोऽसि । त्वमखण्डानन्दधनोऽसि । जगज्जीवेश्वरादयस्त्वयि मायया स्वाप्नार्थवत् रज्जुसर्पशुक्तिरजतादिवच्च प्रतीयन्ते’ इति । अत्रैते श्लोका भवन्ति — दैन्यं परित्यज्य निजात्मरूपं सच्चित्सुखं पश्य सदाद्वितीयम् । जन्मादिशून्यं परमेव तत्त्वं ब्रह्मासि शुद्धं निजबोधरूपम् ॥ दृश्यं समस्तं दृगभिन्न आत्मा त्वमेव विद्योतयसि स्वभासा । स्वाज्ञानतः सर्वमिदं विसृज्य पश्चाच्च संहृत्य विशिष्यसेऽजः ॥ मिथ्याप्रपञ्चं दृष्ट्वापि न किञ्चित्खिद्यते तव । मनो देवादिदेवोऽपि त्वमेव सुखनीरधिः ॥ त्वन्मायावशतो भाति जगज्जीवेशविभ्रमः । स्वप्नवद्रज्जुसर्पादिशुक्तिकारजतादिवत् ॥ इति (ग्रन्थकृत एवैते श्लोकाः) ।

The summary of the teaching..

आ. ४१४-४१७) उपदिष्टार्थसङ्ग्रहः — (४१४) जीवस्वरूपम् — ‘जगत्कर्तेश्वरः । Essence of jīva has been revealed, jagat kartā is īśvara. स तव स्वरूपान्न भिन्नः that creator God is non different from you essentially like wave and ocean. त्वं सच्चिदानन्दरूपं ब्रह्मैवासि’ Īśvaras essence and your essence us ātmā, both are satcidananda. Therefore you are brahman of the nature if pure consciousness, existence and ānanda. इति प्रागुपदिष्टमेवार्थं this was given earlier, page 256,257.

Topic 377 and 378. The same teaching once again out of compassion he repeats it. पुनरप्याचार्यः कृपया शिष्यं प्रति सङ्ग्रहेणोपदिशति briefly he teaches. । ‘हे सोम्य, त्वं दैन्यं परित्यज्य निजस्वरूपं जानीयाः । oh pleasing student, give up the idea of self-inadequacy, may you give up and claim your real nature. Like the cub of lion growing amongst sheep, it starts bleating like sheep. One day, an adult lion taught the cub to see the water and roar like a lion. Paramātmā lion is telling the jivātmā cub.. may you know your real nature. जन्मादिरहितं शुद्धं ब्रह्मैव त्वमसि । you are that pure brahman free from jenma maraṇam etc. दृश्यं समस्तं जगत् त्वमेव प्रकाशयसि you are the consciousness principle, illuminator of everything. Even a new country the consciousness is revealing by the bodies present there. । स्वाज्ञानेन जगत्सर्वं त्वमेव सृजसि you alone create the entire universe because of your own universe. Mūlā avidyā is sva ajñānaṁ पुनः समस्तं जगत्संहृत्य त्वमविनाशी अवशिष्यसे । and you yourself resolve the universe at the time of pralaya and mokṣa also. You alone remain as the indestructible truth. मिथ्याप्रपञ्चं दृष्ट्वेषदपि त्वं न खिद्यसे by experiencing the unreal universe you are not affected even a wee

bit. त्वं देवानामपि देवोऽसि। you are the ultimate God of all Gods, त्वमखण्डानन्दघनोऽसि । you are a mass of homogenous of individual anabda. जगज्जीवेश्वरादयः। Jagat īśvara and jīva all of them are स्त्वयि मायया स्वाप्रार्थवत् रज्जुसर्पशुक्तिरजतादिवच्च प्रतीयन्ते इति they are all appearances in you. Triputi is appearance in you the adhiśṭhānam brahman because of your own māyā śakti. Like rope snake or shell silver. Upto this is summary of the teaching. Now there is a shloka. Verse form.

अत्रैते श्लोका भवन्ति —

Meaning is same as above

दैन्यं परित्यज्य निजात्मरूपं सच्चित्सुखं पश्य सदाद्वितीयम् ।

Give up self-pity , may you claim your real ātmā svarūpam, which is sat cit sukham, and non dual.

जन्मादिशून्यं परमेव तत्त्वं ब्रह्मासि शुद्धं निजबोधरूपम् ॥

You are that brahman which is free from birth etc, that ultimate reality which is pure which is of the nature of consciousness. You are that brahman.

दृश्यं समस्तं दृग्भिन्न आत्मा त्वमेव विद्योतयसि स्वभासा ।

You alone are illuminating the entire objective universe. By your own light of consciousness, you are none other than the ātmā, identical with observer sākṣī ātmā.

स्वाज्ञानतः सर्वमिदं विसृज्य पश्चाच्च संहृत्य विशिष्यसेऽजः ॥

You have created everything with the help of māyā. After creating and after sometime withdrawing as well. You alone remain as ajaha. Birthless deathless one.

मिथ्याप्रपञ्चं दृष्ट्वापि न किञ्चित्खिद्यते तव ।

That manaha of next line should come here, your mana should not be affected seeing the mithyā prapañca, like seeing papertiger.

मनो देवादिदेवोऽपि त्वमेव सुखनीरधिः ॥

Devadi devosi may be better reading, you are the ultimate God of all gods. You are the reservoir of ānanda.

त्वन्मायावशतो भाति जगज्जीवेशविभ्रमः ।

Triputi of jagat jīva Īśvara which is superimposed, adhyāsa upon you yourself, māyā vashataha bhati.

स्वप्नवद्ब्रह्मसर्पादिशुक्तिकारजतादिवत् ॥

Like dream , rooe snake, shell silver etc. Therefore brahma satyam jagat mithyā jivo brahmaiva naa paraha.. next topic.

इति (ग्रन्थकृत एवैते श्लोकाः) ।

आ. ४१५-४१६) ज्ञानसाधनवर्णनम् — (४१५) मुमुक्षोर्हेयवर्गस्योपदेशः — हे सोम्य, पदार्थेषु दृढा- सक्तिरूपं रागम्, लोभम्, द्वेषम्, कामं च दूरीकुरु । रागलोभद्वेषकामग्रहणं सर्वासां राजसतामसवृत्तीनामुपलक्षणम् । सर्वा राजसतामसवृत्तयः समूलमुन्मूलयितव्या इति यावत् । राजसतामसवृत्तयो ज्ञानस्य विरोधिन्यः ।

आ. ४१५-४१६) ज्ञानसाधनवर्णनम् — preliminary sadhanas

Topic 415 मुमुक्षोर्हेयवर्गस्योपदेशः

४१५) मुमुक्षोर्हेयवर्गस्योपदेशः a seeker of mokṣa should give up the following things. Huge list chapter 16 asuri sampat. Heyam is from ha dhatu. — हे सोम्य, पदार्थेषु दृढासक्तिरूपं रागम्, first one is raga ...firm attachment or intense attachment ...

indriyasindriyasrthe.....

Don't allow them to overpower you. Convert to preference. I like coffee in the morning. If I don't find it its ok. Intense attachments or slavery is referred here. लोभम् this like gets into greed., द्वेषम्,

hatred of the opposite, person who stands in between me and object if my attachment कामं च desire for unattained object. Attachment is towards already attained object दूरीकुरु I keep them far away from you. रागलोभद्वेषकामग्रहणं I have enumerated only 4, they stand for all broods belonging to same category. सर्वासां राजसतामसवृत्तीनामुपलक्षणम् I all other notions or thought rajasa or tamasa सर्वा राजसतामसवृत्तयः all rajasic and tamasic ones chapter 17 talks if this, chapter 18 also has this list. Satvic must be maintained. Asuri sampat. समूलमुन्मूलयितव्या along with mūlām aviveka indiscrimination. इति यावत् I that's the message राजसतामसवृत्तयो ज्ञानस्य विरोधिन्यः these are opposed to knowledge, they will not allow the knowledge to enter. Therefore daivi sampat. Kṛṣṇa said in chapter 16.

दैवी सम्पद्विमोक्षाय, निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीम्, अभिजातोऽसि पाण्डव ॥16-5॥

तासामुन्मूलनं विना ज्ञानं नोदियात् । तस्मात्तासां निवृत्तिर्जिज्ञासोरवश्यमपेक्षिता । इति जिज्ञासोर्हे- यवर्गोपदेशः । तासामुन्मूलनं विना without uprooting these vṛttis..asuri sampat, knowledge will not arise. ज्ञानं नोदियात् ।

Katopanishad २४.

नाविरतो दुश्चरिताद्, नाशान्तो नासमाहितः।

नाशान्तमानसो वापि, प्रज्ञानेनैनमाप्नुयात् ॥1.2.24

Ud plus dee dhatu

तस्मात्तासां निवृत्तिर्जिज्ञासोरवश्यमपेक्षिता therefore their elimination is compulsorily required for every seeker of jñānam. Seeker is jignyaasu and mumukshu,। इति जिज्ञासोर्हे- यवर्गोपदेशः thus we come to know what are the group of things to be eliminated by a mumukshu.

What should be practised

Topic 416 ज्ञानस्य बहिरङ्गसाधनोपदेशः

४१६) ज्ञानस्य बहिरङ्गसाधनोपदेशः — विवेकः, वैराग्यम्, शमादिषट्कसम्पत्तिः, मुमुक्षुत्वम्, इत्येतानि चत्वारि ज्ञानस्य साधनानि । तेषु विवेकः प्रधानं साधनम् । अतः प्रथमं तस्य कीर्तनम् । विवेकेनैव वैराग्यादिकमुत्पद्यते । अतश्चाचार्यः शिष्याय विवेकमेव प्रथममुपदि- शति — हे सोम्य, संसारसमुद्रं मृगतृष्णिकाजलसमं मिथ्येति वारं वारं चिन्तय । संसारस्य मिथ्यात्वोक्त्या मिथ्यासंसारकल्पनाधिष्ठानभूत आत्मा न मिथ्या । किन्तु सत्य इत्युक्तं भवति । ऐन्द्रजालिकेन प्रदर्श्यमानानद्भुतान् पदार्थान् पश्यन्तं पुत्रं पितैवमुवाच — ‘ऐन्द्रजालिकेन प्रदर्श्यमानमाम्रवृक्षादिकं सर्वं मिथ्या’ इति । पितुरिदं वचनं शृण्वन् पुत्र ऐन्द्रजालिकमपि मिथ्येति न जानाति । किन्तु सत्यमेव तं जानाति । एवमेव ‘जगन्मिथ्या’ इत्युपदेशेन ‘आत्मा सत्यः’ इति शिष्यो विजानात्वित्यभिप्रायेणैवाचार्यः संसारसमुद्रं मिथ्येत्य- कथयत् ।

४१६) ज्ञानस्य बहिरङ्गसाधनोपदेशः — sadhana chatushtaya sampatti is going to be taught विवेकः, वैराग्यम्, शमादिषट्कसम्पत्तिः, मुमुक्षुत्वम्, इत्येतानि चत्वारि ज्ञानस्य साधनानि these four qualifications are important । तेषु विवेकः प्रधानं साधनम् viveka is the most important. । अतः प्रथमं तस्य कीर्तनम् । that’s why it is stated first. विवेकेनैव वैराग्यादिकमुत्पद्यते only through discrimination vairagyam etc are natural consequences. । अतश्चाचार्यः शिष्याय विवेकमेव प्रथममुपदि- शति therefore viveka is taught first by ācārya. — हे सोम्य oh pleasing student , संसारसमुद्रं मृगतृष्णिकाजलसमं मिथ्येति वारं वारं चिन्तय । may you repeatedly remind yourself that entire universe is mithyā, this should not be told to a beginner. Worldly people never say this. Entire ocean of saṃsāra is like mirage water. Think of

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this repeatedly. संसारस्य मिथ्यात्वोक्त्या by talking about this...मिथ्यासंसारकल्पनाधिष्ठानभूत आत्मा न मिथ्या । the observer perceiver of the observed mithyā world is not mithyā as he is the adhishtaanam. किन्तु सत्य इत्युक्तं भवति that which is the substratum ātmā is not mithyā but satyam. Ātmā satyaha thadanyat sarvam mithya..in tatvabodhawe saw. । ऐन्द्रजालिकेन प्रदर्श्यमानानद्भुतान् पदार्थान् so the wonderful extraordinary objects projected by the magician who waves his hand and produces people. पश्यन्तं पुत्रं पितैवमुवाच – father tells the son, all these are appearance don't take them seriously. 'ऐन्द्रजालिकेन प्रदर्श्यमानमाम्रवृक्षादिकं सर्वं मिथ्या' इति । a mango tree that appears is unreal. पितुरिदं वचनं शृण्वन् पुत्र ऐन्द्रजालिकमपि मिथ्येति न जानाति । when the son listens, he understand that all projections by magician is mithyā he does not think magician himself is mithyā he thinks magician is satyam. किन्तु सत्यमेव तं जानाति । एवमेव 'जगन्मिथ्या' इत्युपदेशेन 'आत्मा सत्यः' the ātmā is like magician the satyam इति शिष्यो विजानात्वित्यभिप्रायेणैवाचार्यः संसारसमुद्रं मिथ्येत्य- कथयत् । thus the śiṣya understands. Keeping such an intention, the ācārya says whole world is an appearance.. once this viveka comes, next one is vairagyam.

If you want attachment be attached to ātmā.

Vicārasagara recorded for 8th November 2021

एवमेव 'जगन्मिथ्या' इत्युपदेशेन 'आत्मा सत्यः' इति शिष्यो विजानात्वित्यभिप्रायेणैवाचार्यः संसारसमुद्रं मिथ्येत्य- कथयत् ।

Teacher has answered the 3 questions... karma and upāsana are useful for mental preparation, for liberation jñāna alone is enough.

Next topic is...how to attain that jñāna. Jñāna sādhanam. First mokṣa sādhanam was discussed. Now he will assert mahāvākyam vicara. First a student should have qualifications called sādhanā catuṣṭayam..bahiraṅga sadhanani.

He is not going to elaborate all four but viveka only. He has already done them before..chapter 1 pages 9 to 13. May that's why he is dealing with viveka. Definition is discrimination, capacity to differentiate, not discrimination in negative context. Distinctly understanding us viveka. The definition is given in two different ways, nitya anitya vastu viveka, brahman is nityam through śruti pramāṇam...

In vicārasāgara in first chapter same definition was given.

Sometimes another definition is given. Satya mithyā viveka. This knowledge we call parokṣa jñāna purely based on śruti pramāṇam.. understanding brahman alone is satyam although I do not understand the exact nature. General description is presented in this para. When we say entire dṛśya prapañca is unreal, we have excluded the observer. Therefore by exclusion, the observer left is satyam. Observed is mithyā. Logically also it should be true aa if ātmā is also is mithyā question will come as to what is real then?

Magic example was given, everything produced us unreal, produces magician is real. Ātmā satyaha jagat anātmā mithyā.

इति 'जगन्मिथ्या, आत्मा सत्यः' इति गुरुर्विवेकमुपदिदेश । विवेके सिद्धे इतरसाधनानि स्वयमेवोपदेशं विनैव सिद्ध्येयुः । अतश्च विवेकोपदेशादेवेतरसाधनोपदेशोऽप्यर्थात्सिद्धः । इति ज्ञानस्य बहिरङ्गसाधनानि ।

इति 'जगन्मिथ्या, आत्मा सत्यः' this is the generic secondary parokṣa knowledge based on śāstram, not aparokṣa jñānaṃ of a jñānī. इति in this manner गुरुर्विवेकमुपदिदेश । guru taught the disciple viveka the discrimination, was given in vivekacūdāmaṇi.

ब्रह्म सत्यं जगन्मिथ्या, इत्येवंरूपो विनिश्चयः ।

सोऽयं नित्यानित्यवस्तु-विवेकः समुदाहृतः ॥२०॥

Other 3 will automatically follow ācārya says

विवेके सिद्धे इतरसाधनानि other 3 sādhanam, vairagyam, śamādiṣaṭka sampatti, mumukshutvam. Nobody will get attached to mithyā like demonetised currency.. focussed pursuit will follow. स्वयमेवोपदेशं विनैव सिद्ध्येयुः । even without teaching other 3 will follow, अतश्च विवेकोपदेशादेवेतरसाधनोपदेशोऽप्यर्थात्सिद्धः teaching if other three sadhanas by implication will be achieved by. इति ज्ञानस्य बहिरङ्गसाधनानि this way the four-fold indirect means of knowledge. Remote bahiranga and antaranga is used in relative sense. Reference point is important. Like I say kerala is proximate wrt to kashmir. Similarly spiritual journey is karma yoga upāsana yoga, leading to sadhana catuṣṭayam, śravaṇam leading to jñānaṃ. In comparison to karma yoga sadhana catuṣṭayam is closer to jñānaṃ. Therefore sadhana catuṣṭayam is called antaraṅga and karma yoga bahiraṅga. Page 14 topic 23 ācārya said sadhana catuṣṭayam is antaraṅga now he keeps śravaṇam mananam nididhyāsanam in mind and says sadhana catuṣṭayam is bahiraṅga sādhanam.

ज्ञानस्यान्तरङ्गसाधनं तु श्रवणादिकमेव । हे शिष्य, श्रवणरूपसाधनेन ज्ञानरूपं भानुमासाद्याज्ञानरूपं तमो विनाशय । तम इत्यन्धकारस्याज्ञानस्य च नाम । तत्रान्धकार उपमानमज्ञानमुपमेयम् । सादृश्यानुयोगि उपमेयम् । सादृश्यप्रतियोगि उपमानम् इति ज्ञेयम्।

If sadhana catuṣṭayam is considered bahiraṅga, natural question will be what is antaraṅga? ज्ञानस्यान्तरङ्गसाधनं तु श्रवणादिकमेव proximate means is śravaṇa manana nididhyāsanam. One school gives śravaṇam prominence, other school is nididhyāsanam. Vicārasāgara school is śravaṇam is anga others are angi, other two have contributory role, removing the obstacles from our mind for śravaṇam to do our jib. Hey śiṣya, śravaṇa rūpa sadhanena.. हे शिष्य, श्रवणरूपसाधनेन ज्ञानरूपं भानुमासाद्याज्ञानरूपं तमो विनाशय । may you bring the sunlight of knowledge. When the sun rises in your intellect the darkness is removed, here in the mind sun rises and therefore internal darkness tamas goes away. तम इत्यन्धकारस्याज्ञानस्य च नाम । tama word is common name for darkness as well as ignorance. They have similarity. Darkness covers an existent thing, I can't see a thing in room when there is no light. Similarly ignorance even though there is an object if I'm ignorant of that, it is covered. Ajñānam and tama ignorance and darkness are connected. Darkness is upamaanam, ignorance is called upameyam the exemplified one, तत्रान्धकार उपमानमज्ञानमुपमेयम् ignorance is upameyam, darkness is upamaanam, they have saadryshyam. सादृश्यानुयोगि उपमेयम् । सादृश्यप्रतियोगि उपमानम् इति ज्ञेयम्। that's why they are compared due to saadryshyam or similarity. Upamaanam is called सादृश्य प्रतियोगी , upameyam is सादृश्य अनुयोगी . Tarkaśāstra expression. In alankara śāstra,

Upamana

Upamāyātra saadrushya

Gahate

26-56...

An example can be given for a thing only when there is similarity.
Similarity is the criterion for example.

Topic 417 ज्ञानस्वरूपम्

(४१७) ज्ञानस्वरूपम् — ज्ञानस्वरूपं साङ्ख्यन्यायादिशास्त्रेष्वन्यथान्यथा वर्णितम्।
अतो महावाक्यानुसारेण ज्ञानस्वरूपमिदानीं वर्ण्यते —
जीवेश्वरयोरुपाधिभूताविद्यामायाभागौ परित्यज्य तयोः प्रतीयमानं भेदं च विहाय
तयोर्ज्ञानरूपो यश्चैतन्यांशस्तं भेदरहितं जानीहि। इत्थं महावाक्येषु
भागत्यागलक्षणया जीवेश्वरयोरेकत्वं जानीयाः। इत्येवं वेदसारं वारं वारं
विचिन्त्यात्मानं गोपाय। देहादिष्वासक्तिं कुर्वन् प्रपञ्चं मा पश्य ।

ज्ञानस्वरूपम् — what is the nature of knowledge? We have to define this clearly as per advaita vedānta as all schools have their own definitions, all are dvaita, world jīva, jīva-jīva, jīva īśvara, īśvara jagat etc. । ज्ञानस्वरूपं साङ्ख्यन्यायादिशास्त्रेष्वन्यथान्यथा वर्णितम्। sāṅkhya nyāya schools, yoga vaiśeṣika included, jñāna svarūpam is described in various ways. अतो महावाक्यानुसारेण therefore according to mahāvākyam , not based on tarka pramāṇam , aityam is talked in mahāvākyam , in keeping with mahāvākyam, nature of knowledge. (Not consciousness) , a liberating knowledge that has to arise in the intellect. ज्ञानस्वरूपमिदानीं वर्ण्यते — जीवेश्वरयोरुपाधिभूताविद्यामायाभागौ jīvātma and paramātmā are essentially caitanya ātmā, adjectives are due to costumes with which they appear in the empirical world. Called उपाधिः . Jīvas upādhi is avidyā īśvara's upādhi is māyā, malina satva for jīva there fire jīva is अल्पज्ञः . Māyā upādhi

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shuddha satva therefore īśvara is omniscient. This difference in knowledge is caused by the costumes. परित्यज्य if māyā is separated from ātmā, higher and lower order of reality, understanding is giving up. When you are looking through the costume. Omniscience and pervecience. तयोः प्रतीयमानं the seeming differences भेदं च विहाय may you give up तयोर्ज्ञानरूपो यश्चैतन्यांशस्तं the caitanyam part if both of them without the adjectives भेदरहितं जानीहि। there is no difference between them, freed from the differences may you know. लोट् मध्य.एक . इत्थं महावाक्येषु भागत्यागलक्षणया this method of study is bhagatyaga lakshana, we will see this elaborately.. जीवेश्वरयोरेकत्वं the oneness between jīva and īśvara विधि.मध्य.एक . जानीयाः।इत्येवं वेदसारं this is vedasya saara, veda pūrva bhaga is a prepa for vedānta. Veda is not really meant dharmarthakama but really dharmarthakama vairagyam... pseudo purushaartha..

*****pareekshya lokaan

वारं वारं repeatedly may you dwell upon. विचिन्त्यात्मानं गोपाय this is the best insurance policy... self-knowledge is best insurance against all saṃsāra issues.. may you protect yourself.. if you say I have no time then you face the problems, perpetuate your vulnerability. देहादिष्वासक्तिं कुर्वन् if you don't get this knowledge, you will take yourself as body individual, you are vulnerable to all the problems. प्रपञ्चं मा पश्य never look at the world as an individual. Triangular format will come minute I identify I'm the jīva... HAFD we must remember... trahimaam paahi maam, constant prayer not for mokṣa... but to get out of the soup... when you look at world as ātmā, I'm never affected by anything. You empower the world to affect by your own misconception.

sadarsanam

सरूपबुद्धिर्जगतीश्वरे च
सरूपधीरात्मनि यावदस्ति ।
अरूपकात्मा यदि कः प्रपश्येत्
सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥ ६॥

As long as you are embodied, you as well God are embodied concrete ones. When you are formless caitanyam, world Īśvara all are brahman...

उक्तमेवार्थं पुनरपि सङ्क्षिप्याह गुरुः — हे सोम्य, त्वं विनाशिदेहादिसङ्घातरूपो नासि । किन्त्वविनाशिब्रह्मरूपोऽसि । वृक्षरूपः संसारो मिथ्या । यथा नभसि नैल्यमधोमुखेन्द्रनीलकटाहरूपत्वादिकं चाविद्यमानमपि मिथ्या प्रतीयते तथा संसारोऽप्यात्मन्यविद्यमानोऽपि मिथ्या प्रतीयते । तथा चोक्तं भागवते —

उक्तमेवार्थं पुनरपि सङ्क्षिप्याह गुरुः — you are none other than brahman, once again summarised. हे सोम्य, त्वं विनाशिदेहादिसङ्घातरूपो नासि । you are not an individual constituted of body mind complex. Which are all perishable in nature.. किन्त्वविनाशिब्रह्मरूपोऽसि । you are none other brahman which is indestructible. वृक्षरूपः संसारो मिथ्या । entire universe which is compared to a vast tree , oordhva mūlā madhashaajam. World likened to a vast tree is unreal, less real than brahman, यथा नभसि नैल्यमधोमुखेन्द्रनीलकटाहरूपत्वादिकं like the blue color of the sky, it appears like a dome like a frying pan kept upside down. The color is blue, indra nīlam, shape and color चाविद्यमानमपि both are actually nitthere, mithyā is adverb here. That's the actual meaning too not really an adjective. मिथ्या प्रतीयते falsely it appears.. तथा in the same manner saṃsāra also. Chap 3-4 of Maṇḍukya kārīka.

संसारोऽप्यात्मन्यविद्यमानोऽपि मिथ्या प्रतीयते । तथा चोक्तं भागवते

Although not there it appears falsely. This has been clearly said in bhagavata purāṇam..

Reference...shloka 1 bhagavata, 11-2-38 ...11th skanda.

अविद्यमानोऽप्यवभासते द्वयो धातुर्धिया स्वप्नमनोरथौ यथा
। तत्कर्मसङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु.
११.२.३८ ॥

Next is bhagavatam.. 11-22-55 and 11-28-13.. . This smaller shloka comes in uddhava gota, 17-55 of uddhava gītā, 23-15 uddhava gītā.
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषानस्य स्वप्नानर्थागमो यथा ॥
भा. पु. ११.२८.१३ ॥

Vicārasāgara recorded on 16th november

उक्तमेवार्थं पुनरपि सङ्क्षिप्याह गुरुः — हे सोम्य, त्वं विनाशिदेहा- दिसङ्घातरूपो नासि । किन्त्वविनाशिब्रह्मरूपोऽसि । वृक्षरूपः संसारो मिथ्या । यथा नभसि नैल्यमधोमुखेन्द्रनीलकटाहरूपत्वादिकं चाविद्यमानमपि मिथ्या प्रतीयते तथा संसारोऽप्यात्मन्यविद्यमानोऽपि मिथ्या प्रतीयते । तथा चोक्तं भागवते

Mokṣa sādhanam was established as jñānam. Teacher is condensing the jñānam teaching. Brahman alone is reality, entire world is mithyā superimposed on brahman, that brahman is I. When I claim I, the meaning must be clear. Every I is mixture of mortal body component and immortal ātmā or brahman component. Use body for transaction, learn to claim brahman. Liberation then happens to be my nature. Now two verses from bhagavata purāṇam.

— अविद्यमानोऽप्यवभासते द्वयो धातुर्धिया स्वप्नमनोरथौ यथा । तत्कर्मसङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८ ॥ अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषानस्य स्वप्नानर्थागमो यथा ॥ भा. पु. ११.२८.१३ ॥ इत्यादि । श्रुतिस्मृत्योः संसारस्य वृक्षरूपककल्पनादत्रापि वृक्षशब्दः संसारे प्रयुक्तः ।

This comes in Bhagavatam skanda 11. Each skanda has adhyaya or chapter. This is 11-2-38. Here clearly Bhagavatam says world does not really exist at all. It seems to exist because of the intellect.

— अविद्यमानोऽप्यवभासते द्वयो धातुर्धिया स्वप्नमनोरथौ यथा । perceiver perceived duality appears to be existent by itself. Like the dream.... Mental imagination...day dreaming.. manoratha. For the human being because of the misconception of intellect world appears to be existing. For liberation you have to handle the mind. तत्कर्मसङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८ ॥ a mind that is involved in varieties of karma, saṅkalpa vikalpa, let me do that or let me not do that and do something else. Vacillation process is saṅkalpa vikalpa. Mind is called karma saṅkalpa vikalpakam. Such a mind which is lost in karma one should learn to regulate the mind. Budhaha nirunddhyaat: Vivekee wise people regulate or discipline the mind which is seeing the world as world. And not brahman

Hamsa gītā..

विज्ञानम् एकम् उरुधा इव विभाति माया

स्वप्नः त्रिधा गुणविसर्गकृतः विकल्पः ॥ 11-13-३४ ॥

One consciousness appears manifold. Only then you will be free if fear panic attack...

tai.upa. brahmavalli.... अभयं प्रतिष्ठां विन्दते।

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषानस्य स्वप्नेर्थागमो यथा ॥

this occurs in uddhavagita. Bhagavatam 11-6 onwards upto 29th chapter is Uddhava Gita. This verse is 17-55 in UG. Bhagavatam 11-22-5, occurs again in UG 23-13

World of duality even though it is really not there, a person does not get freedom from saṃsāra. for a person obsessed with external objects. so many imaginations. Minute doctor says undergo a test, our mind is so insecure that we start imagining the worse in the time we get the result. During gap, imaginary disease caused as much problem as real disease. Even though superimposed reality...for a person who is constantly thinking... ध्यायतः... ध्यै धातु .ppp, शतृ 6-1. Noun. World gets reality from you....in short I give the world the power to attack... we project we lend reality we get affected, this is the journey. Like in dream.

भा. पु. ११.२८.१३ ॥

इत्यादि । श्रुतिस्मृत्योः संसारस्य वृक्षरूपककल्पनादत्रापि वृक्षशब्दः संसारे प्रयुक्तः ।

Such verses in Bhagavatam and other scriptures in śruti and smṛti, saṃsāra or universe is likened to a huge vṛkṣa, especially ashvatta vṛkṣa, kata and gita.

ऊर्ध्वमूलोऽवाक्शाख, एषोऽश्वत्थः सनातनः।
तदेव शुक्रं तद् ब्रह्म, तदेवामृतमुच्यते।
तस्मिँल्लोकाः श्रिताः सर्वे, तदु नात्येति कश्चन। एतद्वै तत्॥ कठ 2.3.1
ऊर्ध्वमूलमधःशाखम्, अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि, यस्तं वेद स वेदवित् ॥ गीता 15.1

Here in Vicārasāgara also such an imaginary example is given.
Vṛkṣa is used for saṃsāra संसारे प्रयुक्तः ... where in Vicārasāgara.
2nd line from top page 283.

“वृक्षरूपः संसारो मिथ्या ।”

(आ. ४१८-४१९) मोक्षस्य साधनं ज्ञानमिति प्रकारान्तरेण वर्णनम् —

A diversion here. Originally 3 questions were answered. Jñāna karma samucchaya vada was also refuted. Then teacher extended the teaching, how to gain jñānaṃ. Means of jñānaṃ. Jñāna sādhanam. After completing mokṣa sādhanam, jñāna sādhanam tooic has already started. From tooic 415. While that is going on, teacher remembers mokṣa sādhanam and reinforces the topic saying mokṣa sādhanam is jñānaṃ, but now I want to introduce another method.for jñānaṃ is mokṣa sādhanam.

I would like to add a note, these two topics at end of topic 412..418,419.

From jñāna sādhanam to mokṣa sādhanam again. Idea that advaita jñānaṃ is mokṣa sādhanam, I want to prove through another method.

Topic 418 रागवैराग्ये क्रमेणाज्ञानिज्ञानिनोश्चिह्नभूते

(४१८) रागवैराग्ये क्रमेणाज्ञानिज्ञानिनोश्चिह्नभूते —

Unique idea, from scriptures, he wants to show real vairagya will give liberation whereas raga attachment is cause of bondage. Real vairagya is possible only through jñānam. Jñānam gives vairagya, vairagya gives liberation. Therefore jñānam gives liberation. All other knowledge, raga will be there and causes saṁsāra. Gopi is the generic name of women of gokulam. They have got viraga geetam. In Bhagavatam all gopis cried missing Kṛṣṇa, musically they cried..

रुरुदुस्सुस्वरं राजन् कृष्णदर्शणलालसः

Kṛṣṇa appears again...

तासामाविरभूच्छौरिः

स्वयमानमुखाम्भुजः

पीताम्बरधरस्रग्वी

साक्षान्मन्मतमन्मतः

Other methods will never give vairagya and no jñānam therefore. Raga vairagya, dvandva samasa.... Raga vairagya are the markers of the ignorant and wise respectively. Attachment and discrimination. Chinna bhoote napun 1-2 adjective to ragavairagya.

मोक्षस्य साधनं ज्ञानमेव । अयमर्थः प्रकारान्तरेण वर्ण्यते । हे सोम्य, देहाभिमानवानज्ञानी, तादृशाभिमानरहितो ज्ञानी च क्रमेण बन्धमोक्षयोर्भाज- नभूतौ । अज्ञानी बन्धस्याश्रयः । ज्ञानी च मोक्षस्याश्रयः । रागो वैराग्यं च क्रमेण तयोर्ध्वजभूतौ । यथा ध्वजो राज्ञो नगरस्य चिह्नं तथा रागोऽज्ञानिनो लिङ्गम् । वैराग्यं च ज्ञानिनो लिङ्गम् । यद्यप्यज्ञानिनोऽपि वैराग्यमुत्पद्यते तथापि तस्य वैराग्यं ज्ञानिवैराग्याद्विलक्षणम् । हे सोम्य, शब्दादिविषयेषु सत्यत्वभ्रान्तिः, रज्जुसर्पवद्विषयो भ्रमरूप इति निश्चयबुद्धिश्च क्रमेण, वायुर्लता- मिव, रागं वैराग्यं च सदा चालयतः । रागवैराग्ययोः शैथिल्यं न जनयत इति यावत् । विषयेषु सत्यत्वबुद्ध्या रागस्य शैथिल्यं दूरीक्रियते । विषयेषु भ्रमत्वमिथ्यात्वबुद्ध्या वैराग्यस्य शैथिल्यं दूरीक्रियते इति तात्पर्यार्थः ।

मोक्षस्य साधनं ज्ञानमेव । jñānaṃ is means of mokṣa. अयमर्थः प्रकारान्तरेण वर्ण्यते । this is explained by using another method of argument. Sowmya and somya same meaning. हे सोम्य, देहाभिमानवानज्ञानी, the ignorant person is one who has deha abhimaana, I'm an individual living being. Two tyoes of identification samaanya ir general because if prārabdha karma. I will have experience of pleasure and pain. This can never be eliminated as long as prārabdha continues. Hewill experience the biological conditions of this body. For jñānī also, vedānta cannot eliminate sāmānya abhimana. Viśeṣa abhimāna is exclusively for human being... I experience the body intimately is Viśeṣa abhimāna, in vedānta when we talk of tyaga of abhimana, it is Viśeṣa abhimāna tyagaha. Pain belongs to tge body, body is experienced by consciousness, pain belongs to body, I'm neiher the body nor the pain. तादृशाभिमानरहितो such an abhimaana is absent in a jñānī. These two people... with the two abhimaana for bondage and liberation ज्ञानी च क्रमेण बन्धमोक्षयोर्भाजनभूतौ । are fit candidates for saṃsāra and mokṣa. One with abhimaana is candidate for saṃsāra, bhajanam means fit here. अज्ञानी बन्धस्याश्रयः ignorant one is locus of bondage. । ज्ञानी च मोक्षस्याश्रयः। jñānī is locus of mokṣa. रागो वैराग्यं च क्रमेण तयोर्ध्वजभूतौ । attachment and detachment are markers -flag for ajñānī and jñānī respectively. A jñānī remembers body is born out of mud sustained by mud goes back to mud, he knows he is the user if body. That's why he uses kashaya vastram to remind detachment, orange color for mud.

यथा ध्वजो just as a flag राज्ञो नगरस्य चिह्नं is a mark or indicator of a kingdom. तथा रागोऽज्ञानिनो लिङ्गम् । in the same way attachment is flag of agnyaninaha. वैराग्यं च ज्ञानिनो लिङ्गम् । detachment represented by kaashaya vastram represents jñānis. Asanyasi mind is ever ready to lose the losable. The mind that's not willing to lose the losable is loose. Lovable indicates everything other than ātmā I. Proper anātmā is losable. possessions profession family members body mind all are losable. At time of pralayam sūkṣma śarīram is losable or after a stage in life, you don't hear or remember. I should meditate on. This fact and declare..****yadhyar bhavati ...pūrva karmanu....यद्यप्यज्ञानिनोऽपि वैराग्यमुत्पद्यते an ajñānī also byfollowing ky anduy does develop jñānaṃ... therefore he acquires vairagyam before going to a guru... ajñānī also has vairagyam as part if sadhana catuṣṭayam sampatti, how can you say vairagyam is indicator of jñānaṃ alone... author says even though qualified student has detachment, there is a difference, intensity of attachment is different. This is going to be explained in next topic, how they differ in intensity. Even though an ignorant but qualified person also gets vairagyam by performing ky, a qualified students vairagyam is different from intense detachment of an enlightened one. तथापि तस्य वैराग्यं ज्ञानिवैराग्याद्विलक्षणम् ।

हे सोम्य, oh pleasing student... शब्दादिविषयेषु सत्यत्वभ्रान्तिः, the delusion with regard to the sensory world. Even living beings, family members etc.. strong notion that they are satyam. This us in the mind of ajñānī. This notion is the one which sustains the attachment. It nourishes the attachment to the pañca anātmā.

रज्जुसर्पवद्विषयो भ्रमरूप इति निश्चयबुद्धिश्च where as in the case if jñānī he has thorough conviction that entire universe is mithyā. Like the world of objects like rope snake... aside note...rope snake and world comparison is only to show both are mithyā having borrowed existence, but within the two dream is prātibhāsikam, this world is vyāvahārika. We do admit vyāvahārika prātibhāsikam difference, the clarity nourishes the detachment if jñānī. Delusion nourishes the attachment of a jñānī. Chalayatataha...keeps them going

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हे सोम्य, शब्दादिविषयेषु सत्यत्वभ्रान्तिः, रज्जुसर्पवद्विषयो भ्रमरूप इति निश्चयबुद्धिश्च क्रमेण, वायुर्लता-मिव, रागं वैराग्यं च सदा चालयतः । रागवैराग्ययोः शैथिल्यं न जनयत इति यावत् । विषयेषु सत्यत्वबुद्ध्या रागस्य शैथिल्यं दूरीक्रियते । विषयेषु भ्रमत्वमिथ्यात्वबुद्ध्या वैराग्यस्य शैथिल्यं दूरीक्रियते इति तात्पर्यार्थः ।

Answering the three questions if the student, jīva svarūpam, īśvara svarūpam and mokṣa sādhanam were discussed. Jñānaṃ alone is mokṣa sādhanam.

From topic 415 is what is the means of jñānaṃ? Previous topic was means of mokṣa that is jñānaṃ.

Answer here is mahāvākya vicara. So now jñāna sādhanam, now we are in 418.. 418,419 do not talk of jñāna sādhanam, diversion. Author says I'm now remembering one more important argument regarding mokṣa sādhanam. Additional point is..I want to establish

that jñānaṃ alone gives mokṣa through a new argument which is different from old argument.

Old one was given in topic 399 page 263. This is standard argument. Since bondage is mithyā unreal, it is born out of ignorance. Bondage will go away only when ignorance goes away, ignorance will go away only when knowledge comes. Therefore jñānaṃ alone can liberate just as rope knowledge alone can remove rope ignorance and therefore snake and snake related fears. Only when adhyāsa is clear jñānaṃ relevance will be clear.

New argument unique to vicārasāgara. Saṃsāra is caused by primary problem of attachment, as long as attachment is there, raga śoka, moha bhaya krodha ...if raga is cause of saṃsāra and therefore vairagyam alone is the means of liberation. He divides into two types, ajñānī's vairagyam and jñānī. An ajñānī gets vairagyam through karma upāsana and śāstra vicara, it is based on knowledge that world has got defects or doṣa, dukha...atruṭi...bandakatvam... pleasure mixed with pain, never satisfies totally... viṣaya the world has got so many flaws which will generate vairagyam. When you know that the drinking water is contaminated you will not drink. Similarly world is contaminated. A karma yogi has got this vairagyam, he does not have jñānaṃ. After study of vedānta he understands another truth about the world. he understands the world has got unreality or mithyātvam also... nobody will get attached to unreal. Like demonetized note. Jñānī's vairagyam is reinforced with additional knowledge of mithyātvam. Therefore jñānī's vairagyam is stronger. A stronger jñānī's vairagyam is

required for eliminating saṃsāra. Weaker vairagyam will bring about for reduction but not enough for saṃsāra nivṛtti. stringent vairagyam only through mithyātva darśanaṃ which is possible through jñānaṃ. Therefore jñānaṃ alone gives mokṣa. Therefore he is introducing the topic of vairagyam.

हे सोम्य, शब्दादिविषयेषु सत्यत्वभ्रान्तिः, रज्जुसर्पवद्विषयो भ्रमरूप इति निश्चयबुद्धिश्च क्रमेण, वायुर्लतामिव, रागं वैराग्यं च सदा चालयतः ।

He says ajñānī has idea of reality of the world, this reality notion preserves attachment. Whereas jñānī has got strong conviction that world is unreal, this unreal knowledge preserves jñānaṃ. When vairagyam is preserved, saṃsāra can never come.. calayataha...that which keeps going or preserves.

रागवैराग्ययोः शैथिल्यं न जनयत इति यावत् । roundabout knowledge...reality notion with regard to world preserves attachment. Meaning doesn't allow the attachment to become weak. By regularly nourishing like watering the plant...reality notion is like watering the raga plant so that it does not wither away, unreality knowledge if world will preserve vairagyam not allowing vairagyam will not wither away. Vairagyam is like vaccination keeping away corona saṃsāra.

विषयेषु सत्यत्वबुद्ध्या रागस्य शैथिल्यं दूरीक्रियते । the notion of the reality of the world does not allow theweakening of attachment. विषयेषु भ्रमत्वमिथ्यात्वबुद्ध्या वैराग्यस्य शैथिल्यं दूरीक्रियते इति तात्पर्यार्थः । in the case of jñānī the weakening if vairagyam is avoided by the oreservative of aawareness of unreality. Detachment is the vaccination to keep off saṃsāra corona.

Topic 419 ज्ञान्यज्ञानिनोर्वैराग्ये वैलक्षण्यप्रदर्शनम्,
अज्ञानिनोऽन्तःकरणस्य साक्ष्यविषयकत्वस्य ज्ञानिनोऽन्तःकरणस्य
साक्षिविषयकत्वस्य च वर्णनम्

(४१९) ज्ञान्यज्ञानिनोर्वैराग्ये वैलक्षण्यप्रदर्शनम्, अज्ञानिनोऽन्तःकरणस्य
साक्ष्यविषयकत्वस्य ज्ञानिनोऽन्तःकरणस्य साक्षिविषयकत्वस्य च वर्णनम् –

Involved heading, jñānī has got vairagya, many ajñānī's have vairagya. Developed through viveka by following karma and upāsana yoga. They have not yet gone through jñāna yoga. Vairagya born out of drawbacks of the “real” world. They are not aware of unreality of world. Jñānis have vairagya and know that world is unreal. Ajñānī has vairagya due to one factor, jñānī due to two factors, therefore jñānis is reinforced vairagya therefore teevram stronger...ज्ञान्यज्ञानिनोर्वैराग्ये in the detachment of jñānī and ajñānī there is a difference in intensity वैलक्षण्यप्रदर्शनम्, that is going to be shown. He wants to present one difference amongst many. When the words satya or reality is used for ajñānī the world is real, his mind is occupied with the world. He does not know brahman. His mind is occupied by the pañca anātmā. This world is called sākṣyam. Jagat is used to represent everything other than body mind complex. When you use sākṣyam, body mind complex is included. अज्ञानिनोऽन्तःकरणस्य साक्ष्यविषयकत्वस्य ज्ञानिनोऽन्तःकरणस्य साक्षिविषयकत्वस्य च वर्णनम्

****साक्ष्यं जगत् विषयः यस्य अन्तःकरणस्य – बहुव्रीहिः Jñānī has understood entire world is unreal, pañca anātmā, body mind,

family, possession and profession. Sākṣī alone is reality...jñānī's mind is dominated by sākṣī reality.

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्चसन् ॥ 5.8॥

he keeps in mind akartā sākṣī and through all the transactions that he does....he never loses sight of unreal world. ,

****साक्षिविषयकत्वम् साक्षी विषयः अन्तःकरणस्य – क प्रत्यय- बहुव्रीहिः

Therefore there is a difference in vairagya intensity. Going to be elaborated.

ज्ञानिनस्त्वयं निश्चयः — ‘विषयोऽसत्यः, अतस्तत्र सत्यत्वबुद्धिर्भ्रान्तिरेव’ इति । भ्रान्तिज्ञानं तद्विषयभूतमिथ्यावस्तु चेत्युभयमपि भ्रम इत्युच्यते । अनेन च ज्ञानिनो वैराग्यापेक्षया ज्ञानिनो वैराग्यस्य भेद उक्तो भवति । तथा हि, अज्ञानिनो वैराग्यं विषयमिथ्यात्वबुद्ध्या नोत्पन्नम् । किन्तु तात्कालिक-विषयदोषज्ञानेनैवोत्पन्नम् । अत एव तद्वैराग्यं मन्दं भवति । ‘विषयो मिथ्या’ इत्येषा बुद्धिरज्ञानिनो नोदेति ।

Now he is building up the topic. ज्ञानिनस्त्वयं निश्चयः — for a jñānī this conviction is too strong. ‘विषयोऽसत्यः, the entire world of experience sākṣyam, includes body mind complex. अतस्तत्र सत्यत्वबुद्धिर्भ्रान्तिरेव’ इति therefore notion that it is real, is a delusion. । भ्रान्तिज्ञानं तद्विषयभूतमिथ्यावस्तु these two things, an erroneous knowledge and the object of erroneous knowledge which is mithyā चेत्युभयमपि भ्रम इत्युच्यते this pair of both is referred as bhramaha. . We saw this in anirvacanīya khyāti. There is a mithyā unreal snake upon the rope and there is an unreal experience. ,

jñānādhyāsa and arthādhyāsa. Rajju sarpaha and rajjusarpa jñānam or anubhavam respectively.

Anirvacanīya khyāti is very important for senior students.

Here thus pair is referred unreal object jñānādhyāsa and object experience. Arthādhyāsa as bhramaha.

अनेन च ज्ञानिनो वैराग्यापेक्षयाज्ञानिनो वैराग्यस्य भेद उक्तो भवति । by thus we know the difference between detachment of jñānī and ajñānī. In ajñānī bhramaha continues world is real, world experience is real. तथा हि, अज्ञानिनो वैराग्यं विषयमिथ्यात्वबुद्ध्या नोत्पन्नम् । an ignorant person is detached from the world, because he found the world has got problems.. does not know the unreality of the world. किन्तु तात्कालिकविषयदोषज्ञानेनैवोत्पन्नम् । he knows the problems with sense objects like skull and bone mark,,, अत एव तद्वैराग्यं मन्दं भवति therefore his detachment is not strong enough। 'विषयो मिथ्या' इत्येषा बुद्धिरज्ञानिनो नोदेति । this world the sākṣyam the sense objects are unreal, this knowledge ajñānī never knows.

Very thorough study..

(9) यद्यपि शास्त्रेण युक्त्या चाज्ञान्यपि 'विषयो मिथ्या' इति जानाति । तथापि 'विषयो मिथ्या' इत्यपरोक्षबुद्धिर्ज्ञानिन एव भवति । न तु शास्त्रपरिचयवतोऽप्यज्ञानिनो भवति । तस्मादज्ञानिनः परोक्षया विषयमिथ्यात्वबुद्ध्या नापरोक्षा विषयसत्यत्वबुद्धिर्निवर्तते । इत्थमज्ञानिनो यदा विषये वैराग्यमुत्पद्यते तदा परोक्षा मिथ्यात्वबुद्धिरस्ति । परन्तु परोक्षमिथ्यात्वबुद्ध्यपेक्षया प्रबला विषयसत्यत्वबुद्धिरस्ति । तस्मादज्ञानिनः परोक्षमिथ्या-त्वबुद्धिर्वैराग्यस्य हेतुर्न भवति । किन्तु प्रबलया सत्यत्वबुद्ध्या विषयेषु राग एवोत्पद्यते । कदाचिद्वैराग्योदयेऽपि तत्र विषयमिथ्यात्वबुद्धिर्न हेतुः । किन्तु तात्कालिकं विषयदोषज्ञानमेव ।

Very veryfine discussion, hair splitting. Until we come to vedānta we have got a strong idea that world is real. Criteria is it, is clearly available for sensory perception... criterion for reality is sensory perceptibility. For proving its reality we have been using only sense organs. Someone says key is there in almirah, another says no.the only way we know to prove is through opening and seeing with eyes. Sense organs are used as criterion for reality. Therefore, until one comes to vedānta, experience ability is reality. When I experience the world, I'm experiencing the reality of world. They are synonymous. Until we come to vedānta world is real.. seeing is believing. We go by sense organs.in briha upa, glory of eye and chakshur devata .. one says

When two people claim a fact, one heard and one saw.

सैषा गायत्र्येतस्मिंस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता तद्वै तत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं तस्माद्यदिदानीं द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य एवं ब्रूयादहमदर्शमिति तस्मा एव श्रद्धयाम तद्वै तत्सत्यं बले प्रतिष्ठितं प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बलं सत्यादोगीय इत्येवंवेषा गायत्र्यध्यात्मं प्रतिष्ठिता सा हैषा गयांस्तत्रे प्राणा वै गयास्तत्प्राणांस्तत्रे तद्यद्गयांस्तत्रे तस्माद्गायत्री नाम स यामेवामूं सावित्रीमन्वाहैषैव सा स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥ briha upa.5.4.4 ४ ॥

द्वौ विवदमानावेयाताम अहम् अदर्श अहम् अश्रौषम् iti

Upaniṣad says य एवं ब्रूयात् — अहमद्राक्षमिति, तस्मै एव श्रद्धयाम,

Two debating people came and one says I saw, my own eyes, once you say that, thereafter no question, eye witness is final proof. We are therefore convinced that what we sensorily experiencing is real. This he call as strong satyatva buddhihi. Prabala satyatva buddhihi aparokṣa satyatva buddhihi..direct experience of reality. This is going to be so strong because of which vedāntic teaching absorption will be tough. A person goes through translations

assume, vedānta sats world is unreal, jagat mithyā. This knowledge us by casual reading if vedānta. Word declaring world is unreal. He has got knowledge through shabda pramāṇa. This is aparokṣa or I direct knowledge, vedānta says so or guru says so..parokṣa mithyātva jñānaṃ... whereas he has got orientation that world is real as he is experiencing. Aparokṣa satyatva jñānaṃ and parokṣa mithyātva jñānaṃ based on Vedānta text. Between the two seeing is stronger. Satyatva buddhi in world is so strong. Therefore weaker knowledge cannot displace weaker knowledge in spite of Vedānta reading....

Jñānī through śravaṇam mananam nididhyāsanam has come to know another powerful fact. Vedānta repeatedly says what is directly experienced is unreal. Direct experience proves unreality. Not proof of reality. This is bombarded in vedānta. Manduka 4-36

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।

यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ ३६ ॥

चित्तदृश्यमवस्तुकम्, just as the dream. Dream also you experience directly, you thought it is real, you now understand it is unreal.

Same you extend to world...you have to do śravaṇam mananam nididhyāsanam until you are convinced that direct experience is proof of unreality and you are experiencing an unreal world.

Direct experience and unreality go through. therefore jñānī is directly experiencing unreality. For him unreality is aparokṣa jñānaṃ, reality of world is notion and therefore feeble. Vairagya born out of direct knowledge if unreality of world is so so strong that it will ward off saṃsāra...

Vicārasāgara recorded on 14th December for 20th December

9) last two lines

तस्मादज्ञानिनः परोक्षमिथ्या- त्वबुद्धिर्वैराग्यस्य हेतुर्न भवति । किन्तु प्रबलया सत्यत्वबुद्ध्या विषयेषु राग एवोत्पद्यते । कदाचिद्वैराग्योदयेऽपि तत्र विषयमिथ्यात्वबुद्धिर्न हेतुः । किन्तु तात्कालिकं विषयदोषज्ञानमेव ।

Jñānaṃ alone can give strong vairagyam, and that alone can remove saṃsāra therefore mokṣa kāraṇam. This is new approach. So he divides vairagyam into two, weak and strong. Weak one is generated by sense objects and their generated sense pleasures, doṣatrayam... Dukha miṣṛitatvam, atṛptikaratvam, bandakatvam DAB is BAD, a detachment born out of knowledge of drawbacks of sense pleasures born from sense objects.

तस्मादज्ञानिनः परोक्षमिथ्या- त्वबुद्धिर्वैराग्यस्य हेतुर्न भवति । किन्तु प्रबलया सत्यत्वबुद्ध्या विषयेषु राग एवोत्पद्यते । कदाचिद्वैराग्योदयेऽपि तत्र विषयमिथ्यात्वबुद्धिर्न हेतुः । strong vairagyam is generated by viṣaya mithyātva jñānaṃ, knowledge of unreality of sense object and their pleasure. That is the means of liberation is his contention.

Hair splitting...viṣaya mithyātva jñānaṃ is further divided into two, viṣaya mithyātva parokṣa jñānaṃ and aparokṣa jñānaṃ. Direct aparokṣa and indirect parokṣa knowledge. Author does not differentiate explicitly. Brahma jñānaṃ is initially in the form of parokṣa jñānaṃ. he knows there is a brahman kāraṇam, jagat mithyā etc. indirect knowledge. As long as brahma jñānaṃ is

parokṣam, there is brahman, the knowledge of the unreality of the sense organs...both brahma jñānaṃ and jagat mithyātvam are parokṣam only.

This student will not be able to remove saṃsāra, he is as good as ajñānī.

When he comes to assimilate that that brahman is not an external extraordinary object but I am brahman, entire world is unreal, I lend reality to the world. that is brahma aparokṣa jñānaṃ. here author says viṣaya mithyātva jñānaṃ is also aparokṣa, directly mithyā, he has the courage to say that. This mithyātva jñānaṃ author calls as viṣaya mithyātva aparokṣa jñānaṃ. This jñānaṃ whoever has got, he alone deserves the title jñānī. This alone can produce strong vairagyam.

Viṣaya-mithyātva-aparokṣa-jñāna-janya-vairagyam, detachment born out of direct knowledge of the unreality of the sense objects of the world. This strong detachment alone can eliminate saṃsāra and give us mokṣa. Therefore mokṣa is possible through strong vairagyam which is a result of brahma aparokṣa jñānaṃ. Therefore jñānād eva kaivalyam.

Every Tattvabodha sentence has a huge backup reasoning. Tattvabodha is like tip of the iceberg.

Knowledge alone gives liberation. Bhakti will give liberation if it is gives brahma aparokṣa jñānaṃ.

किन्तु तात्कालिकं विषयदोषज्ञानमेव । going back to the para.

9) यद्यपि शास्त्रेण युक्त्या चाज्ञान्यपि 'विषयो मिथ्या' इति जानाति with help of śāstram and logic, ajñānī also knows that world is mithyā तथापि 'विषयो मिथ्या' this knowledge that world is mithyā इत्यपरोक्षबुद्धिर्ज्ञानिन एव भवति aparokṣa jñānam is possible only for brahma aparokṣa jñānī. । न तु शास्त्रपरिचयवतोऽप्यज्ञानिनो भवति this is not possible , the direct knowledge of the unreality of the world for an ajñānī. Even though he has studied śāstram for several years. तस्मादज्ञानिनः परोक्षया विषयमिथ्यात्वबुद्ध्या नापरोक्षा विषयसत्यत्वबुद्धिर्निवर्तते now this parokṣa jñānī has two types of knowledge, indirect knowledge of unreality of the world parokṣa jñānam. This is weaker because, due to direct experience of the world he has strongly concluded that world is real. This reality notion is very strong. Aparokṣa jñāna of viṣaya satyatvam is strong. This half cooked fellow has got strong direct knowledge of the reality of the world, indirect knowledge weak one of the unreality of the world. Reality knowledge is stronger than unreality knowledge which is weak. Therefore weaker unreality knowledge cannot displace stronger reality knowledge. Reality notion is so strong...that detachment is feeble, more for sympathy for guru they pretend to have vairagyam. Feeble vairagyam cannot shake saṃsāra. Fir reduction may be there. इत्थमज्ञानिनो यदा विषये वैराग्यमुत्पद्यते when this ajñānī gets vairagyam, तदा परोक्षा मिथ्यात्वबुद्धिरस्ति । at that time he knows unreality of world but it is indirect and therefore feeble. परन्तु परोक्षमिथ्यात्वबुद्ध्यपेक्षया comparison to unreal knowledge of unreality if world प्रबला विषयसत्यत्वबुद्धिरस्ति । world is real knowledge is deeply engrained in the subconscious mind. Family is real problems are real. They say vedānta is fine, when we come to real life

situation its a problem. Meaning vedānta class isun real!!!! Therefore vedānta is too powerless. तस्मादज्ञानिनः परोक्षमिथ्यात्वबुद्धिर्वैराग्यस्य हेतुर्न भवति । therefore his indirect knowledge of the unreality of the world is really not the cause for vairagyam. किन्तु प्रबलया सत्यत्वबुद्ध्या विषयेषु राग एवोत्पद्यते । he continues to have attachment to family etc. therefore this jñānaṃ is of no use. The little vairagyam he has is born out of what? कदाचिद्वैराग्योदयेऽपि तत्र विषयमिथ्यात्वबुद्धिर्न हेतुः । vairagyam is not born out of knowledge of unreality of the world, किन्तु तात्कालिकं विषयदोषज्ञानमेव । its only because of karma yoga upāsana yoga scriptural study and being aware if problems of the world. Doṣa viṣaya jñānaṃ. Even this doṣa jñānaṃ is temporary, when it gives a problem, I swear but after some time will get into same habit. Permanent strong vairagyam is possible only for brahma aparokṣa jñānī.

(२) ज्ञानवान् हि सर्वप्रपञ्चमपि मिथ्यात्वेनापरोक्षतया जानाति । तथा अपरोक्षमिथ्यात्वबुद्ध्या अपरोक्षसत्यत्वबुद्धिर्दूरीक्रियते । तस्माद्वागहेतु-भूतविषयसत्यत्वबुद्धिर्ज्ञानिनो नास्ति । वैराग्यहेतुभूतविषयमिथ्यात्वबुद्धिरे-वास्ति ।

ज्ञानवान् हि सर्वप्रपञ्चमपि मिथ्यात्वेनापरोक्षतया जानाति । jñānī means only brahma aparokṣa jñānī....im brahman knowledge. Entire universe as unreal mithyā , is evident to him directly. तथा अपरोक्षमिथ्यात्वबुद्ध्या with the help of this strong knowledge of direct knowledge of the unreality of world अपरोक्षसत्यत्वबुद्धिर्दूरीक्रियते । notion that world is real is wiped out. He knows that just because I experience the world, it does not deserve to be called as real. Jñānī is clear about

the unreality of the body and body pain. Aparokṣa may scream, but still he has the conviction. He can see the pain also as mithyā. What to talk of the remote world. तस्माद्भागहेतुभूतविषयसत्यत्वबुद्धिर्ज्ञानिनो नास्ति for an aparokṣa jñānī there is no notion that world is real. For jñānī only one answer too prārabdha experience, I'm satyam all these are mithyā. वैराग्यहेतुभूतविषयमिथ्यात्वबुद्धिरेवास्ति ...He has got a very strong understanding of the unreality of the world. In nididhyāsanam, he has practised meditating on the mithyātvam of the world. Every senior student will have prārabdha created problem, he should attempt problem mithyātva meditation and he must practise I'm the asaṅgha satyatvam. Senior students must practise problem mithyātva dhyānam. Very unique portion....not available anywhere else...

यदि ज्ञानिनो विषये सत्यत्वबुद्धिः पुनर्भवेत्तदा पुनरपि रागोद्भवेन वैराग्यं दूरीभवेत् । किन्तु अपरोक्षतया मिथ्येति निश्चितेऽर्थे पुनरपि सत्यत्व- बुद्धिर्न जायत एव ।

Assume A jñānī gets aparokṣa jñānaṃ of brahman ... pañca anātmā mithyātvam, he has jñāna nisṭhā, suppose he stops nididhyāsanam. He is not in touch with vedānta for long time, will this knowledge gradually fade out? Again will reality notion come? Will not there be such a problem.. he says that's the difference between jñānaṃ and jñāna nisṭhā. Even if mind gets agitated due to prārabdha, this jñānī will be able to continue to hold on to strong awareness of fact that prārabdha vāsanā, all agitations, viparita bhavana etc all

are mithyā, whole gamut is mithyā...it cannot touch me. This awareness is primary liberation. Even when there is an agitation... jñānaṃ can see the whole range as part of mithyā drama...entire cosmos inclusive of these few problems are mithyā. Jñāna nishtaā gives this primary facility.... It has been discussed, **pañcadaśī** chapter 7 tṛpti dīpa prakaraṇam (223 -234 12 verses), ātmānam chet vijaneeyat....anuswanjaret. śārīraka brāhmaṇam 4-4 of bri.upa... kimicchān kasya kamāyā...

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ 7.9॥

Vidyāraṇya talks about this... he talks of sthūla śārīram problem, sūkṣma śārīram, kāraṇa śārīram etc. jñāna nishtaā is not trying to eliminate the problems but see them as mithyā...

यदि ज्ञानिनो विषये सत्यत्वबुद्धिः पुनर्भवेत्तदा suppose the jñānī in due course develops the notion that world is real, पुनरपि रागोद्भवेन वैराग्यं दूरीभवेत् once again attachment will restart. Vairagyam will slowly disappear... किन्तु अपरोक्षतया मिथ्येति निश्चितेऽर्थे with regard to a world regarding which the unreality has been affirmed by brahma aparokṣa jñānaṃ, learnt to neibourise my anātmā, पुनरपि सत्यत्वबुद्धिर्न जायत एव he cannot give the reality notion with regard to the world even in his dream.

Vicārasāgara in person class recording 8th January 2022

यदि ज्ञानिनो विषये सत्यत्वबुद्धिः पुनर्भवेत्तदा पुनरपि रागोद्धवेन वैराग्यं दूरीभवेत्। किन्तु अपरोक्षतया मिथ्येति निश्चितेऽर्थे पुनरपि सत्यत्वबुद्धिर्न जायत एव।

The guru in this portion is reestablishing the fact that jñānaṃ alone is the cause of liberation. A specific argument he is using. Mokṣa is freedom from saṃsāra. Saṃsāra is because of attachment to things and beings. Sorrow can be eliminated only when attachment can be eliminated. Attachment can be eliminated only through vairagyam. Vairagyam you get through jñānaṃ.

Vairagyam is of two types. One you see the defects of the objects of attachment. Dosha darśana janya vairagyam. The attachment gets neutralized by seeing the drawbacks. Like drug may give happiness and he may get attached. Only if we repeatedly speak of problems with drug, then slowly he will get vairagyam. Second is getting vairagyam through the mithyātvam of the object of attachment. Mithyātva darśana janya vairagyam. He wants to show first vairagyam is weaker and temporary. Relapse will be there. Vairagyam born out of jñānaṃ, mithyātva darśanaṃ, seeing a family member as mithyā is not easy. This vairagyam is stronger and permanent. This alone will remove the sorrow born out of attachment.

An aside note: I was discussing about nature of liberation mentioned in chapter 7 of pañcadaśī. The reference: 7.verse 223-234 12 verses. Very beautiful verses.

Jñānis vairagyam is permanent. It will become temporary only if jñānaṃ goes away.

यदि ज्ञानिनो विषये सत्यत्वबुद्धिः पुनर्भवेत् suppose he thinks world is satyam because he has forgotten the jñānam, then the attachment will arise. तदा पुनरपि रागोद्भवेन वैराग्यं दूरीभवेत्। vairagyam would have gone away. If jñānam is well entrenched in the heart, jñānī has firmly established the fact that world is mithyā. अपरोक्षतया मिथ्येति निश्चितेऽर्थे पुनरपि सत्यत्वबुद्धिर्न जायत एव। once again false notion that body is real, especially when pain is there. A Chinese saying “When shoe is fit, you forget the shoe.”. Similarly body is mithyā when it is fit. Suppose you have pain then body is remembered and it becomes more and more real. If at that time I should say paining body is mithyā, jñāna nishcaya must be there.

यथा अपरोक्षतया मिथ्येति ज्ञाते रज्जुसर्पे सत्यत्वबुद्धिः पुनर्नोदेति तथा ज्ञानिनः पुनरपि विषये सत्यत्वबुद्धिर्न जायते। इत्थं ज्ञानिनो रागस्योत्पत्तिर्वैराग्यस्य निवृत्तिश्च न सम्भवतः। तस्माज्ज्ञानिनो वैराग्यं दृढं भवति।

He gives an example to show jñānam and mithyātva buddhi are permanent यथा अपरोक्षतया मिथ्येति ज्ञाते when a person has clearly seen that rope has appeared as snake, now I have lifted and seen that it is rope and none other than rope, this is अपरोक्षतया mithyā. रज्जुसर्पे सत्यत्वबुद्धिः पुनर्नोदेति false notion that it is snake will never arise again तथा ज्ञानिनः पुनरपि विषये सत्यत्वबुद्धिर्न जायते notion of reality will never raise again. इत्थं ज्ञानिनो रागस्योत्पत्तिर्वैराग्यस्य निवृत्तिश्च in this manner like the rope snake example, for a jñānī regeneration of attachment and vairagyam’s disappearance from his mind, both are न सम्भवतः। not possible (dvivacanam for both). तस्माज्ज्ञानिनो वैराग्यं दृढं भवति। detachment of jñānī is strong and permanent-lasting.

(३) विषयदोषदृष्टिजन्यमज्ञानिनो वैराग्यं तु कालेन दूरीभवेत्। तथा हि, यस्मिन् विषये दोषदृष्टिर्जायते तस्मिन्नेव विषये कालान्तरे सम्यक्त्व- बुद्धिर्भवति। यथा सर्वेषां पुरुषाणां पशुधर्मान्ते स्त्रीविषये दोषदृष्टिर्जायते, पुनश्च क्षणान्तरे तस्यां सम्यक्त्वबुद्धिरपि जायते, तद्वत्। तथा च यदा दोषदृष्टिर्दूरीभवति, तदा वैराग्यमपि दूरीभवति। तस्मादज्ञानिनो दृढं वैराग्यं नास्ति।

विषयदोषदृष्टिजन्यमज्ञानिनो वैराग्यं vairagyam born out of seeing drawbacks in sense objects of an ajñānī तु on the other hand कालेन दूरीभवेत्। it is temporary, gradually it fades in time तथा हि, to explain यस्मिन् विषये दोषदृष्टिर्जायते an object with regard to which he has developed doṣa darśanam and vairagyam तस्मिन्नेव विषये with respect to the same sense pleasure, at another time, कालान्तरे सम्यक्त्व- बुद्धिर्भवति। he feels it very good, shobhana dhyasa another terms for samyaktva buddhi-opposite of doṣa buddhi, in śāstra they give two examples, smasana vairagyam and prasootika vairagyam. When somebody dies we get vairagyam. Like Arjuna says I don't want the three lokas. This will stay for 13 days...nitya karma... people will come and make sure you cry. You should not suppress the crying. In due course he will be crying when he makes coffee and drinks then all attachments will come back. In cremation ground the person with whom I spoke yesterday dies, I get vairagyam. This is feeble temporary vairagyam. Vairagyam of a mother who gives birth to a child. That's the ultimate pain... when prasava vedana comes the mother feels this is the last child ... but they had 10 plus children... here author gives an example of conjugal union between man and woman. Pashu dharma. There is a vairagyam

developed at the end of union which does not last . यथा सर्वेषां पुरुषाणां पशुधर्मान्ते स्त्रीविषये दोषदृष्टिर्जायते, पुनश्च क्षणान्तरे तस्यां सम्यक्त्वबुद्धिरपि जायते, तद्वत्। just as the vairagyam with regard to conjugal union is temporary agnyaanis vairagyam is temporary. तथा च यदा दोषदृष्टिर्दूरीभवति, when the drawback of doṣa darśanaṁ goes away raga comes back.. तदा वैराग्यमपि दूरीभवति। vairagyam goes away तस्मादज्ञानिनो दृढं वैराग्यं नास्ति। that is agnyaanis vairagyam like new year resolution... we should clearly know entire anātmā prapañca is ... viśvam

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

This must be very well entrenched.

इत्थं रागवैराग्ये क्रमेणाज्ञानिनो ज्ञानिनश्च लिङ्गत्वेनोक्ते। अन्यदप्यज्ञानिज्ञानिनोश्चिह्नमुच्यते — यथा प्रासादोपरि गजादिमूर्तिरूपं चिह्नमस्ति तथा

- (१) बन्धधामन्यज्ञानिनोऽन्तःकरणे साक्ष्यरूपा मूर्तिर्वर्तते,
- (२) मोक्षधामनि ज्ञानिनोऽन्तःकरणे साक्षिरूपा मूर्तिर्वर्तते। साक्षिणो विषयभूतः प्रपञ्चः साक्ष्य इति कथ्यते।
- (१) साक्ष्यरूपा मूर्तिर्मलिना। साक्षिरूपा मूर्तिः शुद्धा। तत्र साक्ष्यरूपमूर्तावासक्तो रागी। साक्षिरूपमूर्तावासक्तस्त्यागी विरागी च। चञ्चलं भ्रमरूपं जगद्यो निजस्वरूपमिति मन्यते स दुःखस्वरूपे कूपे निमज्जति। अचञ्चलं ब्रह्मैव निजस्वरूपमिति यो मन्यते स आनन्दस्वरूपो भवति।

Until now he spoke about jñānī being abode of teevra and nitya vairagyam and agnyaani- manda anitya vairagyam. These are the chinna. Indicatory marks. These reveal that agnyaani has saṁsāra, jñānī has no saṁsāra. Another indicatory mark now. What has been

installed in the mind of an agnyaani. In every human being you find this. Indicated by pre-occupation. Moorthihi is what he calls it, the abode is mind of human being. In jñānis mind and agnyaanis mind compared to garbha graham. In agnyaani's mind anātmā mooti is well entrenched. One of the pañca anātmā. It will be following until death bed. The nagging issue will be in the mind. The anātmā the author calles sākṣyam. Object of sākṣī entire anātmā including body minds thoughts. Even philosophy is anātmā. Even brahma jñānaṃ.

मनीषापञ्चकम्

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता

यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।

यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्

यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५॥

I am convinced that whoever has his mind dwelling upon the Great Being who is being worshipped by Indra and other gods and is thus completely at peace with himself has not only understood Brahman but he is himself that great Brahman!

Even jñānaṃ is sākṣyam, its also a vṛtti that rises in the mind. Jñānis mind is dominated by sākṣī rūpa mūrti another name of ātmā.

५-१७. तद्बुद्धयस्तदात्मानः, तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषाः ॥

Those who have the knowledge of that (Brahman,) who have that (Brahman) as the Ātmā, who are established in that (Brahman,) who

have that (Brahman) as the supreme goal, and whose impurities are completely destroyed by knowledge attain the goal of non-return.

३-१७. यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥

However, suppose there is a man who loves the Self alone, who is happy with the Self alone, and who is contented with the Self (alone.) There is nothing to be accomplished for him.

Anātmā may enter the mind of jñānī for vyāvahāra. But it is temporary. Like visitors who come and get stranded permanently at home. Anātmā tenant is permanently staying...

५-२७. स्पर्शान्कृत्वा बहिर्बाह्यान्, चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा, नासाभ्यन्तरचारिणौ ॥

Having kept outside the external sense-objects and (having fixed) the sight between the eyebrows, one should regulate the inhalation and exhalation moving inside the nostrils

Every time we do nididhyāsanam, we try to vacate the anātmā from the mind. Therefore sākṣī must be installed in the mind. Mokṣadhaama. Abode of mokṣa for jñānī he calls. For agnyaani he calls bandha dhaama.

इत्थं रागवैराग्ये क्रमेणाज्ञानिनो ज्ञानिनश्च लिङ्गत्वेनोक्ते। Raga and vairagyam-indicator marks respectively अन्यदप्यज्ञानिज्ञानिनोश्चिह्नमुच्यते other than previous ones, another indicator mark is given -chinnam. — यथा प्रासादोपरि गजादिमूर्तिरूपं चिह्नमस्ति in the palace of a King, certain idols are there like elephant. If it is lion in temple it is devi etc. in

palace also we see gajachinnam. That's why asanam is called simhasanam, royalty तथा

(१) बन्धधामन्यज्ञानिनोऽन्तःकरणे abode of bondage is the mind of agnyaani साक्ष्यरूपा मूर्तिर्वर्तते, anātmā is the moorti one of the pañca anātmā. That thought dominates.

(२) मोक्षधामनि ज्ञानिनोऽन्तःकरणे In the mind of jñānī, abode of mokṣa साक्षिरूपा मूर्तिर्वर्तते। nididhyāsanam is kumbhabhisekham, saakshi is installed. I invoke the teaching all the time. Convert worry time to nididhyāsanam साक्षिणो विषयभूतः प्रपञ्चः साक्ष्य इति कथ्यते। sākṣyam – witnessed one..PPP..potential passive participle, entire universe comes under sākṣyam, includes our own body mind complex. Prameyam is used for an object outside the body. Sākṣyam, external object as well as intimate body mind also is included. Worrying about emotional qualification is a saṃsāra, I'm never satisfied with my mind. I being senior student worry about my minds condition. Many students suffer from this problem. It should not become a permanent source of worry.

(१) साक्ष्यरूपा मूर्तिर्मलिना। anātmā is always impure. Our expectation can be perfect mind. Therefore we are ever dissatisfied. Complaint about my own mind. Not being satisfied with my study of vedānta. Mahasaṃsāra it can become. Vedāntic saṃsāra is last saṃsāra to cross. Knowledge can never be complete. Omniscience is never possible for human mind. Mind will be always impure. साक्षिरूपा मूर्तिः शुद्धा। the idol in the form of sākṣī is shudhaa.

१४ - २२.प्रकाशं च प्रवृत्तिं च, मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥

The Lord said — Oh Arjuna! He does not hate brightness, activity, and delusion as they arise; nor does he desire (them) as they withdraw.

Kṛṣṇa warns, mind will have fluctuating 3 guṇa. Moha tamo guṇa caused. Never expect perfect mind. He does not get attached to good or bad condition of the mind. Dayanandaji says be kind to your own body mind complex.

तत्र साक्ष्यरूपमूर्तावासक्तो रागी। ajñānī is always with strong attachments, in an object called sākṣyam... can be mind. He is obsessed with. साक्षिरूपमूर्तावासक्तस्त्यागी विरागी च। give up working for a perfect mind. Called tyagi or viraagi. चञ्चलं भ्रमरूपं जगद्यो one who mistakes world of body mind complex, it is always fluctuating and is mithyā rupam निजस्वरूपमिति मन्यते one who looks upon them as myself स दुःखस्वरूपे कूपे निमज्जति। he is never satisfied with himself. His body or mind. Swami complaintananda!!! In the deep well of sorrow he is drowning. A jñānī never complains अचञ्चलं ब्रह्मैव non fluctuating ever perfect brahman is myself. निजस्वरूपमिति यो मन्यते स आनन्दस्वरूपो भवति। one who considers this way, he is ānanda swaroopaha. Pratasmarana shloka- count your blessings, I gave a talk. I said some will complain, I have no blessing to count at all. Family health job etc. how can I count my blessing. Vedānta says even though you have no blessing to count, there is one blessing to count.

Pratah smarami...saccit sukham.

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं

सच्चित्सुखं परहंसगतिं तुरीयम्।

Vicārasagara for recorded for 19th Jan 2022 on 13th jan 2022

तत्र साक्ष्यरूपमूर्तावासक्तो रागी । साक्षिरूपमूर्तावासक्तस्त्यागी विरागी च ।
चञ्चलं भ्रमरूपं जगद्यो निजस्वरूपमिति मन्यते स दुःखस्वरूपे कूपे निमज्जति ।
अचञ्चलं ब्रह्मैव निजस्वरूपमिति यो मन्यते स आनन्दस्वरूपो भवति ।

In 418,419, a new argument was given. Jñānī alone knows the world is mithyā and the mithyātvam developed through this jñānaṃ is stronger vairagyam. Rather than the vairagyam got through doṣa darśanaṃ.

Incidentally he made an additional note, both jñānīs and ajñānīs have their body as temple, both have their minds as sanctum or garbhagṛham.

In the garbhagṛham called mind, ajñānī has installed anātmā deity. Permanent preoccupation with one anātmā or the other is hallmark of ajñānī. Saṃsāra is guaranteed for this person. Sakṣyamūrti is the name given.

A jñānī is one who has installed sākṣī or brahman. He does not permanently sit in dhyānam, in and through all transactions, automatically the sākṣī mūrti comes to the mind.

Type of preoccupation separates the ajñānī and jñānī.

\(आ. ४२०-४६२) महावाक्यार्थज्ञानम् —

(आ. ४२०- ४४२) लक्षणानिरूपणम् — (४२०) त्रिविधलक्षणानिर्देशः —

In topic avarta or topic 415, ācārya started topic of jñāna sādhanam, 415-16-17. In the next two, ācārya entered into a diversion, going back to mokṣa sādhanam once again. From jñāna sādhanam to mokṣa sādhanam. 418-419 where he established strong vairagyam is mokṣa sādhanam. If we remove this, we are now back

to jñāna sādhanam topic. Upto 417 we discussed. Now we have to connect 420.

Between two topics connection must be established.. sangati.. pūrvapakṣi siddhānta etc. We see in brahma sūtra.

A textual approach to vicārasāgara involves making these connections.

After 417 we have to connect to 420.

Jñāna sādhanam, in Advaita sampradaya two schools are there. Sastra vākyaṃ is jñāna sādhanam is the school being discussed. Śravanāt jñānaṃ mokṣaśca. Mananam nididhyāsanam are meant only for removing intellectual obstacles. vivarṇa sampradaya...

in Bhāmati sampradaya, they say śāstram can never give liberation, it can give parokṣa jñānaṃ only. Any amount if study will not produce knowledge. Nididhyasanam with ashtanga yoga required then nirvikalpaka samādhi alone produces liberation, brahmākāra vṛtti..akhandakaara vṛtti etc. we don't belong to this school.

Niścala Dāsa happens to be our school vivarṇa school. Jñāna sādhanam is mahavakyarthavicara...

While enquiring into mahāvākyaṃ, we have technical discussion on Vacyārtha and lakṣyārtha...lakṣaṇa vicara will come. Therefore

महावाक्यार्थज्ञानम् —

Topics 420–459 महावाक्यार्थस्य संशोधनम्

(आ. ४२०- ४४२) लक्षणानिरूपणम् — nirūpanam topic

Topic 420 त्रिविधलक्षणानिर्देशः

(४२०) त्रिविधलक्षणानिर्देशः while discussing implication of words, lakṣaṇam is a sentence that defines something, satyam jñāna anantam brahman... lakṣaṇa is the implication associated with a word... when we are discussing implications three types jahati ajahati and bhagatyaga lakṣaṇa we discuss. Uniqueness of vicārasāgara is he introduces other schools of philosophy unlike other texts where only our view is discussed. 6th chapter is for Tarkadṛṣṭi, view of nyāya mīmāṃsā and how its wrong.

पूर्वस्मिन् (४१७) page 282 आवर्ते भागत्यागलक्षणा प्रपञ्चिता । तत्र हेतुवर्णना-
येदानीं लक्षणाभेदः कथ्यते ।

पूर्वस्मिन् (४१७) page 282 आवर्ते भागत्यागलक्षणा प्रपञ्चिता । last para
third line from bottom जानीहि। इत्थं महावाक्येषु भागत्यागलक्षणया
जीवेश्वरयोरेकत्वं जानीयाः। In mahavakya enquiry we are taking
bhagatyaga lakshana... prapancita was mentioned uktaa. तत्र
हेतुवर्णनायेदानीं लक्षणाभेदः कथ्यते । there logical support was not
given. Here it is going to be logically supported. Variety of lakṣaṇa.

पण्डिता हि (१) जहती लक्षणा, (२) अजहती लक्षणा, (३) भागत्यागरूपा लक्षणा
इति त्रिविधां लक्षणामाहुः । तत्राद्यं द्वयं महावाक्यार्थज्ञाने नोपयुज्यते । महावाक्यं
हि भागत्यागलक्षणया बोद्धु- निजस्वरूपभूतं ब्रह्म बोधयति ।

पण्डिता हि vedāntic scholars talk about १) जहती लक्षणा, (jahat
lakshana also ok, jahallakshana after sandhi jahallakshana torli. २)
अजहती लक्षणा, ajahallakshana too ३) भागत्यागरूपा लक्षणा bhagatyaga
lakshana or bhaga lakṣaṇa इति त्रिविधां लक्षणामाहुः three types of
implied meanings they talk of. तत्राद्यं द्वयं jahati and ajahati lakṣaṇa

महावाक्यार्थज्ञाने नोपयुज्यते । not useful in context if mahavakya
jñānam महावाक्यं हि भागत्यागलक्षणया by the third type of lakṣaṇa
called bhāga tyāga lakṣaṇa बोद्धु- निजस्वरूपभूतं ब्रह्म बोधयति shabda
aparokṣa jñānam ...reveals brahman. Nijasvarūpabhootam which is
ones own real nature, the knower student listening to mahāvākya.
Keep hearingif you have not got it.

Topic 421 लक्षणायाः सामान्यस्वरूपं निवेदनीयमिति शिष्यप्रश्नः

(४२१) लक्षणायाः सामान्यस्वरूपं निवेदनीयमिति शिष्यप्रश्नः —

Now śiṣya is asking a question, I don't know what is lakṣaṇa,
what's the use of discussing sub divisions, so what is lakṣaṇa..
generic definition...

शिष्यः पृच्छति — स्वामिन्, सामान्यज्ञानानन्तरं हि विशेषजिज्ञासा भवति । यथा
'ब्राह्मणोऽयम्' इति सामान्यतो ज्ञाते तदनन्तरं 'सारस्वतोऽयम्, द्राविडोऽयम्' इति
विशेषज्ञानमुदेति तथा लक्षणायाः सामान्यस्वरूप- ज्ञानानन्तरमेव
जहत्यादिविशेषस्वरूपज्ञानाकाङ्क्षा भवेत् । लक्षणायाः सामान्यज्ञानं विना
जहत्यादिविशेषज्ञानं न सम्भवेत् । तस्माल्लक्षणायाः सामान्यस्वरूपं प्रदर्शयित्वा
ततो जहत्यादिविशेषस्वरूपं तत्तल्लक्षणादिवर्णनपूर्वकं बोधयन्तु भवन्त इति ।

शिष्यः पृच्छति — student asks स्वामिन्, oh lord सामान्यज्ञानानन्तरं only
after knowing in general way हि विशेषजिज्ञासा भवति । only then
specific divisions we know यथा 'ब्राह्मणोऽयम्' इति सामान्यतो ज्ञाते
somebody introduces he is a brahmin तदनन्तरं 'सारस्वतोऽयम्,
द्राविडोऽयम्' इति there are divisions , at time of wedding you will
know. Sarasvat brahmana is a sub division... dravida belongs to
south india.. tamil has come from dravida, sarasvat brahmins are
very particular, they have list of total names gauda saraswat
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brahmana they say. In the same manner विशेषज्ञानमुदेति तथा लक्षणायाः सामान्यस्वरूपज्ञानानन्तरमेव only after knowing this lakṣaṇa then you can talk of specific lakṣaṇa जहत्यादिविशेषस्वरूपज्ञानाकाङ्क्षा भवेत् । curiosity is possible लक्षणायाः सामान्यज्ञानं विना without generic knowledge

जहत्यादिविशेषज्ञानं न सम्भवेत् specific details will not make sense at all. । तस्माल्लक्षणायाः सामान्यस्वरूपं प्रदर्शयित्वा first tell me the features of lakṣaṇam ततो जहत्यादिविशेषस्वरूपं तत्तल्लक्षणादिवर्णनपूर्वकं बोधयन्तु भवन्त इति । thereafter specific identities, with distinction you tell all of them I want to know all the details. Foot note increases....

Topic 422 गुरोरुत्तरम्

(४२२) गुरोरुत्तरम् – शक्तिलक्षणाख्यवृत्तिद्वयनिर्देशः – हे सोम्य, ऐकाग्र्येण शृणु मम वाक्यम् । लक्षणां तद्भेदांश्च जानीयाः । पदस्यार्थेन सह यः सम्बन्धस्तस्य वृत्तिः इति सञ्ज्ञा

गुरोरुत्तरम् – शक्तिलक्षणाख्यवृत्तिद्वयनिर्देशः – हे सोम्य, ऐकाग्र्येण शृणु मम वाक्यम् । may you listen with your mind, focused mind लक्षणां तद्भेदांश्च जानीयाः । I will talk about lakṣaṇa and internal differences.. bheda at end of word can refer to varieties.. viśeṣam also used for variety जानीयाः ज्ञा धातु विधि.मध्यम.एक another technical word introduced vṛtti.. in this context. पदस्यार्थेन सह यः सम्बन्धस्तस्य वृत्तिः इति सञ्ज्ञा vṛtti refers to the relationship or sambandha , between two specific things a word and its meaning. Vaak and artha, pada and artha word and its meaning... Pitamber swami has given footnotes... he is talking more about vṛtti because word vṛtti has got multiple meanings, all possible meanings given. We know these already...

Foot note.you have to note contextually. (extracted rom footnote on page 286 bottom)

(१) वेदान्तशास्त्रे वृत्तिशब्दोऽन्तःकरणस्य अथवा अविद्यायाः परिणामस्य सञ्ज्ञा । (२) वर्तनमथवा स्थितिरपि वृत्तिरित्युच्यते क्वचित् । (३) जीवनमपि वृत्तिरित्यभिधीयते । (४) प्राणव्यापारोऽपि वृत्तिरिति वर्ण्यते । (५) व्याकरणशास्त्रस्य कश्चन विभागोऽपि वृत्तिरित्याख्यायते । एष्वर्थेषु मध्ये शब्दस्यार्थेन सम्बन्धरूपा वृत्तिरेवास्मिन् शास्त्रे वृत्तिशब्दस्यार्थत्वेन ग्रहीतुं योग्या, नान्योऽर्थः ।

Vedānta shastre ...first meaning of vṛtti is mode or modification that happens in the mind.. any knowledge or experience requires a vṛtti. suppose I look at somebody and don't respond at all, this is blank look, mind is somewhere else. Antahkāraṇa vṛtti. Another type of vṛtti is talked about..kāraṇa śarīra vṛtti. Mainly when we are asleep. Happiness and ignorance vṛtti. We say we slept well. mere sākṣī cannot have this knowledge.. since kāraṇa śarīram is known as avidyā mūlā vidhya, we call this avidyā vṛtti.

We saw this earlier in vicārasāgara... somewhere. In sleep it happened...according to vedānta rope snake vṛtti is kāraṇa śarīra vṛtti when you register as rope it is antahkāraṇa vṛtti. Since mind and ahaṅkāra are dormant in sleep so we don't know nor do we claim. We don't say I am asleep I don't know anything. In waking state, the ahaṅkāra wakes up..and says I slept etc.

This is meaning 1

Meaning 2: vartanam presence vrut to be..भूतल वृत्तिः घटः bhūtala vṛttiḥ ghaṭaḥ

... suppose there is a pot on table and ground, bhootalavṛtti ghatam aanaya.

Meaning 3: type of livelihood a person has, career. उच्च वृत्तिः vṛtti....a livelihood permitted for brahmana..without asking for anything. They will give rice and go around him.. and do namaskaras. Unch means to collect from several sources..crowd fundings... public donations...Glean..

Meaning 4: praṇa vyaparaha api... function of the pañca praana..praṇa vṛtti apana vṛtti etc..physiological function if four praṇas.

Meaning 5: in vyākāraṇa śāstra, Patanjali's bhāṣyam is there..maha bhāṣyam.. Śaṅkarācārya revers panini too.

Brief notes on maha bhāṣyam written on this by katyayani vṛtti brief commentary...

Vyakāraṇa vṛtti...

Iti akhyayate.

Now we are introducing a fifth one. Among these 5 , ..

Swamiji prefers referring to this as 6th one .. shabdasya word arthena with its meaning the relationship, in this vicārasāgara

grantha vṛtti shabdena arthena gruheeta, na anyo arthaha.. vṛttihi will be divided into śaktihi and lakshana.. footnote discusses śakti divisions..3 parts, lakṣaṇa is subdivided to 3

Vicārasāgara recorded on 25th January 2022 for 2nd February 2022

(४२२) गुरोरुत्तरम् — शक्तिलक्षणाख्यवृत्तिद्वयनिर्देशः — हे सोम्य, ऐकाग्र्येण शृणु मम वाक्यम् । लक्षणां तद्भेदांश्च जानीयाः । पदस्यार्थेन सह यः सम्बन्धस्तस्य वृत्तिः इति सञ्ज्ञा ।

A references: there are two schools in advaita, two different emphasis, Bhāmati school nididhyāsanam alone is source of aparokṣa jñānam. Nididhyasanam is angī, śravanam mananam are anga. Bhāmati is Bramha Sūtra commentary by Vācaspati Miśra.

Other school is vivarṇa. Commentary on pañca padhika which is a commentary on brahmasūtras śaṅkara bhāṣyam. Pañca pādika vivarṇa by prakāśātma muni. Vivaraṇa school emphasizes śravanam as primary means. Mananam and nididhyāsanam are supportive limbs or anga. Knowledge has to come through mahāvākyam śravanam.

We are followers of vivarṇa school, Niścala Dāsa too.

Reference: page 18 to 20 topic 28 to 31, śabda aparokṣa jñāna vaadaha.

Two types of vṛtti, mano vṛtti or antahkaraṇa vṛtti and avidyā vṛtti. It occurs in several places. Page 128 last para, both vṛtti are nicely talked about and differentiated.

What is the means of gaining knowledge? Mahāvākyam vicara alone. We have to use lakṣaṇa vṛtti, implied meaning if tat and tvam, bhāgatyāga lakṣaṇa.

I and Brahman are one through mahāvākyam understanding. Naturally question of bhāgatyāga lakṣaṇa will come. Tarkadṛuṣṭi is an intellectual student therefore it has to be taught elaborately..

Niścala Dāsa introduces other schools also. New information we will get now. Jahati and ajahati lakṣaṇa will come, lots of details.

Vṛtti...divided into śakti or abhidhaa and lakṣaṇa.

Śakti into three.. foot note talks about.. pitambara. Yoga rūḍhi and yogarūḍhi

Lakshana is sub divided into jahati ajahati bhāgatyāga lakṣaṇa.

One vṛtti becomes 6 now.

Hey Somya, pleasant attention is required. Listen to my words with attention. Lakshana and its divisions भेदान्+च . May you know. जानीयाः (विधि.)

Relationship existing between the word and meaning... vṛtti iti sañyā. Vṛttihas 5 different meanings. Here 6th meaning we are taking.

सा च वृत्तिः 'शक्तिः', 'लक्षणा' इति द्विविधा । तयोः स्वरूपं सलक्षणं वर्ण्यमानं शृण्विति गुरुरवदत् ।

सा च वृत्तिः that vṛtti is 'शक्तिः', 'लक्षणा' इति द्विविधा two fold śakti and lakṣaṇa । तयोः स्वरूपं their nature and definition सलक्षणं वर्ण्यमानं शृण्विति गुरुरवदत् । is going to be defined by me, iti guru addressed the student.

Śakti author does not subdivide. Footnote Pitambara writes an elaborate commentary, yoga rūḍhi and yogarūḍhi.

When a word conveys its meaning based on etymological derivation, by dividing into constituents, it is yoga vṛtti or yaugika vṛtti. Tree is called उद्भिज्जम् udbhijjam.

जरायुजम् womb born अण्डजम् egg born स्वेदजम् moisture born उद्भिज्जम् earth born jarāyujam aṇḍajam svedajam udbhijjam earth born. Udbhijjam refers to plant kingdom. Udbid that which breaks and moves upwards, a seed under the ground, plant rises by breaking open the ground. भूमिम् उद्भिद्य जायते इति उद्भिज्जम् This word is not very popular.

rūḍhi ..a word conveys its meaning based on popular usage. Widely used by many people, general usage, word not available for deriving splitting etc. no dhatu suffix we can find.

Standard example is उष्णीषः is used in the meaning of turban, headgear. meaning based on usage, even in rudram we see the usage उष्णीषिणे गिरिचराय कुलुञ्जानां पतये नमो नमः ॥ ३-१॥ , in vedas too, उष्णीषिणे.

Yogarūḍhi...a mixture of both.. based on popular usage and based on derivation. Lay people and scholars know. Eg पादपः... उद्भिज्जम् is scholarly word. Padapaha is widely used for tree.

पादपानां भयं वातात् पद्मानां शिशिराद् भयं ।
पर्वतानाम् भयं वज्रात् साधूनां दुर्जनाद् भयं ॥

For trees they are always afraid of wind...

You can find the derivation of padapaha... for tree feet are roots...
paa to drink, we drink water through our mouth, a tree drinks
water through its root... पादेन पिबति इति पादपः padena pibati iti
paadapaha.. yoga and rūḍhi fit in. In udbhidyam, roodhi is not
there. Yogaroodhivrutya.

They are all śakti vṛtti only.

Now lakṣaṇa.

(आ. ४२३-४४०) शक्तिलक्षणम् —

Topic 423 न्यायमतेन शक्तिलक्षणम्

(४२३) न्यायमतेन शक्तिलक्षणम् — ‘घटः’ इत्येतत्पदश्रवणमात्रेण
सकलकलशरूपस्यार्थस्य ज्ञानं सर्वेषां भवतु इतीश्वरेच्छैव न्यायशास्त्रे
शक्तिरित्युच्यते।

न्यायमतेन शक्तिलक्षणम् according to nyāya school, the lakṣaṇam —
‘घटः’ इत्येतत्पदश्रवणमात्रेण when we listen to the word ghaṭa
सकलकलशरूपस्यार्थस्य ज्ञानं सर्वेषां भवतु the meaning of all kinds of
pots, the knowledge of pots for everybody, let it be there
इतीश्वरेच्छैव न्यायशास्त्रे शक्तिरित्युच्यते। such a will īśvara is there. The
word has the power to convey this meaning. This is willed by
Bhagawan. This will of Bhagawan is śakti. Īśvara icchā let this word
convey this meaning. We are going to refute later.

Topic 424 पदनिष्ठमर्थज्ञानोत्पादनसामर्थ्यं पदशक्तिरित
सिद्धान्ते शक्तिलक्षणम्

(४२४) पदनिष्ठमर्थज्ञानोत्पादनसामर्थ्यं पदशक्तिरित सिद्धान्ते शक्तिलक्षणम् —

Advaitins view... ability or power for generating jñānam or knowledge. This ability is located in a word. That ability located in the word is called śakti.

(१) घटपदं शृण्वतः कलशरूपार्थबोधजननानुकूलं घटपदनिष्ठं सामर्थ्यमेव घटपदस्य शक्तिः। एवमेव पटपदं शृण्वतो वस्त्ररूपार्थबोधजननानुकूलं पटपदनिष्ठं सामर्थ्यमेव पटपदस्य शक्तिः। एवमेव सर्वपदानां तत्तदर्थ- बोधजननानुकूलं तत्तत्पदनिष्ठं सामर्थ्यमेव तत्तत्पदस्य शक्तिरिति ज्ञेयम्।

घटपदं शृण्वतः whenever a person listens to the word ghaṭa(provided he is trained in the language) शृण्वतः shrinvataha present active participle. (६.१ शतृ) कलशरूपार्थबोधजननानुकूलं ability in the word capable of generating the meaning pot..घटपदनिष्ठं सामर्थ्यमेव घटपदस्य शक्तिः। that is called ghaṭa padasśakti. एवमेव पटपदं शृण्वतो when I hear word paṭa the word has ability to generate meaning of vastram वस्त्ररूपार्थबोधजननानुकूलं पटपदनिष्ठं सामर्थ्यमेव पटपदस्य शक्तिः। that's called paṭa pada śakti .एवमेव सर्वपदानां तत्तदर्थ- बोधजननानुकूलं तत्तत्पदनिष्ठं सामर्थ्यमेव तत्तत्पदस्य शक्तिरिति ज्ञेयम् now generalization. Every word has ability to generate the knowledge to communicate the meaning to a person trained in the language. So the word and meaning are inseparable. Brain will convert the sound to meaning, word and meaning have sambandha...

अत्र दृष्टान्तः — यथा वह्नेः स्वसम्बद्धपदार्थदाहजननसामर्थ्यरूपा शक्तिरस्ति तथा श्रोतुः श्रवणेन्द्रियसंयुक्तशब्दस्य स्वसम्बद्धार्थज्ञानजननसामर्थ्यरूपा शक्तिरस्ति। अग्नौ दाहकत्वशक्तिवत् जले सेचकत्वम्, दाहशान्तिकरत्वम्, चूर्णपिण्डीकारकत्व- मित्यादि सामर्थ्यमस्ति। तत्सामर्थ्यमेव शक्तिरित्युच्यते। एवं सर्वपदार्थेषु स्वस्वकार्यजननानुकूलं सामर्थ्यमस्ति। तत्सामर्थ्यमेव शक्तिरिति श्रुतिसिद्धान्तः। अयमर्थो मनसि निश्चयेन धार्यः। नैयायिकादिसिद्धान्तस्तु हेयः।

अत्र दृष्टान्तः — with regard to this topic, every word has ability to generate the knowledge of the meaning in the mind of a trained listener. Ability is in the word. Knowledge is generated in the mind. So ability is innate in every word. Every object in the creation has different abilities. Two examples.. because of this further doubts arise. यथा वह्नेः the fire has an ability स्वसम्बद्धपदार्थदाहजननसामर्थ्यरूपा ability to burn any object which it comes into contact with. शक्तिरस्ति तथा श् in the same way श्रोतुः श्रवणेन्द्रियसंयुक्तशब्दस्य whenever the words enter the ears of a listener... स्वसम्बद्धार्थज्ञानजननसामर्थ्यरूपा शक्तिरस्ति। word will instantaneously generate the knowledge without any effort अग्नौ दाहकत्वशक्तिवत् जले सेचकत्वम्, just as fire has got burning power, water has got power to wet anything that comes in contact... दाहशान्तिकरत्वम्, power to cool the heat चूर्णपिण्डीकारकत्व- मित्यादि सामर्थ्यमस्ति। ability to unite, by adding water making powder into lump... तत्सामर्थ्यमेव शक्तिरित्युच्यते। word has power in the same way. Śakti can be used in genetic meaning agni has got its śakti water has its own śakti. Word too. एवं सर्वपदार्थेषु स्वस्वकार्यजननानुकूलं सामर्थ्यमस्ति। every word has its power, this is śruti's conclusion. तत्सामर्थ्यमेव शक्तिरिति श्रुतिसिद्धान्तः। अयमर्थो मनसि निश्चयेन धार्यः। this message or meaning of śakti should be registered in mind, pūrṇa

kriyā rūpa prayoga धार्यः; नैयायिकादिसिद्धान्तस्तु हेयः। like Nyāyika siddhānta should be given up..

आक्षेपः — वर्णसमुदायात्मकपदातिरिक्तशक्त्यभावादीश्वरेच्छैव शक्तिः। वह्नेः स्वरूपातिरिक्ततया शक्तिर्नाम नोपलभ्यते। दाहहेतुभूतं वह्निनिष्ठ- सामर्थ्यमेव वह्नेः शक्तिरिति पूर्वोक्तं न युक्तम्। वह्नौ दाहहेतुत्वं केवल- मस्ति। अप्रसिद्धं सामर्थ्यं वह्नौ कल्पयित्वा तस्य दाहकारणत्वकल्पनात् अग्निनिष्ठप्रसिद्धदाहकारणत्वपरित्यागाच्च न किञ्चिदप्यस्ति प्रयोजनम्।

You are introducing agni and agni samarthyā. Pūrvapakṣī is saying all these are redundant. You don't have to introduce fire power and say fire power is burning. आक्षेपः — pūrvapakṣi

Simplicity is important. Unnecessarily do not add word and concept, it is a defect in communication gaurava doṣa.. fire has got a burning power. Not required. Similarly word conveys meaning, instead you are saying word has got conveying power... agni śakti burns is redundant. वर्णसमुदायात्मकपदातिरिक्तशक्त्यभावादीश्वरेच्छैव other than the word which is a group of letters thoughtfully combined, śakti is not there, we don't see it, therefore you accept that it is īśvara's icchā that is conveying the meaning. शक्तिः। वह्नेः स्वरूपातिरिक्ततया शक्तिर्नाम नोपलभ्यते। we don't perceive any śakti other than fire. दाहहेतुभूतं वह्निनिष्ठ- सामर्थ्यमेव वह्नेः शक्तिरिति पूर्वोक्तं न युक्तम्। whereas what you say, burning power is cause of burning, that statement is not correct वह्नौ दाहहेतुत्वं केवल- मस्ति। agni is the cause of burning. अप्रसिद्धं सामर्थ्यं a śakti that is not well known to the people also. वह्नौ कल्पयित्वा you are superimposing a power on agni तस्य दाहकारणत्वकल्पनात् and instead of saying fire is cause you

are saying fire power is cause of burning. अग्निनिष्ठप्रसिद्धदाहकारणत्वपरित्यागाच्च and you are denying burning power to agni. By denying the burning power of agni and by imputing agni power. न किञ्चिदप्यस्ति प्रयोजनम्। there is no use of this new concept.. therefore, īśvara icchā alone should be brought in...

Vicārasagara recorded on 8th February for 16th February 2022

आक्षेपः — वर्णसमुदायात्मकपदातिरिक्तशक्त्यभावादीश्वरेच्छैव शक्तिः। वह्नेः स्वरूपातिरिक्ततया शक्तिर्नाम नोपलभ्यते। दाहहेतुभूतं वह्निनिष्ठ- सामर्थ्यमेव वह्नेः शक्तिरिति पूर्वोक्तं न युक्तम्। वह्नौ दाहहेतुत्वं केवल- मस्ति। अप्रसिद्धं सामर्थ्यं वह्नौ कल्पयित्वा तस्य दाहकारणत्वकल्पनात् अग्निनिष्ठप्रसिद्धदाहकारणत्वपरित्यागाच्च न किञ्चिदप्यस्ति प्रयोजनम्।

Our main topic is jñāna sādhanam. He pointed out that mahāvākyam appearing in Vedās are the main source. It is this sentence that's a source of knowledge. So śabda pramāṇam has become very important for the vivaraṇa group. Bhāmati school says this is parokṣa jñānaṃ. Vivaraṇa says this is aparokṣa jñānaṃ. Therefore analysis of words becomes important. First he introduced vṛtti ...word meaning relationship. Śakti vṛtti and lakṣaṇa vṛtti. Lakṣaṇa vṛtti alone is important for us.

Śakti vṛtti is discussed as a prelude. Vedāntin's view versus others now.

Pada śaktiḥ. Word is called padam... bodha kāraṇam kim. Is padam the cause of knowledge or pada śaktiḥ? We don't see any other śakti other than padam. What is the cause of the jñānam then? He says cause of knowledge is īśvara icchā. Bhagawan will let this word produce this knowledge to the listener.

Nyyāyika is criticizing this. In the place of pada śakti, the power of the word to convey the meaning...example given is as fire has burning power that burns. Pada has power to generate the knowledge.

Refutation of this now. Cause of burning is agni or agni śakti. Advaitin said agni śakti is dāha kāraṇam.

Nyyāyika says cause of burning is agni, why are you introducing agni śakti. By denying the fact that agni is the cause of burning.... You are adding a burden.

यथा दृष्टान्तेऽग्नौ शक्तिर्नाम न काचिदतिरिक्ता भाति तथा दार्ष्टान्तिके पदेऽपि अक्षरसमुदायात्मकपदस्वरूपातिरिक्ता शक्तिर्न भाति। तादृशशक्त्यङ्गीकारे प्रयोजनं च नास्ति। तस्मान्त्रायमतोक्तेश्चरेच्छारूपा शक्तिरेव युक्ता।

These are words of Nyyāyika. Anti vedāntin.

यथा दृष्टान्तेऽग्नौ just as in the example शक्तिर्नाम न काचिदतिरिक्ता भाति there is no such thing called śakti in the fire. तथा in the original of the word also दार्ष्टान्तिके पदेऽपि अक्षरसमुदायात्मकपदस्वरूपातिरिक्ता शक्तिर्न भाति। तादृशशक्त्यङ्गीकारे प्रयोजनं च नास्ति। we only find a group of letters , pada svarūpam, other than the arranged group of letters,

we don't experience anything else anupalabdhī pramāṇam. There is no prayojanam for this śakti. Neither pramāṇam nor prayojanam. . तस्मान्नायमतोक्तेश्चरेच्छारूपा शक्तिरेव युक्ता। pada śakti is nothing but Gods will alone, not the power of the word but will of God.

पूर्वोक्ताक्षेपस्य समाधानम् —

अग्न्यादौ अग्न्याद्यतिरिक्तदाहादिकार्यजननानुकूलसामर्थ्यरूप- शक्तिसद्भावकथनम्

—

गुरुरुवाच — हे सोम्य, सति प्रतिबन्धे ज्वलताप्यग्निना दाहो नैव जायते।

पूर्वोक्ताक्षेपस्य समाधानम् — response to objection mentioned above

अग्न्यादौ in every object in the world, includes a word also, there is a śakti other than the object, agni śakti, vayu śakti, even brahman has got brahman śakti which is other than the substance अग्न्याद्यतिरिक्तदाहादिकार्यजननानुकूलसामर्थ्यरूप- शक्तिसद्भावकथनम् — which is favorable for the generation of burning, which is popularly called śakti. That is going to be established...

14 words joined together to form a samasa... proving the existence of burning power in the fire which is other than the fire. ..he is going to give an experiment. Based on tarkaśāstra.

Example first in brief.. accepted by nyāya philosopher, in order to refute nyāya philosopher. Fire is able to burn all right. Fire can do the burning job only when there is no obstacle for burning. If obstacle is there, burning won't happen. Only when obstacle is absent or neutralized, the cause can produce the effect. Agnis burning power, an obstacle is possible. Chandrakanta mani, a

magical stone. Fire loses its burning power in front of Chandrakant mani. Your hand won't burn... like in Devi temples... you walk over the agni, it doesn't burn... it proves that agni is not cause of burning... because otherwise in presence of Chandrakantha mani it doesn't burn. So there must be some other cause of fire. The some other inactivated burning cause must be there. That is referred as agni śakti...

This Chandrakantha mani itself can be neutralized by Sūryakant mani.. Sūryakant mani has power to neutralize the Chandrakantha mani. Deactivated agni śakti in the presence of Sūryakant mani gets reactivated. शक्ति-अभावे चन्द्रकान्तमणि सन्निधौ दाह-अभावः; शक्ति-भावे दाह भावे, तस्मात् शक्तिः एव दाह-कारणम्. Anvaya vyatirekha.. not agnihi...but śaktihi..agni. Yatirikta agni nishtha daha śaktihi asti.

Chandrakanta mani is referred as pratibandhakam...deactivator of the power sūryakānta mani is called uttejakam. Agni pratibandhakam uttejakam.. once this is accepted, we extend to word , word having śakti other than the word.

गुरुरुवाच — हे सोम्य, सति प्रतिबन्धे when the pratibandha is there in the proximity of fire ज्वलताप्यग्निना tṛtiya eka adjective to agni jvalatā agninā , burning does not happen. दाहो नैव जायते।

उत्तेजकसान्निध्ये त्वग्निना संयुक्तः पदार्थः सत्यपि प्रतिबन्धके दह्यते। विनैव शक्तिं केवलाग्नेरेव दाहकारणत्वाङ्गीकारे उत्तेजकसहितप्रतिबन्ध- कसद्भावदशायामिव, प्रतिबन्धकशून्यकाले इव च उत्तेजकशून्यप्रतिबन्धक- सद्भावदशायामपि दाहो नियमेन जायेत। दाहकारणीभूतकेवलाग्नेस्तादृश- प्रतिबन्धकसद्भावदशायामपि

सत्त्वात्। अस्मन्मते तु अग्निनिष्ठशक्तेः शक्ति- सहिताग्नेर्वा दाहहेतुत्वाभ्युपगमान्नायं दोषः।

उत्तेजकसान्निध्ये reactivator when it is there, unlike the previous case where only pratibandhakam was there, त्वग्निना संयुक्तः पदार्थः if a piece of paper is placed over fire, even though the pratibandhakam is there, सत्यपि प्रतिबन्धके दह्यते। it burns . (Many Swamijis enter fire also. In 10th chapter of Uddhava gītā, we saw pratiṣṭam bhava śakti...) if uttejakam is there burning resumes. विनैव शक्तिं केवलाग्नेरेव दाहकारणत्वाङ्गीकारे suppose you don't accept agni śakti and say agni is cause of burning. उत्तेजकसहितप्रतिबन्ध- कसद्भावदशायामिव, like the case no 3 both are present, fire prati, utteja or case no 1 प्रतिबन्धकशून्यकाले both were absent. Burning happens इव च उत्तेजकशून्यप्रतिबन्धक- in case 2 also burning should have happened, agni is there and Chandrakantha mani pratibandhakam there, agni should have burnt. सद्भावदशायामपि दाहो नियमेन जायेत। burning should have happened. दाहकारणीभूतकेवलाग्नेस्तादृश- प्रतिबन्धकसद्भावदशायामपि सत्त्वात्। in the second case also burning would have happened if Nyyāyika was correct irrespective of Chandrakantha mani, burning would have happened. अस्मन्मते तु in advaita matam, अग्निनिष्ठशक्तेः शक्ति- सहिताग्नेर्वा दाहहेतुत्वाभ्युपगमान्नायं दोषः cause of burning is agni and agni śakti, agni cannot independently burn, agni śakti cannot independently burn, mixture is required. When Chandrakantha mani is there mixture is obstructed. Now credit can be given to agni or agni śakti. But support if other is required. Śakti along with agni or agni backed by śakti alone is the cause if the burning according to vedānta

matam. Its like asking is brahman cause of universe or māyā is cause.

न केवलाग्नेर्दाहहेतुत्वमस्मन्मते। प्रतिबन्धकसद्भावादशायां प्रतिबन्धकेन नाग्नेर्नाशो वा तिरोधानं वा सम्भवति। किन्त्वग्निनिष्ठशक्तेर्नाशो वा तिरोधानं वा भवति। तस्माद्दाहहेतु- भूताग्निशक्तेः, शक्तिविशिष्टाग्नेर्वाभावादेव न दाहो जायते।

न केवलाग्नेर्दाहहेतुत्वमस्मन्मते। in our view, agni by itself is not the cause if burning. Agni śakti by itself also is not the cause of burning. It does not exist by itself. प्रतिबन्धकसद्भावादशायां प्रतिबन्धकेन when Chandrakantha mani alone was there, the mani did not destroy the fire nor removed the fire... नाग्नेर्नाशो वा तिरोधानं वा सम्भवति। किन्त्वग्निनिष्ठशक्तेर्नाशो Chandrakantha mani attacked only the power वा तिरोधानं temporarily it deactivates वा भवति। you can say obstructs or destroys the power. तस्माद्दाहहेतु- भूताग्निशक्तेः, शक्तिविशिष्टाग्नेर्वाभावादेव न दाहो जायते śakti backed by fire or fire backed by śakti , mixture was absent.

यत्र तु प्रति- बन्धकसमीपे उत्तेजकं नास्ति = तत्र प्रतिबन्धकोऽग्निशक्तेर्नाशं वा तिरोधानं वा करोति। उत्तेजकं तु पुनरपि शक्तेरुत्पत्तिमाविर्भावं वा करोति। तस्मात्सत्यपि प्रतिबन्धके उत्तेजकमाहात्म्यात् दाहकशक्तेः शक्तिविशिष्टाग्नेर्वा सद्भावाद्दाहो जन्यते।

यत्र तु प्रति- बन्धकसमीपे उत्तेजकं नास्ति where in case 2, with proximity of Chandrakantha mani with absence of Sūryakant mani. = तत्र प्रतिबन्धकोऽग्निशक्तेर्नाशं वा तिरोधानं वा करोति। in such a case 2, pratibandhakam Chandrakantha mani is fully powerful, tirodhānam means concealing. उत्तेजकं तु पुनरपि शक्तेरुत्पत्तिमाविर्भावं वा करोति।

when you bring Sūryakant mani, agni śakti gets reactivates or reproduced तस्मात्सत्यपि प्रतिबन्धके even though Chandrakant mani is there उत्तेजकमाहात्म्यात् in presence or glory if Sūryakant mani दाहकशक्तेः agni's śakti शक्तिविशिष्टाग्नेर्वा सद्भावाद्दाहो जन्यते। mixture if agni and agni śakti is there, burning is generated...

Vicārasagara recorded on 24th feb 2022 for 2nd march 2022

तस्मात्सत्यपि प्रतिबन्धके उत्तेजकमाहात्म्यात् दाहकशक्तेः शक्तिविशिष्टाग्नेर्वा सद्भावाद्दाहो जन्यते।

Some observations regarding previous class topics, 286 page foot note.. इदमत्र प्रसङ्गादवधेयम्, 5 meanings of word vṛtti were given. 5th one is vyākāraṇa śāstra. vṛtti. Two observations and relevant for grammar students.

In this context I talked about great grammarians and their work..

वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् ।

पाणिनिं सूत्रकारं च प्रणतोऽस्मि मुनित्रयम् ॥

Panini is first, original sūtras are written. Based on this Vararuci wrote vārtikams, known as katyāyana also, aka vārtikakāraha... vārtikam is verse. Thereafter Patanjali wrote elaborate in prose form maha bhāṣyam.. all belong to BC. Paninin 6 or 7th century BC , katyāyana dates not known. Patanjali is widely believed to be 2nd century BC. Several grammar works came after that. Kaśikavṛtti is a very famous later text. Co-authored by 2 Jayadityaha and Vamanaha. Kaśikavṛtti... may have been written in Kāśī. 7th century AD. Here vṛtti refers to brief commentary. They translate it as gloss. Many vṛtti for very many śāstras are there. Class 383 ..19th jan class. It is not katyāyana vṛtti but Kaśikavṛtti.

2nd observation I want to make, word vṛtti is used for a group of 5 topics in Sanskrit grammar, kṛt, taddhita, sanādyanta, ekaśeṣa and samāsa vṛtti iti pañca vṛttayaha. All of the, provide building blocks. They give rules of building words out of letters. you can practically create infinite words. Vṛtti are these building blocks. Panini talks of these blocks and rules.

कृत्तद्धितसनाद्यन्त धातुभ्यश्चैकशेषतः
समासादपि विद्वद्भिः कथिताः पञ्चवृत्तयः

In footnote item no 5 must be referring to the pañcavṛtti.

One minor correction. Page 288 mūlam last para, penultimate line. स्वस्वकार्यजननानुकूलं nu is missing in text,

Pada śakti was our topic... advaita śāstra has defined śakti as samartyam, Nyāyika has defined as īśvara iccā. We refute this, that refutation is going on. agni and agni śakti going on. Agni śakti is ability. The śakti is located in the agni and different from fire. He gave the experiment of candrakānta and sūryakānta mani. In front of candrakānta mani, ability to burn goes away. If you introduce sūryakānta mani, candrakānta is blocked, then the disappeared burning power comes back.

तस्मात्सत्यपि प्रतिबन्धके उत्तेजकमाहात्म्यात् दाहकशक्तेः शक्तिविशिष्टाग्नेर्वा
सद्भावाद्दाहो जन्यते।

It is the śakti that burns and not the fire. We do not deny that śakti is non separable from agni.

इत्थं प्रतिबन्धकेन विनश्यन्ती उत्तेजकेन पुनरुत्पद्यमाना चाग्नेः शक्तिरेव दाहकारणम्। कार्यविरोधि यत् तत्प्रतिबन्धकमित्युच्यते। प्रति- बन्धकसद्भावेऽपि यत्कार्यसाधकं तदुत्तेजकमिति कथ्यते। अग्निविषये प्रतिबन्धकत्वमुत्तेजकत्वं च मणिमन्त्रौषधादीनाम्।

इत्थं प्रतिबन्धकेन विनश्यन्ती in this manner, the ability that goes away due to the block उत्तेजकेन पुनरुत्पद्यमाना the same ability comes back because of block neutraliser चाग्नेः शक्तिरेव such a śakti sāmāthyam or ability alone is दाहकारणम्। the cause for burning. Of course, they are not independent. कार्यविरोधि यत् तत्प्रतिबन्धकमित्युच्यते। that which obstructs the production of any effect out of the cause is called pratibandha. प्रति बन्धकसद्भावेऽपि यत्कार्यसाधकं तदुत्तेजकमिति कथ्यते। even when there is a block, in spite of blocking factor if there is another factor that produces the effect, in spite of block, that's uttejaka. अग्निविषये प्रतिबन्धकत्वमुत्तेजकत्वं च मणिमन्त्रौषधादीनाम्। the blocking factor and deblocking factor are of many types, special stone or can be mantra or chants or through herbs or herbal products. Concoctions. Yoga siddhi is not mentioned here... 10th chapter of Uddhava gītā. Block or deblocking by these.

मणिमन्त्रौषधादीनां मध्ये यस्य सान्निध्याद्दाहो न जायते स प्रतिबन्धकः। यस्य सान्निध्यात्सत्यपि प्रतिबन्धे दाहो जायते स उत्तेजकः।

मणिमन्त्रौषधादीनां मध्ये यस्य सान्निध्याद्दाहो न जायते स प्रतिबन्धकः। यस्य सान्निध्यात्सत्यपि प्रतिबन्धे दाहो जायते स उत्तेजकः। candrakānta is called pratibandhakam, in spite of presence of block or obstruction, because of whose presence the burning happens is uttejaka. A local example..red signal..all vehicles are stopping. Ambulance

comes with special headlight, special power when its there, ambulance can move even in red signal. This is uttejakam..

हे सोम्य, अग्नाविव जलादिसकलपदार्थेष्वपि स्थितां तत्तत्कार्य- जननानुकूलां शक्तिं जानीहि। विना तु शक्तिं न केनापि कारणेन किमपि कार्यं जन्यते। इत्थं शक्तेः प्रयोजनं निरूपितम्।

हे सोम्य, अग्नाविव this ability is not there only in agni but it is there in every object and produces its effect जलादिसकलपदार्थेष्वपि water also. According to ayurveda, there is no leaf which does not have medicinal power. If there is such a leaf, it means we have not found out. स्थितां तत्तत्कार्य- जननानुकूलां power which is favorable to producing a relevant effect शक्तिं जानीहि। may you note its presence. Any word in any language. विना तु शक्तिं without ability or śakti न केनापि कारणेन no cause can produce any effect किमपि कार्यं जन्यते। इत्थं शक्तेः प्रयोजनं निरूपितम्। we said word has got power and power is meaningful . The candrakānta sūryakānta is the pramāṇam.

अग्निस्वरूपा- तिरिक्तशक्तिर्नास्तीत्याक्षेपसमाधानरूपतया तादृशशक्तिसद्भावविषये अनुभवः प्रदर्श्यते – ‘

Nyāyika: अग्निस्वरूपा- तिरिक्तशक्तिर्नास्तीत्याक्षेपसमाधानरूपतया for this objection as our reply तादृशशक्तिसद्भावविषये to establish the existence of śakti other than padam. अनुभवः प्रदर्श्यते – ‘experience has been shown.

इदानीं प्रतिबन्धकसद्भावदशायां प्रज्वलत्यप्यग्नौ शक्तिः (दाह- सामर्थ्यम्) नास्ति। पश्चादुत्तेजकसद्भावदशायां शक्त्यन्तरं जायते’ इति शक्तिसद्भावविषयकानुभवः

टीकरनाथादिसिद्धपुरुषविनोदचेष्टाः पश्यतां सर्वेषा- मस्ति तादृशलोकानुभवः केन शक्यतेऽपलपितुम्। अनुमितिप्रमात्मको- ऽयमनुभवो न केनापि प्रकारेण बाधितुं शक्यते। इत्थं सिद्धान्तानुसारेण शक्तिस्वरूपं तत्प्रमाणं च निरूपितम्।

Experience of people: fire candrakānta mani, no burning happening, that experience इदानीं प्रतिबन्धकसद्भावदशायां प्रज्वलत्यप्यग्नौ शक्तिः (दाह-सामर्थ्यम्) नास्ति। शत्रन्त saptami प्रज्वलति अग्नौ adjective. Even though fire is fully active, I put my hand in, burning power is nit there. As my hand is safe. पश्चादुत्तेजकसद्भावदशायां later when uttejakam was placed over the fire, sūryakānta mani...शक्त्यन्तरं जायते' new burning power has come or old power got revived. इति शक्तिसद्भावविषयकानुभवः such a personal experience is there for very many people. टीकरनाथादिसिद्धपुरुषविनोदचेष्टाः there are great siddha purushas, may be contemporary, टीकरनाथः is a contemporary person. Even now we can see siddha purushas do this. Fire trough they sit and meditate and take out shiva linga from fire. For them it's an entertainment. पश्यतां for those people who have seen such feats. पश्यताम् is ṣaṣṭī bahuvacanam, sarveṣāṃ cheṣṭāha is bahuvacanam. सर्वेषा- मस्ति तादृशलोकानुभवः केन शक्यतेऽपलपितुम्। who can negate such experiences that are pramāṇam. So many such miracle events are there. Scientists do not accept. They are in a state of denial. They do not appreciate. Maximum they say, that's also explainable, we will find the explanation later. अनुमितिप्रमात्मको- ऽयमनुभवो this experience is the datum for the anumanam, anvaya vyatirekha. Knowledge born out of the pramāṇam is anumitihi, anumitī is pramaa in tarka śāstra. Upamānam and upamitihi. In pratyakṣam this difference is not there. न केनापि प्रकारेण बाधितुं शक्यते। इत्थं सिद्धान्तानुसारेण शक्तिस्वरूपं तत्प्रमाणं च निरूपितम्।

according to advaita this ability is called śakti and this is thus established. Now Nyāyika's contention is going to be refuted. Then he will bring in vyākāraṇas view, pada and pada śakti... then pūrva mīmāṃsāka how he defines pada śakti...lot of hair splitting is going to be there

(आ. ४२५-४२७) शक्तिविषये मतान्तरखण्डनम् —

Topic 425 ईश्वरेच्छैव पदशक्तिरिति नैयायिकोक्तं न साधु

(४२५) ईश्वरेच्छैव पदशक्तिरिति नैयायिकोक्तं न साधु —

ईश्वरेच्छा तावदीश्वरनिष्ठो धर्मः। न तु पदधर्मः। ईश्वरेच्छायाः पदनिष्ठत्वासम्भवात् पदशक्तिरिति वक्तुं न शक्यते। शक्तेः पदधर्मत्वे हि पदशक्तिरिति वक्तुं शक्यते। अतः पदनिष्ठार्थावबोधनसामर्थ्यमेव पदशक्तिः स्यात्।

First we defended our theory and then we have to prove that their theory is wrong. All manana granthas will have defensive and offensive arguments. These can be for the different schools of philosophy. Vyāsacarya is said to be a lion who can move in 12 forests of schools of philosophy. With wild animals.

Shloka around 55th minute.. Vyāsa kesarine namaha

ब्रह्मसूत्रवृत्तिः of Sadasivendra Sarasvati

नमस्त्रैय्यन्तकान्तारविहारैकपटीयसे। वादिमत्तेभ्यसंहर्त्रे व्यासकेसरिणे नमः॥

Vyāsācārya with majestic strides like a Lion can strike down other 11 schools of philosophy.

....in manana granthas we have to defend our school and then destroy other schools of thought, we should know their weak points. This job is the job of all mana granthas. We say a student for liberation need not study all of them, but his intellect raised

objections he needs to address. And remove. Otherwise knowledge will be shaky.

Now offensive view for Nyāyika...

Vicārasagara 8th March 2022 recorded for 16th march

४२५) ईश्वरेच्छैव पदशक्तिरिति नैयायिकोक्तं न साधु — ईश्वरे- च्छा तावदीश्वरनिष्ठो धर्मः। न तु पदधर्मः। ईश्वरेच्छायाः पदनिष्ठत्वास- म्भवात् पदशक्तिरिति वक्तुं न शक्यते। शक्तेः पदधर्मत्वे हि पदशक्तिरिति वक्तुं शक्यते। अतः पदनिष्ठार्थावबोधनसामर्थ्यमेव पदशक्तिः स्यात्।

All these are grand preparations for the mahāvākya. Knowledge of sentence presupposes knowledge of words. How do we extract the meaning of the word. Pada arthayoho sambandha is called vṛtti. This is the enquiry. First vṛtti divided into two śakti vṛtti or abhidhā vṛtti. That because of which the word conveys its meaning. Lakshana vṛtti is another type of relationship. Both relationships are studied to find out how the words convey its meaning. What is the definition of śakti in the context of conveying its meaning? Pada śakti.

With regard to definition of pada śakti there are so many schools... nyayika matam vyākāraṇa and bhashta mīmāṃsāka matam and then advaita matam are taken for debating. We saw advaitins matam.pada śakti pada nishtā avabodhana sāmāthyam, ability if the word located in the word to reveal its meaning. Logicians defined pada śakti as īśvara icchaa.. very brief refutation in this para.

Gods will is located in God, therefore something located in īśvara cannot be located in the word..pada śakti. It cannot be located elsewhere. You cannot say tulasi das wrote valmiki ramāyānam..similarly pada śakti must be located in pada, but īśvara iccha itself cannot be called pada śakti.

ईश्वरेच्छैव पदशक्तिरिति नैयायिकोक्तं न साधु — the philosophy of nyāya.. tadhita Nyyāyika , what they say is nit correct .ईश्वरे- च्छा तावदीश्वरनिष्ठो धर्मः। gods will is located in God. न तु पदधर्मः। it is not a feature of the word. ईश्वरेच्छायाः पदनिष्ठत्वास- भवात् īśvara icchaa is not located in the word. पदशक्तिरिति वक्तुं न शक्यते। it cannot be the definition of pada śakti. शक्तेः पदधर्मत्वे हि only if pada śakti is located in padam as a feature of the word पदशक्तिरिति वक्तुं शक्यते। अतः पदनिष्ठार्थावबोधनसामर्थ्यमेव पदशक्तिः स्यात् then only it can be called pada śakti, our definition is the right view. पदनिष्ठार्थावबोधनसामर्थ्यमेव power of a word is located in the word because of which the word reveals its meaning.

Vyyākaraṇam school.. another taddhita a grammarian..

Topic 426 वैयाकरणरीत्या शक्तिलक्षणं तावत्पदनिष्ठार्थयोग्यता —

(४२६) वैयाकरणरीत्या शक्तिलक्षणं तावत्पदनिष्ठार्थयोग्यता — पदनिष्ठा
अर्थयोग्यता नाम पदनिष्ठपदार्थबोधहेतुत्वमेव।

Very close to advaitins definition. We said ability if word to reveal its meaning. sāmāthyam. Vyyakāraṇa says yogyata, slightly different. Eligibility of a word in conveying its meaning. Now debate is between ability and eligibility, we need to refute eligibility.

वैयाकरणरीत्या according to grammarians शक्तिलक्षणं definition of pada śakti तावत्पदनिष्ठार्थयोग्यता to differentiate from Nyāyika, it is a योग्यता located in the word(he does not say īśvara). Eligibility to convey the meaning. — पदनिष्ठा अर्थयोग्यता नाम artha योग्यता means पदनिष्ठपदार्थबोधहेतुत्वमेव it is nothing but eligibility located in a word because of which it conveys the meaning. samasta padam.

घटपदे कलशरूपार्थज्ञानहेतुत्वरूपयोग्यतास्ति। सा योग्यतैव शक्तिः। अयमर्थो हरिकारिकां प्रमाणीकृत्य वैयाकरणभूषणाख्यग्रन्थे निरूपितः।

घटपदे कलशरूपार्थ- meaning of potज्ञानहेतुत्वरूपयोग्यतास्ति। word is the cause of generating the knowledge in the mind, eligibility of creating the meaning in the mind, that's pada śakti, योग्यता is vyākaraṇa view. सा योग्यतैव शक्तिः। अयमर्थो हरिकारिकां प्रमाणीकृत्य वैयाकरणभूषणाख्यग्रन्थे निरूपितः। this is discussed in a text called vyākaraṇa bhūṣaṇam. Ornament of grammarians..Konda bhāṭṭa is the author. He says it's not my definition he says hari kaarika...that's the pramāṇam..

(आ. ४२७-४२८) वैयाकरणाभिमतशक्तिखण्डनम् —

(४२७) अर्थज्ञानहेतुत्वरूपा योग्यता शक्तिरिति वदन् प्रष्टव्यः — किं भवन्मते पदे सामर्थ्यमस्ति, उत नास्तीति। आद्ये अस्मदभिमता शक्तिरङ्गीकृता भवति। द्वितीये लोकप्रसिद्धसामर्थ्यरूपा शक्तिरेव पदशक्तिरित्यभ्युपेया। न तु पदनिष्ठार्थबोधहेतुत्वरूपयोग्यता पदशक्तिरिति।

Lot of hair splitting here. Ability and eligibility debate... meaning conveying ability or eligibility. Advaitin is asking do you accept the ability of the word? Sāmarthyam? Do you accept sāmarthyam and योग्यता. Ability leading to eligibility. Like different kinds of people become eligible for employment.

Suppose he accepts both, because if ability only word is eligible. Driving ability one who has got becomes eligible to become a driver. Then advaitin says, if you accept both, you have to accept śakti represents ability only, śakti represents ability in Sanskrit.

Suppose grammarian says no I don't accept ability, only eligibility. Advaitin says without ability how can a person be eligible to do a task? Driver is eligible to be driver because he has ability to drive. We ask is he able to drive? Without ability eligibility is not possible. If you accept both, then pada śakti must be equated to ability or sāmāthyam only. Only its a better definition than योग्यता.

वैयाकरणाभिमतशक्तिखण्डनम्

Topic 427 अर्थज्ञानहेतुत्वरूपा योग्यता शक्तिरिति वदन् प्रष्टव्यः

(४२७) अर्थज्ञानहेतुत्वरूपा योग्यता शक्तिरिति वदन् प्रष्टव्यः — vyākāraṇa says so, he must be asked by us. किं भवन्मते पदे सामर्थ्यमस्ति, उत नास्तीति। in your school, when you talk of eligibility of pada śakti, do you accept ability in addition to eligibility or not. Possible answer... sāmāthyam is there, if he says. आद्ये अस्मदभिमता शक्तिरङ्गीकृता भवति। then he us accepting our definition of pada śakti. द्वितीये लोकप्रसिद्धसामर्थ्यरूपा शक्तिरेव पदशक्तिरित्यभ्युपेया। suppose he says only योग्यता, sāmāthyam nāsti...flaw is he gives a definition which is not conventional. Śakti conventionally means sāmāthyam or ability. Power.. therefore you should accept conventional meaning as it fits here. न तु पदनिष्ठार्थबोधहेतुतारूपयोग्यता पदशक्तिरिति। you should not introduce योग्यता as pada śakti.

अयमभिप्रायः — पदे सामर्थ्यमभ्युपगच्छतस्तादृशसामर्थ्यातिरिक्त-
शक्त्यन्तराभ्युपगमो न युज्यते। किन्तु सामर्थ्यमेव शक्तिरित्यभ्युपगम एव युज्यते।
सामर्थ्यम्, बलम्, ज्योक्, शक्तिः इत्येतेषां पदानामेकार्थबोधकत्व- प्रसिद्धेः।

अयमभिप्रायः — this is the essence of our reply पदे
सामर्थ्यमभ्युपगच्छतस्तादृशसामर्थ्यातिरिक्त- for the vyaākaraṇa who accepts
sāmarthyam in addition to yogyata.. शक्त्यन्तराभ्युपगमो न युज्यते। he
need not give another unconventional definition other than the
meaning of ability. किन्तु सामर्थ्यमेव शक्तिरित्यभ्युपगम एव युज्यते।
sāmarthyam is śakti, such an agreement alone is logical. सामर्थ्यम्,
बलम्, ज्योक्, शक्तिः इत्येतेषां पदानामेकार्थबोधकत्व- प्रसिद्धेः। in the world
also sāmarthyam balam jyok śakti are synonymous and used in
conventional Sanskrit language . All 4 mean ability strength etc.

अत एव लोके सामर्थ्यरहितं पुरुषम् 'अशक्तोऽयम्' इति वदन्ति। किञ्च भर्जितं
प्ररोहासमर्थं बीजं दृष्ट्वास्य बीजस्याङ्करोत्पादनशक्तिर्नास्तीति वदन्ति। इत्थं
सामर्थ्यम्, शक्तिः इति पदयोरेकार्थत्वं लोकप्रसिद्धम्। अग्रावपि सामर्थ्यरूपैव
शक्तिरिति निश्चितम्। तस्मात् पदेऽपि सामर्थ्यस्यैव शक्तित्वाभ्युपगमो युक्तः। पदे
सामर्थ्यमङ्गीकृत्य तद्विलक्षणयोग्यतायाः शक्ति- त्वाभ्युपगमे लोकप्रसिद्धिविरोधः
स्यात्। सामर्थ्यमेव योग्यतेत्युच्यते इति यदि वैयाकरणो ब्रूयात् तदा
सिद्ध्यत्येवास्मन्मतम्।

Conventional expressions and examples for the synonymous usage
अत एव लोके सामर्थ्यरहितं पुरुषम् 'अशक्तोऽयम्' इति वदन्ति। a person who
has no ability to do anything we say he is aśaktaha. indicating
śakti and ability are same. It does not say ayogyaha. किञ्च भर्जितं
when seed is roasted bruj dhatu प्ररोहासमर्थं therefore incapable of
sprouting बीजं दृष्ट्वास्य when a person sees this seed
बीजस्याङ्करोत्पादनशक्तिर्नास्तीति वदन्ति he says it does not have
sprouting śakti. । इत्थं सामर्थ्यम्, शक्तिः इति पदयोरेकार्थत्वं लोकप्रसिद्धम्।
therefore they are synonymous. अग्रावपि सामर्थ्यरूपैव शक्तिरिति

निश्चितम्। now agni.. in agni also it is confirmed this way page 298,299 तस्मात् पदेऽपि सामर्थ्यस्यैव शक्तित्वाभ्युपगमो युक्तः in the case of word akso śakti must be defined as ability not eligibility । पदे सामर्थ्यमङ्गीकृत्य तद्विलक्षणयोग्यतायाः शक्ति- त्वाभ्युपगमे लोकप्रसिद्धिविरोधः स्यात्। you are accepting word has got ability in addition to eligibility सामर्थ्यमेव योग्यतेत्युच्यते इति यदि वैयाकरणो ब्रूयात् तदा सिद्ध्यत्येवास्मन्मतम् śakti must be connected to ability part not eligibility part... if you take meaning of eligibility you are going against the conventional definition. Pūrvapakṣī may say, when I say eligibility it means ability, then I say he is able driver, I'm using ability and eligibility as synonyms. Still ability word alone must be used as it is loka prasiddhi.

Now 2nd option of grammarian I don't accept ability...its like saying this person is eligible to be a driver but is not able to drive a car. Its like our students not wanting to write neet for becoming doctors.

Topic 428

(४२८) अथ यदि वैयाकरणो ब्रूयात् सामर्थ्याभ्युपगमे हि पदेऽपि सामर्थ्यरूपा शक्तिरेव भवेदित्यापद्येत; न सामर्थ्यमङ्गीक्रियतेऽस्मन्मते। तस्मादर्थज्ञानजनकत्वरूपयोग्यतैव पदशक्तिरिति

In second para topic 427, 2nd line... was refuted so far.

Now nāsti option.

On the other hand, if grammarian contends, if I'm accepting the ability you can ask me to take it as meaning of śakti. But I don't accept. अथ यदि वैयाकरणो ब्रूयात् सामर्थ्याभ्युपगमे हि पदेऽपि सामर्थ्यरूपा शक्तिरेव भवेदित्यापद्येत; न सामर्थ्यमङ्गीक्रियतेऽस्मन्मते।

तस्मादर्थज्ञानजनकत्वरूपयोग्यतैव पदशक्तिरिति। when you say sāmāthyam, itis advaita matam, if you say yogyata it is vvyākaraṇa matam. Then we are going to ask two questions.

Vicārasāgara on 22nd March 2022 recorded for 30th march

४२८) अथ यदि वैयाकरणो ब्रूयात् सामर्थ्याभ्युपगमे हि पदेऽपि सामर्थ्यरूपा शक्तिरेव भवेदित्यापद्येत; न

सामर्थ्यमङ्गीक्रियतेऽस्मन्मते। तस्मादर्थज्ञानजनकत्वरूपयोग्यतैव पदशक्तिरिति।

Padaśakti word power is the discussion, power to reveal its meaning. What is the definition is discussion? Advaitins definition अर्थज्ञानजनकत्वरूप sāmāthyam. Ability to generate the knowledge of the word in the mind. We refuted that īśvara icchā cannot be pada śakti... अर्थज्ञानजनकत्वरूपयोग्यता ...our analysis is whether ability is definition or eligibility is definition. First advaitin asked do you accept ability also in addition to eligibility that you talk about? Suppose vyākaraṇa says he accepts both eligibility and ability...driving ability gives eligibility, so advaitin argues if both are there in a word, śakti must be defined as ability only and not eligibility as ability is fundamental and śakti word reveals ability in Sanskrit language.

Now 2nd possible argument; first he accepted both eligibility and ability. Now suppose vvyākaraṇa says I don't accept ability at all, only eligibility.

अथ यदि वैयाकरणो ब्रूयात् suppose the grammarian argues सामर्थ्याभ्युपगमे हि if we accept ability also too in addition of eligibility पदेऽपि सामर्थ्यरूपा शक्तिरेव भवेदित्यापद्येत; then we will insist upon us there is only ability as definition of śakti by you आ+पद् धातु+णिच् -causal passive विधिलिङ् एकवचनम् : आपाद्यते आपादयति

आपाद्यते आपाद्येत 4 steps to form the word; न
सामर्थ्यमङ्गीक्रियतेऽस्मन्मते। तस्मादर्थज्ञानजनकत्वरूपयोग्यतैव therefore
eligibility of producing the meaning in the mind of the listener,
that alone is पदशक्तिरिति। Padaśakti.

तदा स प्रष्टव्यः — सामर्थ्यं किं पदे केवले नाङ्गीक्रियते,
उताग्न्यादिसर्वपदार्थेष्वपीति। द्वितीयपक्षो न युक्तः। अग्न्यादिसर्वपदार्थेषु
सामर्थ्यरूपशक्तिसद्भावस्य पूर्वं युक्तिभिः साधितत्वात्। पदे
केवलमर्थबोधजनकत्वरूपयोग्यतैव शक्तिः। न तु
तदतिरिक्तसामर्थ्यरूपा शक्तिरस्तीति प्रथमपक्षे द्वितीयपक्षोक्तो यो दोषः ‘वह्न्यादौ
सामर्थ्यरूप- शक्त्यनङ्गीकारे प्रतिबन्धकसान्निध्ये दाहाद्यनुत्पत्तिर्नोपपद्येत’ इत्यादिः
स दोषो यद्यपि नास्ति। तथापि पदे सामर्थ्यानभ्युपगमे ‘असमर्थं पदं योग्यम्
= सामर्थ्यहीनं पदमर्थज्ञानं जनयति’ इति भवदीयः सिद्धान्त इति
पर्यवस्यति। तदिदमसङ्गतम्।

Vikalpa method of refutation... give him options by breaking up the
arguments. Like separating the strands of a big thread and then
cutting.

तदा स प्रष्टव्यः — at this juncture the grammarian must be asked the
following. सामर्थ्यं किं पदे केवले नाङ्गीक्रियते, उताग्न्यादिसर्वपदार्थेष्वपीति। you
say word has eligibility only...are you negating the ability only in
the context of the word, or are you negating ability in everything
sarva... only in word or every object like agni like the agni case we
discussed. द्वितीयपक्षो न युक्तः। second options, vyākāraṇa says I
negate sāmāthyam in everything. Advaitin says that stand is not
correct. अग्न्यादिसर्वपदार्थेषु सामर्थ्यरूपशक्तिसद्भावस्य पूर्वं युक्तिभिः
साधितत्वात्। we have already discussed this topic earlier, we
established everything in the creation has some ability or other
agni has burning ability, water wetting ability, Vayu moving ability.

So second option is not correct. candrakānta mani sūryakānta mani examples. Ability being suppressed and brought out. Grammarian may say I don't negate ability in every object of creation, but only in the case of word I don't accept. पदे केवलमर्थबोधजनकत्वरूपयोग्यतैव शक्तिः। according to me eligibility alone is śakti not ability. If you hold on to first option, you won't have the problem if you had held on to second option. न तु तदतिरिक्तसामर्थ्यरूपा शक्तिरस्तीति प्रथमपक्षे द्वितीयपक्षोक्तो यो दोषः 'बह्यादौ सामर्थ्यरूप- शक्त्यनङ्गीकारे प्रतिबन्धकसान्निध्ये दाहाद्यनुत्पत्तिर्नोपपद्येत' इत्यादिः स दोषो (यद्यपि)नास्ति। doṣa won't be there. Within quotes is the defect. Dosha. Second paksha is nothing in the world has got an ability. If you had this then I will bring sūryakānta and candrakānta mani. In candrakānta mani presence burning power is suppressed. It is separate from the fire, the ability. You cannot explain this phenomenon of non burning of fire in the presence of candrakānta mani... first paksha is only word does not have ability. तथापि still you have another problem, पदे सामर्थ्यानभ्युपगमे if you don't accept ability of word but accept only eligibility, this person is eligible to be driver, then I ask is he able to drive the car, person says know he does not have ability..how is it possible? 'असमर्थं पदं योग्यम् = unable word is eligible सामर्थ्यहीनं पदमर्थज्ञानं जनयति' a word which does not have ability to reveal its meaning, is revealing..that's meaningless. इति भवदीयः सिद्धान्त इति पर्यवस्यति। thus your siddhānta will read funny. Unable person is eligible to drive!/? तदिदमसङ्गतम्। such a stand is inappropriate.

'पदन्त्वसमर्थमेव। तथाप्यर्थज्ञानं जनयति' इत्येषा तवोक्तिः 'अयं नपुंसकः। तथाप्यमोघवीर्यः' इत्युक्तिवदत्यन्तं व्याहता। ppp contradictory (क्त प्रत्यय) वि+आ+हन्

‘पदन्त्वसमर्थमेव। word is incapable तथाप्यर्थज्ञानं जनयति’ it generates the meaning, therefore it has got capability. इत्येषा तवोक्तिः he is neither male or female, he is infertile ‘अयं नपुंसकः। still तथाप्यमोघवीर्यः’ he is capable of reproducing. Amogha, unfailing reproductive power. इत्युक्तिवदत्यन्तं व्याहता। totally contradictory.

सामर्थ्ययुक्तं हि समर्थम्, सामर्थ्यहीनं चासमर्थम्। असमर्थेन न किञ्चिदपि कार्यं सिद्ध्यतीति लोकप्रसिद्धिः। ततश्चासमर्थेन पदेनार्थज्ञानरूपकार्यमपि न सम्भवेदेव। तस्मात्पदे सामर्थ्यमवश्यमभ्युपेयम्। एवञ्च भर्जिते बीजे अङ्करोत्पत्तिहेतु- त्वस्येवासमर्थे पदेऽर्थबोधहेतुत्वस्यासम्भवात् अर्थबोधहेतुत्वरूपयोग्यता न पद- शक्तिः। किन्तु सा योग्यता पदस्य येन सामर्थ्येन सम्पद्यते तत्सामर्थ्यमेव पदशक्तिरित्यभ्युपेयम्। ततश्च लोकप्रसिद्धसामर्थ्यस्यैव शक्तित्वाङ्गीकारे न कोऽपि दोषः।

सामर्थ्ययुक्तं हि समर्थम्, when you say someone is capable means he has ability, or capacity.. सामर्थ्यहीनं चासमर्थम्। one who is without capacity becomes incapable. असमर्थेन न किञ्चिदपि कार्यं सिद्ध्यतीति लोकप्रसिद्धिः। nothing can be accomplished by an incapable person. ततश्चासमर्थेन therefore by observing our language and situation, पदेनार्थज्ञानरूपकार्यमपि न सम्भवेदेव। the product in the form generation or knowledge of the meaning in the mind of listener will not take place तस्मात्पदे सामर्थ्यमवश्यमभ्युपेयम्। therefore you have to accept ability एवञ्च भर्जिते बीजे when there is a roasted seed , it does not have power to reproduce or sprout अङ्करोत्पत्तिहेतु- त्वस्येवासमर्थे ability to produce a sprout, just as it is absent, in the

case of a word without ability पदार्थबोधहेतुत्वस्यासम्भवात् it can never generate the meaning in the mind of the listener. अर्थबोधहेतुत्वरूपयोग्यता न पदशक्तिः। therefore sāmāthyam is absent, eligibility is also absent. Therefore you should go to cause of eligibility, ability as śakti power. you should not define eligibility as śakti

किन्तु सा योग्यता पदस्य येन सामर्थ्येन सम्पद्यते the causal ability must be accepted as pada śakti तत्सामर्थ्यमेव पदशक्तिरित्यभ्युपेयम्। ततश्च लोकप्रसिद्धसामर्थ्यस्यैव शक्तित्वाङ्गीकारे न कोऽपि दोषः therefore you need not go into such arguments. In all our local languages ability means śakti only... pada śakti is therefore ability not eligibility. Grammarian view point is over. We refuted logician earlier. Now pūrva mīmāṃsāka.

(आ. ४२९-४३१) भट्टमतेन शक्तिलक्षणम् —

(४२९) पदस्यार्थेन सह तादात्म्यरूपो यः सम्बन्धः सा शक्तिरिति भट्टमतानुयायिन आहुः। सोऽयं तादात्म्यरूपः सम्बन्धो भेदाभेदस्वरूप इति च ते कथयन्ति।

TIPPANI

१. कुमारिलभट्ट इति भट्टपाद इति चास्य व्यपदेशः। मण्डनमिश्रस्य प्रभाकरस्य चायं गुरुः। जैमिनीयपूर्वमीमांसाया वार्तिकमयं विरचयामास। out of respect, pada is added to Bhāṭṭa...guru of Maṇḍana Miśra and Prabhakara. Two great scholars. Prabhakara is not only disciple but initiated new stream of pūrva mīmāṃsā. Earlier Kumarilla Bhāṭṭa matam was there. Pūrva mīmāṃsā- ritualistic portion of veda. Veda pūrva bhaga.. revered enquiry.. mīmāṃsā.. vicara means enquiry. Mīmāṃsā is used only with vedas. Enquiry into vedapurva,

pūrva mīmāṃsā. Brahmasūtra is called Uttara mīmāṃsā sūtra. Brahmasūtra was written by Vyasācharya.

Jaimini analyzed veda pūrva, a student of Vyāsa, wrote Jaimini sūtra, analysis of veda pūrva bhāga

śābaraswami wrote śābhara bhāṣyam on Jamini sūtras.

Kumarilla Bhāṭṭa has written vārtikam on this, Bhāṭṭa mata,.

His student created Prābhakara matam gave new direction in some important aspects, he created his own pūrva mimasa, Prābhakara matam. matam.

Very elaborate matam..

we are studying Bhāṭṭa matam. śakti lakṣaṇam

Topic 429 पदस्यार्थेन सह तादात्म्यरूपो यः सम्बन्धः

(आ. ४२९-४३९) भट्टमतेन शक्तिलक्षणम् —

(४२९) पदस्यार्थेन सह तादात्म्यरूपो यः सम्बन्धः tādātmya sanbandhaha.. सा शक्तिरिति that's called śakti भट्टमतानुयायिन आहुः। सोऽयं तादात्म्यरूपः सम्बन्धो this unique relationship is भेदाभेदस्वरूप इति च ते कथयन्ति identity- in-difference . Both difference and non difference there. They say. We need to know tādātmya sambandha, thus us talked about in other contexts which is popular, it us extended to word and meaning.

Vaagarthaviva Sampruktau Vaagartha pratipattaye|

Jagatah Pitarau Vande Parvati Parameshwaru||

Just as a word and its meaning are inseparable

I bow to the Śiva and Parvati, the parents of this world.

Thats why when you hear the word, meaning comes immediately. They appear to be identical but at the same time they are nit identical also. Word food cannot remove the hunger. Thus is padasya śaktiḥ.

Now explanation.

अयं च तेषामभिप्रायः — (१) अग्निरिति पदस्य वह्निरूपार्थेन नात्यन्तं भेदः। अत्यन्तभेदे सति यथा अग्निपदादत्यन्तभिन्ना जलादिपदार्था अग्निरिति पदेन न प्रतीयन्ते। तथा अग्निरिति पदेनाग्निपदादत्यन्तभिन्नो वह्निरूपपदार्थोऽपि न प्रतीयेत।

First he talks about their oneness. Whenever the person utters the word agni, fire object comes to the mind simultaneously. Proves there is some kind of identity. अयं च तेषामभिप्रायः this is the explanation they provide. — (१) अग्निरिति पदस्य वह्निरूपार्थेन नात्यन्तं भेदः। it is not totally different. अत्यन्तभेदे सति if you don't accept some kind of oneness and say totally different यथा अग्निपदादत्यन्तभिन्ना जलादिपदार्था अग्निरिति पदेन न प्रतीयन्ते when a person listens to the word agni, there us some difference between word agni and object agni. Then fire would not have struck the mind.. because all 5 elements are different from the word. Some kind of oneness is there to indicate it is fire object. It comes to the mind of the listener. तथा अग्निरिति पदेनाग्निपदादत्यन्तभिन्नो वह्निरूपपदार्थोऽपि न प्रतीयेत। if they were totally different, other objects like water wind etc they do not enter the mind, similarly fire element would not have entered the mind if it was totally different from the word agni. Moment agni word is uttered only agni object thought arises in the mind not other

elements. This closeness is called identity. On enquiry you will see difference also... in next para.. when you utter word fire your tongue won't burn. Some kind of difference also is there...

Vicārasagara on 5th April recorded for 13th April 2022

अयं च तेषामभिप्रायः – (१) अग्निरिति पदस्य वह्निरूपार्थेन नात्यन्तं भेदः। अत्यन्तभेदे सति यथा अग्निपदादत्यन्तभिन्ना जलादिपदार्था अग्निरिति पदेन न प्रतीयन्ते। तथा अग्निरिति पदेनाग्निपदादत्यन्तभिन्नो वह्निरूपपदार्थोऽपि न प्रतीयेत।

This is a prelude to mahāvākya vicara. Padaśakti is the discussion....power of the word to generate knowledge of the meaning of the word in the mind of informed listener... our definition is पद-निष्ठ-पदार्थ-अवबोधन-सामर्थ्यम् – पदशक्तिः pada nishtā padārthaPadaśakti is ability of the word which is located in a word to reveal the meaning of the word...

Nyāya definition of ईश्वरेच्छा is refuted, grammarians' word पद-निष्ठ-पदार्थ-अवबोधन-योग्यता also refuted. Now mīmāṃsāka's definition is being discussed. पद-अर्थयोः मध्ये तादात्म्य-संबन्धः-पदशक्तिः ...definition given by Kumarilla Bhāṭṭa.... He is establishing his definition....pūrvapakṣī is going to run to 3 pages... what is tadātmya sambandha? It is bhedābheda sambandha, a relationship in which difference cum non-difference exists. Meaning and word. That is padaśakti.

He is explaining how they can be different and non-different....word agni is there, we have pañcabhūtas. All 5 elements are different from the word fire, but one of the elements is though very different has got some kind of an intimate connection with the word. This connection is non-separable. When we hear agni the image comes to the mind. Thus fire element has got proximity, affinity, closeness, non-difference etc. otherwise word agni should have given rise to say space in mind. Even though all 5 are different, agni is different from the other 4, This difference is though different but it is somewhat identical.

अयं च तेषामभिप्रायः – (१) अग्निरिति पदस्य वह्निरूपार्थेन नात्यन्तं भेदः। अत्यन्तभेदे सति यथा अग्निपदादत्यन्तभिन्ना जलादिपदार्था अग्निरिति पदेन न प्रतीयन्ते। when I listen to the word fire other elements do not enter the mind. तथा अग्निरिति पदेनाग्निपदादत्यन्तभिन्नो वह्निरूपपदार्थोऽपि न प्रतीयेत। fire element is in like the other 4- it immediately results in agni image coming in the mind...some kind of identity or non-difference is there...next para difference is going to mentioned.

(२) पदस्य स्वार्थेन सहात्यन्तभेदाभाववदत्यन्ताभेदोऽपि नास्ति। यद्यत्यन्ताभेदो वाच्यवाचकयोः स्यात्, तदा अग्निपदवाच्यार्थभूतवह्निना यथा मुखं दह्यते, तथाग्निरूपार्थवाचकाग्निशब्दोच्चारणमात्रेणापि मुखं दह्येत। न तु तथा अग्निशब्दमुच्चारयितुः पुरुषस्य मुखं दह्यते। तस्माद्वाच्यवाचकयोर्नास्त्यत्यन्ताभेदोऽपि।

Here he explains somewhat identical. He says they don't have total oneness.

पदस्य स्वार्थेन सहात्यन्तभेदाभाववदत्यन्ताभेदोऽपि नास्ति। just as there is absence of total difference between word and meaning, there is

absence of total identity or non-difference also. यद्यत्यन्ताभेदो वाच्यवाचकयोः स्यात्, if there is total identity between word and meaning, तदा अग्निपदवाच्यार्थभूतवह्निना यथा मुखं दह्यते, the word fire would burn when we utter the word fire तथाग्निरूपार्थवाचकाग्निशब्दोच्चारणमात्रेणापि मुखं दह्येत। word agni would have burnt the tongue if the person who utters the word. It is able to reveal the fire element because it is not totally different from the world. न तु तथा अग्निशब्दमुच्चारयितुः पुरुषस्य मुखं दह्यते। it does not burn the mouth, उच्चारयिता is utterer, उच्चारयितुः 6-1 vibhakti, तस्माद्वाच्यवाचकयोर्नास्त्यत्यन्ताभेदोऽपि। first para said they are not totally different, second said not totally non different.

अपि तु — अग्निपदस्य वह्निरूपार्थेन सह भेदसहितोऽभेदो वर्तते। भेदसत्त्वान्मुखं न दह्यते। अभेदसत्त्वात् अग्निरिति पदेन वह्निप्रतीतिर्जायते।

अपि तु on the other hand — अग्निपदस्य वह्निरूपार्थेन सह भेदसहितोऽभेदो वर्तते। word fire and fire have difference and non-difference. भेदसत्त्वान्मुखं न दह्यते। the word does not burn the mouth therefore they are different. अभेदसत्त्वात् अग्निरिति पदेन वह्निप्रतीतिर्जायते। because there is some identity, we are able to relate the element fire with word fire,

Now water example...

यथा अग्निरिति पदस्य वह्निरूपार्थेन भेदसहितोऽभेदो वर्तते तथैव उदकम्, वनम्, नीरम्, जीवनमित्यादिपदानां जलरूपार्थेन सह भेदसहितोऽभेदो वर्तते। उदकशब्दजलरूपार्थयोरत्यन्तभेदसत्त्वे, यथा उदकमित्यादिशब्दादत्यन्तभिन्ना अग्न्याद्या अर्था उदकमिति शब्दान्न प्रतीयन्ते तथा जलरूपार्थोऽपि उदकादिपदैर्न प्रतीयेत। अतो नात्यन्तभेदोऽस्ति। उदकशब्दजलरूपार्थयोरत्यन्ताभेदोऽपि न। अत्यन्ताभेदे सति जलसम्बन्धेन मुखे शैत्योत्पत्तिवत् उदकादिपदोच्चारणेनापि मुखे

शैत्यं जायेत। परन्तूदकादिपदोच्चारणेन मुखे शैत्यं न जायते।
तस्मान्नोदकादिपदानां जलरूपार्थेन सहात्यन्ताभेदोऽपि। एवं
शब्दार्थयोर्भेदसहिताभेदसत्त्वान्नोभयविधदोषोऽपि।

Second example of word water and element water. Same meaning

Same analysis.. they are not totally different, because word water brings to the mind element water, other elements which are totally different does not come to the mind. Water element is not totally different... not totally identical also. When water comes in contact with tongue, tongue feels the coolness of the word. When I utter the word water water water, coolness of water is not felt. Therefore they are not totally identical.

यथा अग्निरिति पदस्य वह्निरूपार्थेन भेदसहितोऽभेदो वर्तते तथैव उदकम्, वनम्, नीरम्, जीवनमित्यादिपदानां all four synonyms. नीरम् उदकम् are well known. Vanam as a meaning water is rare... वनम् is mountain also जीवनम्- water- because it supports life..

जीवनं सर्वभूतेषु, तपश्चास्मि तपस्विषु ॥ ७.९॥ gita.

जलरूपार्थेन सह भेदसहितोऽभेदो वर्तते। उदकशब्दजलरूपार्थयोरत्यन्तभेदसत्त्वे, यथा उदकमित्यादिशब्दादत्यन्तभिन्ना अग्न्याद्या अर्था उदकमिति शब्दान्न प्रतीयन्ते तथा जलरूपार्थोऽपि उदकादिपदैर्न प्रतीयेत। अतो नात्यन्तभेदोऽस्ति। उदकशब्दजलरूपार्थयोरत्यन्ताभेदोऽपि न। अत्यन्ताभेदे सति जलसम्बन्धेन मुखे शैत्योत्पत्तिवत् उदकादिपदोच्चारणेनापि मुखे शैत्यं जायेत। परन्तूदकादिपदोच्चारणेन मुखे शैत्यं न जायते। तस्मान्नोदकादिपदानां जलरूपार्थेन सहात्यन्ताभेदोऽपि। एवं
शब्दार्थयोर्भेदसहिताभेदसत्त्वान्नोभयविधदोषोऽपि। there is neither total difference or no total non-difference. bhedābheda sambandha or tādātmya sambandha. One school of philosophy hold bhedābheda

sambandha between īśvara and jīva. Viśiṣṭādvaitam is also revised version of bhedābheda vada.

इत्थमेव सर्वत्र स्वस्ववाच्यैः सह वाचकपदानां भेदसहितोऽभेदो वर्तते। अयमेव भेदसहिताभेदो भट्टमतानुयायिभिस्तादात्म्यसम्बन्ध इति भेदाभेदसम्बन्ध इति चोच्यते। तादृशभेदाभेदरूपतादात्म्यसम्बन्ध एव सर्वपदनिष्ठस्वस्ववाच्यार्थज्ञानजनकशक्तिरिति, तादृशतादात्म्यसम्बन्धातिरिक्तसामर्थ्यरूपशक्तिर्नास्तीति भट्टमतम्। भेदाभेदपक्षे च युक्तिर्निरूपिता।

All these are pūrvapakṣī.

इत्थमेव in this mannerसर्वत्र स्वस्ववाच्यैः in all these contexts, along with every revealed object सह वाचकपदानां भेदसहितोऽभेदो वर्तते। this identity cum difference is there. अयमेव भेदसहिताभेदो this unique difference भट्टमतानुयायिभिस्तादात्म्यसम्बन्ध Bhāṭṭa philosophers call it tādātmya sambandha इति भेदाभेदसम्बन्ध इति चोच्यते। or bhedābheda sambandha, तादृशभेदाभेदरूपतादात्म्यसम्बन्ध एवthis unique relationship alone is सर्वपदनिष्ठस्वस्ववाच्यार्थज्ञानजनकशक्तिरिति, this relationship alone is shakti, power to generate knowledge in the mind of listener. Knowledge of meaning of the word. All other matams defined śakti as located in word that generates the meaning. Here relationship is said to have power to generate the meaning. तादृशतादात्म्यसम्बन्धातिरिक्तसामर्थ्यरूपशक्तिर्नास्तीति भट्टमतम्। भेदाभेदपक्षे च युक्तिर्निरूपिता। this is the Bhāṭṭa matam for which they have given this logic, total nondifference total difference being the case, We have śruti pramāṇam.

Topic 430 भेदाभेदपक्षे प्रमाणम्

(४३०) भेदाभेदपक्षे प्रमाणम् — माण्डूक्यादिवेदवाक्येषु “ओम् इत्येतदक्षरं ब्रह्म” इत्युच्यते। तत्र व्याकरणरीत्या प्रकाशस्वरूपः सर्वसंरक्षक इति ओमित्यक्षरस्यार्थः। ब्रह्म चेदृशमेव। तस्मात् ‘ओम्’ इत्यक्षरं ब्रह्मणो वाचकम्, ब्रह्म च वाच्यम्। वाच्यवाचकयोर्यद्यत्यन्तभेदः स्यात् तदा वाचकस्योङ्काररूपाक्षरस्य वाच्यभूतब्रह्मणश्च माण्डूक्याद्युपनिषत्सु अभेदो नोच्येत। श्रूयते च ‘ओमिति ब्रह्म’ इत्यभेदः। तस्माद्वाच्य वाचकयोरभेदे वेदवाक्यमेव प्रमाणम्।

He is taking Maṇḍūkya quotation. Clearly upaniṣad says om is brahman, clear identity, there is no total difference it communicates. Some identity is there it shows.

भेदाभेदपक्षे प्रमाणम् — माण्डूक्यादिवेदवाक्येषु “ओम् इत्येतदक्षरं ब्रह्म” इत्युच्यते। Maṇḍūkya etc, we can add tai upa, a paraphrasing of the Maṇḍūkya. Not exactly there. In tai upa its there clearly in śikṣāvalli. तत्र व्याकरणरीत्या if you go by the etymology of om word, प्रकाशस्वरूपः सर्वसंरक्षक इति ओमित्यक्षरस्यार्थः। you get two meaning, that which is effulgent caitanya svarūpam, protector of all. How word om is derived from its root. Ava avati.... Mam avamamava pattabhiram... protect me,

Tippani

१. ‘अव’
रक्षणगतिकान्तिप्रीतितृप्त्यवगमप्रवेशश्रवणस्वाम्यर्थयाचनक्रियेच्छादीत्यवास्यालिङ्गनहिंसादा
नभागवृद्धिषु इत्येकोनविंशत्यर्थकधातोः “अवतेष्टिलोपश्च” (सू. १४२) इत्यौणादिकसूत्रेण
मन्-प्रत्ययः, मन्-प्रत्ययस्य टेलोपश्च विहितः। तस्य “ज्वरत्वरस्त्रिव्यविमवामुपधायाश्च”
(पा. सू. ६.४.२०) इति सूत्रेणोपधावकारयोरूट्। ततो गुणः। ततः श्लिष्टोच्चारणमिति
प्रक्रियया ‘ओम्’ इति निष्पन्नम्। “अकार उकारो मकार इति। तानेकधा समभरत्।
तदेतत् ओम् इति” (ऐ. ब्रा. २५.७) इति श्रुतेः। “ओम् इतीदं सर्वम्” इति श्रुत्या
सर्ववेदसारभूतत्वात् सर्वमयत्वश्रवणाच्च।

Tippani ends..

Ava will give you Om, avati iti om...

(उणादिपाठः “अवतेष्टिलोपश्च” <https://ashtadhyayi.com/unaadi/#id=1.139>

ज्वरत्वरस्त्रिव्यविमवामुपधायाश्च पा. सू. ६.४.२०
<https://ashtadhyayi.com/sūtraani/6/4/20>)

ब्रह्म चेदृशमेव। only saṁgha brahman īśvara fits in this meaning.
तस्मात् ‘ओम्’ इत्यक्षरं ब्रह्मणो वाचकम्, om is the word that reveals
brahman ब्रह्म च वाच्यम्। वाच्यवाचकयोर्यद्यत्यन्तभेदः स्यात् vācya vācaka
sambandha revealer revealed status... if the word om and bhagavan
were totally different, तदा वाचकस्योङ्काररूपाक्षरस्य वाच्यभूतब्रह्मणश्च
माण्डूक्याद्युपनिषत्सु अभेदो नोच्येत। if they were totally different
upaniṣad would not have equated them. They have some kind of
identity. श्रूयते च ‘ओमिति ब्रह्म’ इत्यभेदः। this is revealed by Maṇḍukya.
तस्माद्वाच्यवाचकयोरभेदे वेदवाक्यमेव प्रमाणम्। veda vākya is in support
of my tādātmya sambandha.

Swamiji missed this portion previous para...

तादृशतादात्म्यसम्बन्धातिरिक्तसामर्थ्यरूपशक्तिर्नास्तीति

Previous para, he is hitting advaitin, other than padārtha, the
Padaśakti is defined by advaitin, in the form of power of word, that
kind of pada shakti is not there. We are right, they are wrong,
bhāṭṭamatam person said..

Even though they have somewhat identity, their identity is not
total....there cannot be total identity between them...

Brahman is the absolute reality that does not depend on anything
but supports everything...om word is not independent, is not
unsupported, it does not support entire creation, but it is supported
by the tongue, dependent on the tongue, exists only on the tongue,

whereas brahman exists all over... the nature of Om and brahman they are totally different... both paras together, there is neither total difference nor total identity between Om and brahman, there is bhedābheda or tādātmya sambandha and this is Padaśakti . And not advaitin's definition of pada nishṭhā sāmāthyam.

Please come prepared for the class after vacation. You have to revise. One consolation is Padaśakti is not relevant, we will use padalakṣaṇā vṛtti alone we are going to use.

This discussion comes under academic scholarship... the student is Tarkadṛṣṭi

Post vacation 4th June 2022

भेदाभेदपक्षे प्रमाणम् — माण्डूक्यादिवेदवाक्येषु “ओम् इत्येतदक्षरं ब्रह्म” इत्युच्यते। तत्र व्याकरणरीत्या प्रकाशस्वरूपः सर्वसंरक्षक इति ओमित्यक्षरस्यार्थः। ब्रह्म चेदृशमेव। तस्मात् ‘ओम्’ इत्यक्षरं ब्रह्मणो वाचकम्, ब्रह्म च वाच्यम्। वाच्यवाचकयोर्यद्यत्यन्तभेदः स्यात् तदा वाचकस्योङ्काररूपाक्षरस्य वाच्यभूतब्रह्मणश्च माण्डूक्याद्युपनिषत्सु अभेदो नोच्येत। श्रूयते च ‘ओमिति ब्रह्म’ इत्यभेदः। तस्माद्वाच्य वाचकयोरभेदे वेदवाक्यमेव प्रमाणम्।

We are in the middle of a huge forest of enquiry. Now the context. Aim of author is mahāvākya vicāra which is extremely important for a vedāntic seeker. The knowledge received is going to be the liberating knowledge, tat tvam asi is being taken up. Mahāvākya happens to be a sentence. Meaning can be grasped only if the meaning of the constituent words are grasped. Knowledge of a sentence requires knowledge of words. A huge enquiry is therefore conducted regarding the word and its meaning. Word–meaning–relationship. पद-अर्थयोः सम्बन्धः and this is called in śāstra as vṛtti.

Here we are talking of a unique usage of the word vṛtti which is word–meaning-relationship. This vṛtti is broadly classified into śakti vṛtti (abhidhā vṛtti) and lakṣaṇa vṛtti. Śakti vṛtti is not relevant here... in footnote it is written, śakti vṛtti is of 3 types. Yoga śakti vṛtti, rūḍhi śakti vṛtti, yogarūḍhi śakti vṛtti.

Now the author has entered into the definition of śakti in śakti vṛtti. śakti lakṣaṇāni. Many definitions are there by different matams, nyāya, vyākaraṇa group, bhāṭṭa mīmāṃsā, and advaitin. Tarkadīpṭi has an itching intellect. Author is giving fodder for such a student.

1. We have seen Nyāyika lakṣaṇam. Īśvara icchā is śakti lakṣaṇam. Meaning has been set by God.
2. Advaitin's was पदस्य अर्थ-अवबोधन सामर्थ्यम् ability or power of a word to reveal its meaning to a trained intellect. We use words with hope that they generate meaning in the intellect. Power of a word to reveal its meaning.
3. अर्थ-अवबोधन-यग्यत- वय्याकरण मतम् – eligibility is the definition. Nīścala Dāsa said only if ability is there, eligibility can be there. So important to have ability, so we set aside eligibility.
4. Mīmāṃsā school, bhāṭṭa and Prābhakara... bhāṭṭa is closer to vedānta, therefore Nīścala Dāsa considers Kumarilla Bhāṭṭa's school.

We are going to discuss bhāṭṭa matam. Definition: between pada and artha, the relationship is bheda-abheda sambandha. This is śakti vṛtti he said. Difference-non-difference, between word and its meaning, there is difference and non-difference too. Even though there is difference, the difference is not total difference, but

partial difference. Similarly there is partial identity. His is bhedābheda sambandha or tādātma-sambandha. He takes a conventional normal word. Then he takes sastric word. Bhatta mīmāṃsāka wants to show partial difference and partial identity. He took a word fire, referring to one of the 5 elements. Certainly there is a difference. Even though there is a difference, the difference is not total, only partial difference. He uses a peculiar logic. There is a word fire, 5 elements are there. Word fire is different from all the 5 elements. Fire word is not space, not air, not water, not earth, not fire even. However, fire and fire element and fire and space there is a difference (a different type). When we utter word fire, among 5 elements, only one element comes to our mind. Therefore the difference between fire and other four elements are different from fire and fire element. Other 4 elements do not come to our mind when we utter fire, that's the difference. In Sanskrit, in other four cases, the difference is atyanta bheda अत्यन्त-भेदः. But fire word and fire element, bheda is there but not atyanta bheda. Similarly, there is abheda also. Abheda means non-difference. Why do we say non-difference between word fire and fire element? When I say bring the chair, is it the word or object chair. You did not write chair and bring a paper. Word and chair are as though identical. I quoted the shloka

Vaagarthaviva Sampruktau Vaagartha pratipattaye|

Jagatah Pitarau Vande Parvati Parameshwaru||

Just as a word and its meaning are inseparable

I bow to the Śiva and Parvati, the parents of this world.

Total identity is not there. If the word fire and element fire are totally one, the moment I say fire my tongue will burn or I write

fire on paper, paper burns. Neither atyanta bheda nor atyanta abheda but bhedābheda... he gave example of vanam meaning water. Similarly between word water and element water bhedābheda sambandha. Both fire and water are laukika śabda.

Now śāstrīya śabda, we just entered before vacation. Om. Word Om. Several Upaniṣads treat Om as brahman although brahman is absolute reality and Om is word. Even though they are different, the upaniṣad treats them as equal. There is abheda between om and brahman. Upaniṣad is pramāṇam.

In Maṇḍukya ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥.

Om is everything it says.

In Taittirīya upaniṣad, ओमिति ब्रह्म । ओमितीदं सर्वम् । ओमित्येतदनुकृतिर्ह स्म वा अप्यो श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ॐ शोमिति शस्त्राणि शंसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसूति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्रवानीति । ब्रह्मैवोपाप्नोति ॥ १ ॥.

Even though both of them are abheda, between Om and brahman there is difference. śāstra does not tell us. We have to do the homework. They are not totally identical. Veda pramāṇam for abheda is talked about

तस्माद्वाच्य वाचकयोरभेदे वेदवाक्यमेव प्रमाणम्।

Even though abheda is there, there is no total oneness. How they are different? Any word depends upon the tongue for its existence, or paper for existence. A word does not have independent existence. A word is always located in tongue or paper, word has got located or dependent existence....brahman is not dependent on anything nor located. Brahman has unlocated independent

existence. You can never say both of them are totally identical. It is tādātmya sambandha... according to bhāṭṭa mīmāṃsā

11th June 2022

Page 294 3rd para, topic 430 last two lines

श्रूयते च 'ओमिति ब्रह्म' इत्यभेदः। तस्माद्वाच्य वाचकयोरभेदे वेदवाक्यमेव प्रमाणम्।

Now we are analysing various theories dealing with word and its meaning. Here we are analyzing shakti vṛtti. Later we will analyse lakṣaṇa vṛtti. Shakti vṛtti is dealing with direct relationship. In lakṣaṇa vṛtti indirect relationship is there. In mahāvākya vicāra we are only going to take lakṣaṇa vṛtti. Still author wants to discuss shakti vṛtti.

What are the definitions of various schools of thought? We must remember the advaitic definition of shakti...पदस्य अर्थ-अवबोधन सामर्थ्यम्

A power located in a word because of which the word has ability to reveal the meaning. Later other schools are discussed and dismissed. Now we are discussing Bhāṭṭamatam. Here shakti is भेद-अभेद-सम्बन्धः first bheda-abheda-sambandha of laukika shabda like water fire etc was discussed. Now vaidika śabda Om is taken. Om is brahman, both saṁguṇa and nirguṇa.. bhāṭṭa philosopher wants to show that the relationship is both bheda and abheda. first i.e. discusses abheda, non difference... so many vedic statements say Om is brahman. Hereafter we have to show the difference. Not only that, the pramāṇam for difference has to be shown. Pratyakṣa pramāṇam for directly proving the difference.

सर्वलोकप्रसिद्ध्या वाच्यवाचकयोर्भेदश्च सिद्धः। तथा हि, अग्न्यादिशब्दाः वागाश्रिताः। तदर्थभूता बह्यादिपदार्था वाचो बहिर्देशे चुल्यादिस्थलेषु वर्तन्ते। तथैव 'ओम्' इत्यक्षररूपं पदमपि वाचि वर्तते। तदर्थभूतं परं ब्रह्म तु न वाचि वर्तते। किन्तु वाचो बहिः स्वे महिमनि प्रतिष्ठितम्।

Aim of bhāṭṭa philosopher is to show the difference between word and its meaning. Everybody understands that word is not its meaning, meaning is not word. सर्वलोकप्रसिद्ध्या it is known to all that वाच्यवाचकयोर्भेदश्च सिद्धः। difference between meaning revealed and revealer word is well-established. तथा हि, to explain अग्न्यादिशब्दाः वागाश्रिताः any word like fire water etc is located in the tongue of the person. Word fire is located in the tongue, but meaning of the element fire is तदर्थभूता बह्यादिपदार्था वाचो is located outside the tongue बहिर्देशे चुल्यादिस्थलेषु वर्तन्ते in fire place, stove, hearth etc तथैव 'ओम्' इत्यक्षररूपं पदमपि वाचि वर्तते। sastric word also, same rule is applicable on the speech tongue only, तदर्थभूतं परं ब्रह्म तु न वाचि वर्तते meaning of word om brahman is not on tongue, it pervades the tongue but not located there। किन्तु वाचो बहिः outside the vak स्वे महिमनि प्रतिष्ठितम्। located on something other than the tongue. Brahman is located on itself. Its own mahima. Chan Upaniṣad pooma vākyam is remembered here.

ब्रह्मणो व्यापकत्वेन वाचि तदभावेऽपि ब्रह्मण्येव वाक् प्रतिष्ठिता भवति। न तु वाचि ब्रह्म। इत्थं पदं वाचि वर्तते। अर्थो बहिरिति सर्वजनप्रसिद्धम्। अतः पदतदर्थयोर्भेदः सर्वलोकप्रसिद्धः। इत्थं वाच्यवाचकयोर्भेदे सर्वानुभवः प्रमाणं तदभेदे च वेदवचनं प्रमाणमिति पदस्य स्वार्थेन सह भेदाभेदरूपतादात्म्यसम्बन्धः नाप्रामा- णिकः। किन्तु प्रमाणसिद्ध एव।

ब्रह्मणो व्यापकत्वेन sine brahman is all-pervading वाचि तदभावेऽपि even though brahman is not located on the tongue ब्रह्मण्येव वाक् प्रतिष्ठिता

भवति। vak is located in brahman. न तु वाचि ब्रह्म brahman is not dependent on vak इत्थं पदं वाचि (चकारान्त-स्त्री-७.९) वर्तते। word is located in tongue अर्थो बहिरिति सर्वजनप्रसिद्धम् meaning is located outside अतः पदतदर्थयोर्भेदः सर्वलोकप्रसिद्धः। therefore it is universally known that word and meaning are different. For non-difference इत्थं वाच्यवाचकयोर्भेदे सर्वानुभवः प्रमाणं तदभेदे च वेदवचनं प्रमाणमिति veda vacanam is used for establishing. पदस्य स्वार्थेन सह भेदाभेदरूपतादात्म्यसम्बन्धः नाप्रामाणिकः। thus identity in difference is there. Technically called तादात्म्यसम्बन्धः; किन्तु प्रमाणसिद्ध एव with this bhāṭṭa philosopher has established definition of shakti as having तादात्म्यसम्बन्धः between pada and artha.

Now this has to be refuted. Now author is taking a diversion. Until now he said there is तादात्म्यसम्बन्धः between word and its meaning, now he wants to say तादात्म्यसम्बन्धः does exist in some other contexts too. In fact, only in other cases तादात्म्यसम्बन्धः is more popular. Therefore he wants to talk of तादात्म्यसम्बन्धः existing in other areas. Two factors are required. Four pairs are being taken up in the following paras. 5th pair is padam and artha. Other 4 pairs he wants to incidentally inform...

Topic 431 प्रसङ्गादन्यत्रापि भेदाभेदरूपतादात्म्यसम्बन्धः प्रदर्श्यते

(४३१) प्रसङ्गादन्यत्रापि (वाच्यवाचकभावस्थलादन्यत्रापि)
भेदाभेदरूपतादात्म्यसम्बन्धः प्रदर्श्यते —

Because of the context, aside note is a topic not connected/required for present flow of discussion, however the speaker remembers the topic. He is not able to give up the topic. Something unwanted but not able to give it up, it is called प्रसङ्गसंगतिः, सङ्गादन्यत्रापि in the case of other 4 pairs (other than word and its meaning)

रूपरसगन्धादयो गुणाः। तदाश्रयभूतं द्रव्यं गुणि। अनेकसमवेतो धर्मो जातिः। यथा सर्वब्राह्मणशरीरेषु ब्राह्मणत्वमेकमेव वर्तते। तथा सर्वपुरुषेष्वेकं पुरुषत्वम्, सर्वघटेष्वेकं घटत्वं च वर्तते। लोके ब्राह्मणत्वपुरुषत्वादिकं यस्योच्यते तस्मिन् ब्राह्मणादिशरीरे एव ब्राह्मणत्वादिजातिर्वर्तते। ब्राह्मणत्वादिजात्याश्रयभूतं ब्राह्मणादिशरीरं व्यक्तिरित्युच्यते। गमनागमनादिकं क्रियेत्युच्यते। तद्वान् क्रियाश्रयः कर्तेति चोच्यते।

He is going to take up four pairs,

1. First pair is any substance and its property, a cloth is there, its color is orange, द्रव्यम् and गुणः, dravyam possesses guṇa, there dravyam is called गुणी, relationship is called tādātmya sambandhaha between substance property pair according to bhāṭṭa and advaitin philosopher. This is pair one.
2. Substance: universal Neither totally identical not totally non-identical. Many human beings are there, each one is different, hair height weight etc. all are called human beings, humanness is common. Similarly chairs... chairness. Ness refers to universal or in Sanskrit जाति or सामान्यम्. Every individual that has got the universal. Universal pervades the individual. Chairness is there in every chair. Individual is called vyakti व्यक्तिः universal is jāti, this pair vyakti jaati pair, मनुषः मनुष्यत्वम्, पशु पशुत्वम् etc. here the relationship is भेदाभेदरूप तादात्म्य सम्बन्धः there is identity in difference. The relationship here is neither total difference or total identity.
3. Pair 3: The locus of action and the action, kartā and kriyā or kriyā and kriyāvān.

रूपरसगन्धादयो गुणाः। pair 1: color, taste and smell are attributes, तदाश्रयभूतं द्रव्यं गुणि। any substance having these attributes is called gunee.

Pair 2: अनेकसमवेतो धर्मो जातिः। universal is that feature that pervades many individuals. Ness. No universal if many individuals are not there. Space does not have universal. Plurality is required for universal. यथा सर्वब्राह्मणशरीरेषु ब्राह्मणत्वमेकमेव वर्तते। when there are many brahmanas in a place, brahminhood is common. Ness or hood or ship is used. तथा सर्वपुरुषेष्वेकं पुरुषत्वम्, humanness is there in all human beings सर्वघटेष्वेकं घटत्वं च वर्तते। potness is there in all pots. लोके ब्राह्मणत्वपुरुषत्वादिकं यस्योच्यते whoever has got brahminhood is called the individual. तस्मिन् ब्राह्मणादिशरीरे एव only in that particular individual alone, the universal is located. Outside the individual, universal does not exist. ब्राह्मणत्वादिजातिर्वर्तते। ब्राह्मणत्वादिजात्याश्रयभूतं ब्राह्मणादिशरीरं व्यक्तिरित्युच्यते। individual is he who has got the universal located in him. गमनागमनादिकं क्रियेत्युच्यते। तद्वान् क्रियाश्रयः कर्तेति चोच्यते।

Pair 3: going coming etc are actions, the one who is the locus or the possessor of the action..kriyā and kriyāvān. For tādātmya sambandha introduction. Now pair 4:

एतावतां पदार्थानां तादात्म्यसम्बन्धो वर्तत इति ज्ञात्वा कार्यकारणयोरपि कार्यकारणरूपं वस्तु, गुणगुण्यादिषु (text to be corrected)–योजयेत्। among these 3 pairs, relationship is tādātmya sambandha. Identity in difference is English translation. Now extending to pair 4 कार्यकारणयोरपि any substance and its product.. you have to extend the same relationship...cause and effect relationship. अत्रायमभिप्रायः — गुणगुणिनोरिव कार्यकारणयोरपि तादात्म्यसम्बन्धोऽस्ति। गुणगुणिनोः परस्परं तादात्म्यमेव सम्बन्धः। तथा जातिव्यक्तयोः क्रियाक्रियावतोश्च परस्परं तादात्म्यसम्बन्ध एव। एवं कार्यकारणयोरपि तादात्म्यमेव सम्बन्धः। with regard to cause and effect also, following needs to be noted. Exactly like substance and attribute, cause and effect relationship is also

identity in difference only. In previous para we saw guṇa-guṇi. Same way we say universal-individual, actor-agent and action we saw तादात्म्यसम्बन्धः. Between cause and effect also, relationship is भेदसहिताभेदः.

Niścala Dāsa is going to say there is tādātmya sambandha between cause and effect. Then a vedāntic student will ask which cause and effect? Nimitta kāraṇam and upādāna kāraṇam? Tādātmya sambandha is with respect to which one of these is the question...can you say carpenter and furniture have tādātmya sambandha? Gold smith and bangle? Is there tādātmya sambandha between upādāna kāraṇam and furniture? Wood and chair?

Vicārasāgara 18th june 2022

Page 295 last para of mūlam

अत्रायमभिप्रायः — गुणगुणिनोरिव कार्यकारणयोरपि तादात्म्यसम्बन्धोऽस्ति। गुणगुणिनोः परस्परं तादात्म्यमेव सम्बन्धः। तथा जातिव्यक्तयोः क्रियाक्रियावतोश्च परस्परं तादात्म्यसम्बन्ध एव। एवं कार्यकारणयोरपि तादात्म्यमेव सम्बन्धः। तादात्म्यं नाम भेदसहिताभेदः।

Main topic is relationship between word and meaning. śakti lakṣaṇam. Various schools of thought and then discussion on various definitions happened.

Then bhāṭṭamatam definition on tādātmya sambandha happened, partial identity and partial difference.

Now further diversion. This tādātmya sambandha is not only between word and meaning but talked about in other occasions too. Teacher is enjoying various other academic discussions, up to page 301... try and enjoy and intellectually follow...

In tarkaśāstra sambandha is relationship is very important...

They jocularly say, somebody went to a nyāya philosopher's house. He said, I'm related to you, he said I have sambandha so give me food. So he gave food. After he finished eating, the host asked the guest what was the relationship. The guest answered, "eka-yama-grāhyatva sambandha". Both of us are going to be caught by Yama one day... Nyāyika was satisfied with the answer.

Tādātmya sambandha is being discussed as a diversion. 4 pairs are being taken up. First 3 over, guna guni, jāti-vyakti, kriya kriyavaan. According to nyāya śāstra the sambandha is called samavāya sambandha, in pūrva mīmāṃsā bhāṭṭa madam it is tādātmya sambandha 1 (bhedābheda sambandha) advaitin also says tādātmya sambandha, he is going to analyze in later portion. This is tādātmya sambandha 2.

Now bhāṭṭa madam is discussing...bhedābheda sambandha, 4th pair is kāryam kāraṇam..

गुणगुणिनोरिव कार्यकारणयोरपि तादात्म्यसम्बन्धोऽस्ति। He consolidated.

गुणगुणिनोः परस्परं तादात्म्यमेव सम्बन्धः। Between substance and attribute we have discussed. तथा जातिव्यक्त्योः क्रियाक्रियावतोश्च परस्परं तादात्म्यसम्बन्ध एव। Action and its doer, we have already seen. एवं कार्यकारणयोरपि तादात्म्यमेव सम्बन्धः। Between cause and effect also tādātmya sambandha, once again definition is being reminded, identity cum difference, तादात्म्यं नाम भेदसहिताभेदः।

What type of kāraṇam? Nimitta or upādāna? Answer is kāryam and nimitta kāraṇam cannot have tādātmya sambandha... carpenter and wood etc. Atyanta bhedābheda.. Kāryam and upādāna kāraṇam, it is bhedābheda.

निमित्तकारणस्य कार्यस्य च परस्परं भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति। तयोरत्यन्तभिन्नत्वात्। उपादानकारणकार्ययोस्तु भेदाभेदरूपतादात्म्यमेव सम्बन्धः। निमित्तकारणस्य कार्यस्य between nimitta kāraṇam and its product. च परस्परं भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति , tādātmya sambandha is not possible. तयोरत्यन्तभिन्नत्वात् the intelligent cause and product are totally different उपादानकारणकार्ययोस्तु between material cause and product, tādātmyam eva sambandha according to bhāṭṭa matam. भेदाभेदरूपतादात्म्यमेव सम्बन्धः।

घटस्य निमित्तकारणं कुलालदण्डादिकम्। तस्य घटादिकार्येण सहात्यन्तभेद एवास्ति। उपादान कारणभूतमृत्पिण्डतत्कार्यभूतघटयोस्तु भेदसहिताभेद एवास्ते ।

Intelligent cause; the potter and his stick etc are nimitta kāraṇam. Even stick is accepted as nimitta kāraṇam in tarkaśāstra. Relationship is total difference not tādātmyam. Upādāna kāraṇam which is clay and product which is pot, between these two, there is both bheda and abheda.

Difference and identity between clay and pot is going to be explained.

मृत्पिण्डाद्धटो यद्यत्यन्तभिन्नः स्यात् तर्हि अत्यन्तभिन्नतैलादिवत् घटोऽपि मृत्पिण्डान्न जायेत । उपादानकारणस्य स्वकार्येण सहात्यन्ताभेदो यदि स्यात्तदा नैव मृदो घट उत्पद्येत । स्वस्वरूपादेव स्वोत्पत्त्यभावात् । तस्मादुपादानकारणस्य स्वकार्येण सह भेदसहिताभेदोऽस्ति । अभेदसत्त्वात् भेदपक्षोक्तो दोषः, भेदसत्त्वादभेदपक्षोक्तो दोषश्च न प्रसज्यते । इत्थमुपादानकारणस्य स्वकार्येण सह भेदाभेदरूपसम्बन्धो युक्त्या सिद्ध्यति ।

Logic to show that between clay and pot total difference and total identity cannot be established. If there is total difference between clay and pot, they cannot have cause effect relationship. In total identity also cause effect relationship is not possible. Two doṣās

will come if you have total difference or total identity. To avoid this, you have to avoid total difference or total identity...bheda-abheda-sahita

मृत्पिण्डाद्धटो यद्यत्यन्तभिन्नः स्यात् तर्हि अत्यन्तभिन्नतैलादिवत् If pot is totally different from clay, like the oil that's totally different from clay, oil cannot be a product of clay. If pot is also totally different from clay, then pot cannot be produced from clay like oil. We find pot is produced from clay. Unlike the oil, pot should not be totally different from clay. घटोऽपि मृत्पिण्डान्न जायेत ...Therefore you should not say atyanta bhinnaha.

Why can't we say both of them are totally identical?

उपादानकारणस्य स्वकार्येण सहात्यन्ताभेदो यदि स्यात्तदा नैव मृदो घट उत्पद्येत ...Between material cause and product if they are totally identical, then naiva mrudaha... then also pot cannot be produced out of clay. Because a thing can never be produced out of itself. Pot can never be produced from pot. one thing cannot have kārya kāraṇa sambandha, relationship needs two things. therefore svasvarūpatvaat....from oneself, one's origination cannot take place.

Both cases are not possible, atyanta bheda and atyanta abheda

तस्मादुपादानकारणस्य स्वकार्येण सह भेदसहिताभेदोऽस्ति । अभेदसत्त्वात् भेदपक्षोक्तो दोषः, भेदसत्त्वादभेदपक्षोक्तो दोषश्च न प्रसज्यते । इत्थमुपादानकारणस्य स्वकार्येण सह भेदाभेदरूपसम्बन्धो युक्त्या सिद्ध्यति ।

You have to admit partial difference and non difference. Bhedapaksha...defect that's mentioned in total difference will not happen as we accept partial identity, similarly defect mentioned in total identity will not happen as we accept partial difference.

Aside note: this is going to be refuted by advaitin.

In this manner, bhedābheda rūpa sambandha has been logically established. (Main discussion is tādātmya sambandha between word and its meaning)

आपातप्रतीत्यापि उपादानकारणस्य कार्यस्य च भेदाभेदौ सिद्ध्यतः । ‘इयं मृत्’ ‘अयं घटः’ इति प्रतीत्या भेदः सिद्ध्यति । विचार्यमाणे तु घटस्यान्तर्बहिश्चान्तरेण मृदं नान्यत्प्रतीयते । किन्तु मृदेव प्रतीयते । तस्मादभेदः सिद्ध्यति । अनेन उपादानकारणकार्ययोर्भेदाभेदरूपतादात्म्यसम्बन्धोऽस्ति ।

Here he says even with superficial analysis we can know bhedaabheda sambandha. आपातप्रतीत्यापि उपादानकारणस्य कार्यस्य च भेदाभेदौ सिद्ध्यतः । When you look from conventional transaction between upādāna kāraṇam and kāryam, the difference and non-difference can be seen. ‘इयं मृत्’ ‘अयं घटः’ इति प्रतीत्या भेदः सिद्ध्यति ।

Every person looks at the clay and says this is a lump of clay, he does not say pot. When pot is kept somewhere he says this is a pot. very verbal expression indicates the difference between clay and pot. We don't need a word pot at all otherwise. Even though there is a difference when you probe, विचार्यमाणे तु घटस्यान्तर्बहिश्चान्तरेण मृदं नान्यत्प्रतीयते । किन्तु मृदेव प्रतीयते । ...try to find out what is the pot made up of, all around you see only clay, since no separate substance experienced it does not reveal a separate substance. Words are two ut substance is one, from that angle both are non different... ghatadya antaha bhahisca.... Other than clay..antarena governs dviteeya मृदं अन्तरेण नान्यत्प्रतीयते.. you don't see anything else. We say this is world, vedānta says sarvam brahma māyām. तस्मादभेदः सिद्ध्यति । अनेन Because of this simple analysis, उपादानकारणकार्ययोर्भेदाभेदरूपतादात्म्यसम्बन्धोऽस्ति

Similarly you have to arrive at guna gunijati vyakti also. One or two examples.

तद्वत् गुणगुणिनोरपि भेदाभेदसम्बन्धोऽस्ति । घटरूपस्य घटादत्यन्तभेदो यदि स्यात् तदा घटस्य पटेनात्यन्तभेदसत्त्वात् यथा पटमनाश्रित्य घटः स्वातन्त्र्येण वर्तते, तथा घटरूपमपि घटमनाश्रित्य स्वातन्त्र्येणैव तिष्ठेत् । गुणगुणिनोरत्यन्ताभेदो यदि स्यात् तदापि घटरूपं घटाश्रितं न स्यात्। स्वस्यैव स्वाश्रयत्वासम्भवात् । तस्माद्गुणगुणिनोरपि भेदाभेदरूपतादात्म्यसम्बन्धोऽस्ति । इयमेव युक्तिर्जातिव्यक्तयोः क्रियाक्रियावतोश्च भेदाभेदरूपतादात्म्यसम्बन्धेऽवगन्तव्या। खण्डनीयमतस्यानेकयुक्तिभिः प्रसाधने प्रयोजनाभावान्न युक्त्यन्तराणि प्रदर्श्यन्ते ।

Guna and guni, substance and attribute. How do you establish bhedaabheda sambandha. First we establish, total difference is not there, total non difference is not there. Each step has to be arrived at. How we should reason out Niścala Dāsa is showing.

घटरूपस्य घटादत्यन्तभेदो यदि स्यात्. Ghataha pot and attribute and color. Ghata rūpam, color. Real meaning of word rūpam is color. First he wants to show they are not totally different. Ghata

तदा घटस्य पटेनात्यन्तभेदसत्त्वात् If pot and color if pot and brown color were totally different, यथा पटमनाश्रित्य घटः स्वातन्त्र्येण वर्तते

Now pot is there, we are analyzing the color. Color if is totally different it would have existed elsewhere totally independent ... like cloth and pot... they exist independently.

If color of pot were totally different from pot, color also would have existed separately and independently away from pot. But unlike a cloth we find color or any attribute of pot is not able to exist independently and separately. Therefore ghata roopam and

patha cloth should be differently treated. Color of pot should not be treated as totally different but partially different.

Just as a cloth which is totally different from pot exists independently and separately. In the same way, pot color also would have existed independently like the cloth. therefore it does not exist independently..therefore pot and color are not atyanta bhinnaha. (not totally different)

If they were totally identical what's the doṣa? Pot and color.

घटरूपं घटाश्रितं न स्यात्। Normally we say color is located in the substance. Between color and substance, one is located in the other...

You don't say chair is located in the chair, there is only one chair. Similarly if pot and color are one and at the same time pot is located in the pot or color is located in the color or vice versa.

गुणगुणिनोरत्यन्ताभेदो यदि स्यात् तदापि घटरूपं घटाश्रितं न स्यात्।

The color will not be located in the pot

Because one and same thing cannot be located upon one and the same thing.. we cannot talk of total identity also there..

guna guninoho also, like kārya kāraṇa we discussed earlier, there is bhedabheda-rupa-tadatmya sambandha, do same homework between individual and universal, actor and acting.

इयमेव युक्तिर्जातिव्यक्त्योः क्रियाक्रियावतोश्च
भेदाभेदरूपतादात्म्यसम्बन्धेऽवगन्तव्या। खण्डनीयमतस्यानेकयुक्तिभिः प्रसाधने
प्रयोजनाभावान्न युक्त्यन्तराणि प्रदर्श्यन्ते ।

Tadatmya sambandhe..

The same series of reasoning must be understood with regard to tādātmya sambandha between Individual and universal.. Nīścala Dāsa says, "I'm not explaining too much.. ultimately bhāṭṭa matam must be negated... what is the benefit of logically establishing a pūrva paksham... I'm not giving further reasoning"

Upto this is bhāṭṭa matam..

Vaak and artha was started first.. now we have to refute bhāṭṭa matam.

(आ. ४३२-४३७) भट्टमतखण्डनम् —

(आ. ४३२-४३४) वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यमसङ्गतमिति निरूपणम् —

Bhatta and bhāṭṭa both are ok.

Refutation now... वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यमसङ्गतमिति निरूपणम् first word and meaning. We will discuss other 4 pairs later.. primary discussion is vaachya vachakayo.. tādātmya sambandha.. tādātmya no 1..bhaatta matam...

Inappropriateness of tādātmya sambandha 1 is going to be established.

Main argument. Bheda means difference, abheda means non-difference. These two are contradictory to each other. Opposite attributes cannot coexist in one and the same locus at one and the same time. They can coexist on different locusses or at different times...therefore bhedaabheda sambandha is not possible.

Vicārasāgara 25th June 2022

(आ. ४३२-४३७) भट्टमतखण्डनम् —

(आ. ४३२-४३४) वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यमसङ्गतमिति निरूपणम् —

Topic 432

(४३२) एकस्य वस्तुन एकस्मिन्नधिकरणे भेदाभेदयोरुभयोः सामानाधिकरण्यं विरुद्धम् । तस्मात् स्थलचतुष्टयेऽपि भेदाभेदरूपतादात्म्यं यदुक्तं तत्सकलं विरुद्धमिति युक्तिमन्तो वदन्ति ।

Until now the author presented the view of pūrva mīmāṃsāka (Bhatta) with regard to shakti, definition of pada shakti; पदार्थयोः तादात्म्य-रूप-सम्बन्धः, the tādātmya sambandha between word and meaning. They further defined tādātmyam as bhedābheda sambandha. Difference and non-difference. This he showed by taking a worldly and sastric example. Agni padam and padārtha, word and element fire, water etc. sastric example of oṅkara and brahman...this bhedābheda sambandha is the shakti of the word. This he very elaborately established. We are going to equally elaborately dismiss bhāṭṭa matam. वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यमसङ्गतमिति निरूपणम् between word and meaning, bhedābheda tādātmyam theory is inappropriate is going to be established. Fine thinking process.

Bheda and abheda is there between word and its meaning, we are going to find out if they can co-exist or not. Bheda and abheda can coexist only under two conditions. One is when objects of difference are different. When locus are different also we can talk of bheda and abheda. If object and locus are both one and the same then difference and non difference cannot coexist. Lets take an example. Rama is different from Kṛṣṇa. In tarkaśāstra, difference

is considered to be an attribute. An attribute must always exist in a locus.

Therefore,

1. Rama is different from Kṛṣṇa has to be presented as
2. Rama has difference from Kṛṣṇa in tarkaśāstra.
3. Rama is the locus of difference from Kṛṣṇa.
4. Then Rama is the locus of Kṛṣṇa difference.

In Rama there is Kṛṣṇabheda. रामे कृष्णभेदः अस्ति। We should also know that Rama is not different from Rama. Therefore, Rama has Rama non-difference. रामे राम-अभेदः अस्ति। This is possible.

You cannot say in Rama there is both rama-bheda and Rama-abheda. Both you cannot say. रामे राम-अभेदः राम-भेदः च अस्ति, you cannot say. In one and the same Rama, you cannot say both are there.

In Rama there is Kṛṣṇa bhedaha you can say, you cannot say Kṛṣṇa abheda is there, you cannot say. रामे कृष्णभेदः कृष्ण-अभेदः च अस्ति you cannot say.

The object of difference and non-difference cannot be the same. If locus is Rama, The object of difference and non-difference cannot be the same. Object of difference and non-difference cannot be the same, if the locus is the same Rama. Object is called pratiyogi, locus is called aniyogi. In one and the same aniyogi, bheda-abheda cannot coexist if pratiyogi the object Rama is the same.

एकस्य वस्तुन एकस्मिन्नधिकरणे भेदाभेदयोरुभयोः सामानाधिकरण्यं विरुद्धम्।

रामे राम-अभेदः राम-भेदः च न सम्भवति। रामे कृष्णभेदः कृष्ण-अभेदः च न सम्भवति।
रामे राम-अभेदः कृष्णभेदः च सम्भवति।

2nd part: Suppose you want to say rama bheda and rama abheda exist, retaining same pratiyogi, Niścala Dāsa says it is possible provided the locus is different. Rama non-difference can exist only in Rama locus. Rama bheda cannot exist in Rama. It can exist in a different locus in Kṛṣṇa locus. Aniyogi the locus has to be different.

रामे राम-अभेदः अस्ति। कृष्णे राम-भेदः अस्ति।

If aniyogi is different, same pratiyogi possible

If aniyogi is same bhinna pratiyogi is possible. Either locus of difference and non difference must be different or the locus must be different.

He said jala padam and jala padārtham, you cannot say in jala padam, you cannot say jala padārtha bheda and abheda are there.

Niścala Dāsa felt vicārasāgara is for manda buddhi. He wrote another text called vṛtti-prabhaakaraha. Meant for sharper intellects.

एकस्य वस्तुन same Rama एकस्मिन्नधिकरणे in the same Rama भेदाभेदयोरुभयोः Rama bheda and Rama abheda, सामानाधिकरण्यं विरुद्धम्। both are not possible. तस्मात् स्थलचतुष्टयेऽपि we talked of 4 pairs, substance attribute, individual and universal, action and the agent, upadana Kāraṇam and kaaryam भेदाभेदरूपतादात्म्यं we saw in Bhatta matam. यदुक्तं तत्सकलं विरुद्धमिति युक्तिमन्तो वदन्ति it is not possible in all 4 pairs, rational people do not accept the possibility of tadatmya sambandha.

अत्रायमभिप्रायः — (9) एकस्मिन् घटे स्वाभेदस्यान्यवस्तुभेदस्य च सामानाधिकरण्यं यद्यप्यस्ति तथापि यस्याभेदोऽस्ति तस्यैव भेदस्तत्र नास्ति, यस्य भेदोऽस्ति तस्यैवाभेदो नास्तीत्य-भिप्रायेणैकस्य वस्तुनो भेदाभेदौ विरुद्धावित्युच्यते ।

अत्रायमभिप्रायः — this is the intention (१) एकस्मिन् घटे in one and the same pot स्वाभेदस्यान्यवस्तुभेदस्य (Rama abheda and Kṛṣṇa bheda) or pot abheda and cloth bheda coexist च सामानाधिकरण्यं यद्यप्यस्ति तथापि यस्याभेदोऽस्ति तस्यैव भेदस्तत्र नास्ति, यस्य भेदोऽस्ति तस्यैवाभेदो नास्तीत्यभिप्रायेणैकस्य वस्तुनो भेदाभेदौ विरुद्धावित्युच्यते । you cannot talk of rama bheda and rama abheda in the same Rama. If Rama bheda is possible Rama abheda is not possible in the same locus.

Both Rama bheda and Rama abheda can coexist if locus is different.

(२) एकस्य घटस्य स्वस्मिन्नभेदः परस्मिन् भेदश्च यद्यप्यस्ति, तथापि यत्राभेदोऽस्ति तत्र नास्ति भेदः । यत्र भेदोऽस्ति तत्र नास्त्यभेदः, इत्यभिप्रायेणैकस्य वस्तुनो भेदाभेदावेकस्मिन्नधिकरणे विरुद्धावित्युच्यते ।

Rama bheda must be in different locus Kṛṣṇa.

(२) एकस्य घटस्य स्वस्मिन्नभेदः परस्मिन् भेदश्च यद्यप्यस्ति, तथापि यत्राभेदोऽस्ति तत्र नास्ति भेदः । in whichever locus non difference is there, in same locus difference cannot be there यत्र भेदोऽस्ति तत्र नास्त्यभेदः, इत्यभिप्रायेणैकस्य वस्तुनो भेदाभेदावेकस्मिन्नधिकरणे विरुद्धावित्युच्यते and vice-versa

किञ्च भेदाभेदौ परस्परं विरोधिनौ । एकस्मिन् वस्तुनि यस्य भेदो-ऽस्ति तस्याभेदः, यस्याभेदोऽस्ति तस्य भेदश्च विरुद्ध एव । तस्मात् वाच्यवाचकयोः, गुणगुणिनोः, जातिव्यक्तयोः, क्रियाक्रियावतोः, उपादानकारणतत्कार्ययोश्च भेदाभेदरूपतादात्म्य-सम्बन्धाभ्युपगमोऽसङ्गत एव।

किञ्च better to say evam, in this manner भेदाभेदौ परस्परं विरोधिनौ difference and non-difference are mutually opposed एकस्मिन् वस्तुनि in the same object यस्य भेदोऽस्ति तस्याभेदः, यस्याभेदोऽस्ति तस्य भेदश्च विरुद्ध एव difference and non-difference cannot be there तस्मात् वाच्यवाचकयोः, गुणगुणिनोः, जातिव्यक्तयोः, क्रियाक्रियावतोः,

उपादानकारणतत्कार्ययोश्च भेदाभेदरूपतादात्म्यसम्बन्धाभ्युपगमोऽसङ्गत एव he takes 5 cases, 4 examples plus current topic word and meaning. (pot and clay he said tadatmya sambandha). It is logically incorrect, irrational. With this, one aspect of refutation is over.

Next topic is refutation of śāstra pramāṇam in support of bhedaabheda vaada.

In advanced vedāntic topics, a sharp intellect is must. Locus difference, object difference. Second is memory power.

Omkara and brahman...word is finite, brahman is infinite. They are different. Upanisad pramaanam speaks of the oneness...Maṇḍukyaupanisad. Omkara brahman oneness-abheda. Our pratyakṣa pramaanam reveals bheda. Now Nīścala Dāsa has to refute that.

Topic 433

(४३३) यदुक्तं वाचकशब्दो वाचि वर्तते, वाच्योऽर्थो बहिर्वर्तते इति वाच्यवाचकयोर्भेदो लोकप्रसिद्धः । श्रुतौ ओंकाररूपाक्षरं परं ब्रह्मेत्युक्त-त्वात् (४३० आवर्ते) अभेदश्च सिद्ध इति वाच्यवाचकयोर्भेदाभेदौ प्रमाण-सिद्धाविति।

Reference is given in brackets (430)

(४३३) यदुक्तं वाचकशब्दो वाचि वर्तते, word oṅkara वाच्योऽर्थो बहिर्वर्तते इति वाच्यवाचकयोर्भेदो लोकप्रसिद्धः is in the tongue or a book. Brahman is all-pervading. The difference is very evident, even word fire and object fire.. श्रुतौ in the upaniṣad ओंकाररूपाक्षरं परं ब्रह्मेत्युक्तत्वात् word oṅkara and brahman reality have been equated (४३० आवर्ते) अभेदश्च सिद्ध इति वाच्यवाचकयोर्भेदाभेदौ प्रमाण-सिद्धाविति। word and word meaning have both bheda and abheda proven by śāstra and pratyakṣam. This was said by Bhatta earlier. We are going to refute this.

अत्रोच्यते — प्रणवरूपस्य ओंकाराक्षरस्य परब्रह्मणश्चाभेदो वेदे कथितः । न तु तस्य वेदस्य वाच्यवाचकयोरभेदे तात्पर्यम् । तस्य गूढं तात्पर्यान्तरमस्ति । यत्र यत्र ‘ओमित्यक्षरं ब्रह्म’ इति कथ्यते तत्र तत्र ‘ओमित्यक्षरं परब्रह्मरूपेणोपास्यम्’ इत्यर्थे वाक्यस्य तात्पर्यम्, न तु परब्रह्मणः ओमित्यक्षरस्य च भेदाभावे । इदं तु तात्पर्यं भट्टो न वेद ।

We know that word oṅkara and brahman can never be the same. Once difference is established through pratyakṣa and anumānam and veda makes a statement that is contradictory to both, then there is a rule of interpretation. One pramāṇam cannot contradict the other. Therefore wherever veda contradicts, we should not accept the vedic statement in the literal meaning. Even if veda swears agni is cold, don't take the literal meaning. Veda at the same time will never contradict therefore you have to understand that intention of veda is different. Like svargaloka is eternal it is said. We logically know heaven is not eternal as it is created therefore it will be destroyed. We interpret as relatively eternal, like permanent job.

Similarly between oṅkara and brahman identity is never possible, therefore you should not take it literally. You have to use oṅkara as a symbol to meditate upon brahman the reality. In 5th chapter we saw this. One popular example is pañcagnividya.

अत्रोच्यते — प्रणवरूपस्य ओंकाराक्षरस्य between word oṅkara परब्रह्मणश्चाभेदो वेदे कथितः and brahman the infinite reality, identity no doubt veda talks about । न तु तस्य वेदस्य वाच्यवाचकयोरभेदे तात्पर्यम् we should know the intention of veda is not to talk of oneness. तस्य गूढं तात्पर्यान्तरमस्ति veda has got some other intention other than talking of oneness. यत्र यत्र ‘ओमित्यक्षरं ब्रह्म’ इति कथ्यते wherever veda says om is brahman तत्र तत्र ‘ओमित्यक्षरं परब्रह्मरूपेणोपास्यम्’ you

should note it is not literal meaning om is brahman, but it is may you meditate on Om as brahman. इत्यर्थे वाक्यस्य तात्पर्यम्, this is the intention न तु परब्रह्मणः ओमित्यक्षरस्य च भेदाभावे not to talk of identity इदं तु तात्पर्यं भट्टो न वेद । although Kumarila Bhatta is great who has written vartikams bhāṣyams jaimni sūtram etc, this vedic intention, he does not understand...

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अत्रोच्यते — प्रणवरूपस्य ओंकाराक्षरस्य परब्रह्मणश्चाभेदो वेदे कथितः। न तु तस्य वेदस्य वाच्यवाचकयोरभेदे तात्पर्यम्। तस्य गूढं तात्पर्यान्तरमस्ति। यत्र यत्र ‘ओमित्यक्षरं ब्रह्म’ इति कथ्यते तत्र तत्र ‘ओमित्यक्षरं परब्रह्मरूपेणोपास्यम्’ इत्यर्थे वाक्यस्य तात्पर्यम्, न तु परब्रह्मणः ओमित्यक्षरस्य च भेदाभावे। इदं तु तात्पर्यं भट्टो न वेद।

The relationship between word and its meaning is being analysed. Kumarila Bhāṭṭa followers speak of tadatmya or bhedābheda sambandha. Identity and difference both. Om and brahma example is being discussed. Om the word and reality brahman are two different things we know from our experience itself. Om is finite a spoken word and brahman is infinite. The oneness is proved by veda pramāṇam, bhāṭṭa says. Om iti brahma. Tai vākyam. Upto this is bhāṭṭamatam.

Avaitin says, Om and brahman are different by pratyakṣa pramāṇam we agree. They are one and same because of śāstra we don't agree. Although they are equated. The equations or sāmānādhikaranyam statements have to be treated carefully. It's a huge topic, can be interpreted in a max of 16 possible ways. Sastra says. 4 are popular. 3 we will see.

1. A statement of equation which reveals oneness is aikya sāmānādhikaranyam
2. Statement revealing oneness through upāsana upāsanāyām sāmānādhikaranyam
3. Negation of one of the two bādhāyām sāmānādhikaranyam
4. We don't see this here, viśeṣaṇa viśeṣya sāmānādhikaranyam. Adjective and noun. Flower is yellow. Noun and adjective are not same. Instead of saying yellow in color.

Om and brahman, bhāṭṭa take as 1 aikya sāmānādhikaranyam. Om and brahman are same like word and meaning.

Advaitin is going to refute by giving two other possibilities. Because their features are totally opposite. Sarva pramāṇa virodha, I cannot accept aikya sāmānādhikaranyam. Here Niścala Dāsa talks of two possibilities, one is upāsanāyām sāmānādhikaranyam. 2nd one he takes with bādhānām.

अत्रोच्यते — प्रणवरूपस्य ओंकाराक्षरस्य परब्रह्मणश्चाभेदो वेदे कथितः। identity is mentioned in veda, equation statement..om iti brahma... न तु तस्य वेदस्य वाच्यवाचकयोरभेदे तात्पर्यम्। that sāmānādhikaranyam is not meant for aikya sāmānādhikaranyam, it does not convey oneness between word and meaning because they are diagonally opposite. तस्य गूढं तात्पर्यान्तरमस्ति। sāmānādhikaranyam vakyasya , there is another interpretation. यत्र यत्र 'ओमित्यक्षरं ब्रह्म' इति कथ्यते wherever om and brahman are equated in veda तत्र तत्र 'ओमित्यक्षरं परब्रह्मरूपेणोपास्यम्' you take omkara symbol you meditate upon infinite brahman (both saguṇa and nirguṇa brahman) we saw in 5th chapter. इत्यर्थे वाक्यस्य तात्पर्यम्, this is the interpretation no 1 possible. न तु परब्रह्मणः ओमित्यक्षरस्य च भेदाभावे। in oneness there is no intention. इदं तु तात्पर्यं भट्टो न वेद। this particular intention

Bhatta and his followers the pūrva mīmāṃsāka do not know...are unaware

यथा विधीयते तथैवोपास्यस्य स्वरूपेण भाव्यमिति न नियमः। किन्तु वस्तुनः स्वरूपं विहाय रूपान्तरेणापि वस्तुपास्यते। यथा सालग्रामस्य विष्णुरूपेण, बाणस्य शिवरूपेण चोपासनं शास्त्रेणोपदिश्यते। तत्र शङ्खचक्रगदाद्युपेतचतुर्भुजविशिष्टमूर्तिर्न सालग्रामेऽस्ति। न च बाणे गङ्गालङ्कृतजटाजूटडमरुकचर्मकपालाद्युपेता भद्रामुद्रया शरणागतानां गुणत्रयातीतात्मतत्त्वोपदेष्ट्री मूर्तिरस्ति। किन्तु सालग्रामबाणादिकं शिलारूपेणैवास्ते। किन्तु शास्त्राज्ञया शिलादृष्टिपरित्यागपूर्वकं सालग्रामे बाणे च क्रमेण विष्णुस्वरूपेण शिवस्वरूपेण चोपासनं क्रियते। तस्मादुपासनं नोपास्यस्वरूपाधीनम्, किन्तु विध्यधीनम्। यथा शास्त्रं विधत्ते तथोपासितव्यम्।

When salagrama and Viṣṇu are equated, the equation must be taken as imagination of another. Śiva on lingam. Q can come as to why Śiva on linga यथा विधीयते we only follow śāstric injunction. We can't invoke Ganesha on computer. As instructed by śāstram तथैवोपास्यस्य in that way only स्वरूपेण भाव्यमिति न नियमः। like meditate Śiva upon lingam, it does not mean both are one. There is no reason for oneness in the context of upāsana, not required too. किन्तु वस्तुनः स्वरूपं विहाय whenever these instructions are there, you should forget the symbol as a symbol, like salagramam must not be treated as stone, but Bhagawan Viṣṇu. He is receiving the puja. I suppress the inertness of the stone part. रूपान्तरेणापि वस्तुपास्यते। in another form, we deliberately invoke with flower akshatha etc. I'm suppressing the idea that it is inert and invoking Cetana devata capable of blessing me. यथा सालग्रामस्य विष्णुरूपेण, like Salagrama as Viṣṇu बाणस्य शिवरूपेण a stone (occurring in Narmada-bāna lingam) as Śiva चोपासनं शास्त्रेणोपदिश्यते। as given in śāstram तत्र

शङ्खचक्रगदाद्युपेतचतुर्भुजविशिष्टमूर्तिर्न सालग्रामेऽस्ति। in the salagramam actual Viṣṇu is not there with śaṅka cakra gadha etc., 4 handed form too, it is my imagination, deliberate superimposition. Rope snake is because of ignorance, adhyāsa. (अज्ञानेन आरोपनम् अध्यासः, ज्ञानेन आरोपनम् उपासना); similarly च बाणे in the bana lingam also, गङ्गालङ्कृतजटाजूटडमरुकचर्मकपालाद्युपेता decorated with Ganga devi on forehead with hair heaped up, with ḍamaru in hand, with elephant skin as his dress (after killing gaja mukha demon), skull of brahma (one of the 5 heads) he uses as begging bowl. कपालः अस्य अस्ति इति कपालिन्

कपालिन् भिक्षो मे हृदयकपिमत्यन्तचपलं

दृढं भक्त्या बद्धा शिव भवदधीनं कुरु विभो ॥ शिवानन्द.. २०॥

भद्रामुद्रया with cinmudra, auspicious gesture, these three fingers represent the 3 śarīram, index finger represents cidābhāsa. We use I to refer to cidābhāsa. thumb represents cit. The cidābhāsa can identify with the śarīratrayam or cit. cidābhāsa should identify with cit saying I'm only an empirical version of my own higher nature cit. because mahāvākya gives liberation its referred as bhadram, auspicious. शरणागतानां he gives this teaching only to surrendered and qualified people. (Otherwise this will be referring to a jocular meaning. Moooku podi.snuff mudra for uninitiated people.) . गुणत्रयातीतात्मतत्त्वोपदेष्ट्री मूर्तिरस्ति। it can refer to gunātīta, angushtamātra purusha, Kāthopaniṣad.

अङ्गुष्ठमात्रः पुरुषः, मध्य आत्मनि तिष्ठति।

ईशानो भूतभव्यस्य, न ततो विजुगुप्सते। एतद्वै तत् ॥2.1.12

Ātmā, which is of the size of the thumb (and) which is the lord of the past and the future, dwells in the heart of the body. After (knowing that,) one does not seek security. This is indeed that.

Such a dakshinamurti svarūpam is not there in the Śiva lingam but we superimpose. किन्तु सालग्रामबाणादिकं शिलारूपेणैवास्ते। what is there in front are only two stones. किन्तु शास्त्राज्ञया शिलादृष्टिपरित्यागपूर्वकं I deliberately suppress the notion that it is a stone.. सालग्रामे बाणे च क्रमेण respectively on Salagrama and bāna, I meditate as Viṣṇu and Śiva. विष्णुस्वरूपेण शिवस्वरूपेण चोपासनं क्रियते। तस्मादुपासनं नोपास्यस्वरूपाधीनम्, किन्तु विध्यधीनम्। upāsana is therefore not based on symbol and oneness with devata, they can never be the same. Sastra enjoins them and asks me to do puja. यथा शास्त्रं विधत्ते तथोपासितव्यम्। exactly like śāstra prescribes, we have to do, we can't change. This is based on agama śāstram. (smṛti)

Now based on veda-śruti.

किञ्च छान्दोग्योपनिषदि (५.३.१०) पञ्चाग्निविद्याप्रकरणे द्युपर्जन्यपृथिवीपुरुषयोषिद्रूपाः पञ्च पदार्था अग्निदृष्ट्योपासितव्याः, श्रद्धासोमवृष्ट्यन्नरेतोरूपाः पञ्च पदार्था आहुतिरूपेणोपासनीया इति च श्रुतिराह।

5 sacred fires and 5 oblations. All 5 fires are not actual fires, they are symbols to be imagined as 5 fires. Oblations also have to be imagined. In both cases there are sāmānādhikaranyam.

किञ्च छान्दोग्योपनिषदि (५.३.१०) पञ्चाग्निविद्याप्रकरणे in the topic of five-fold fires. द्युपर्जन्यपृथिवीपुरुषयोषिद्रूपाः heavenly world..when a person dies at time of death, jīva drops the physical body. It is offered in fire. Next physical body is given by agni devata at that time itself. So all 3 bodies are ready right then. Sthūla śarīram in minute form. That physical body is so underdeveloped that jīva cannot experience anything. However it travels this way, it has to become next physical body in full physical form. This jīva will have to go through 5 locations. In each location its compared to agni. Our physical body is not formed in the mother's womb, even in the

father's body its existing. Mothers body is only the 5th location. Our physical body is there in 4th location fathers body. There are 3 locations before, heaven dhyu..underdeveloped form (Brahmasūtra 3.1.1st section). 2nd location cloud parjanya (all 3 śarīram). 3rd location – Prithvi-earth. Through rains. Several jīvas enter the earth, through vegetables it enters the father. According to śāstra. Plants have plant jīva and also carrier of all other jīvas. Eligible males through food consumption get the jīvas. At conception, they enter mothers body. These are referred as fires. Upaniṣad uses sāmānādhikaranyam. योषित्- woman. पञ्च पदार्था अग्निदृष्ट्योपासितव्याः, you have to visualize man as fire; 5 agnis and 5 oblations are mentioned. श्रद्धासोमवृष्ट्यन्नरेतोरूपाः पञ्च पदार्था आहुतिरूपेणोपासनीया इति च श्रुतिराह। श्रद्धा, सोमः, वृष्टि waters, अन्नम् food, मेघः through food it enters the male..as seed रेतः and these cannot be changed,,, in all these cases together we get 10 sāmānādhikaranyam vākya. All of them do not reveal oneness. The 5 oblations are not actual oblations.

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किञ्च छान्दोग्योपनिषदि (५.३.१०) पञ्चाग्निविद्याप्रकरणे
द्युपर्जन्यपृथिवीपुरुषयोषिद्रूपाः पञ्च पदार्था अग्निदृष्ट्योपासितव्याः,
श्रद्धासोमवृष्ट्यन्नरेतोरूपाः पञ्च पदार्था आहुतिरूपेणोपासनीया इति च श्रुतिराह।
तत्रद्युलोकादयो नाग्नयः, नापि श्रद्धादय आहुतयः।

Now we are refuting PM bhatta matam wrt word and meaning. He wants to establish tadatmya sambandha bheda sahita abhedaha. We

established that both cant be there simultaneously as they are opposed.

Then omkara and brahman example he gave. There is a difference between the word and reality, bheda is there by pratyakṣa pramaanam. He said there is sāmānādhikaranyam because śruti says they are one. We are in the refuting stage. We saw different types of samaanadhikaranyam.. 4 possibilities. Bhatta mīmāṃsāka is taking it as aikya sāmānādhikaranyam. That is being refuted. It is said that oneness is not logically possible. Veda will become apramaanam. Omkara is finite and dependen entity. Brahman is independent. Therefore aikya sāmānādhikaranyam is not possible. So sāmānādhikaranyam must be interpreted as one of the other 3.

1st upasAnādi sāmānādhikaranyam. At time of meditation you have to forget the difference and invoke brahman on omkara. Chandogya pañcaagividya example given. Father mother all equated to fires. Jīva travels to these fires before taking birth. You cannot take it literally. Father should be meditated as agni tatvam. Śarīram gets processed in fathers body. Father is imagined as fire. Mother s womb does the further processing of the jīva. Upaniṣad is visualizing mother as fire.

Purushoo vaa.....

It is upasanaayaam sāmānādhikaranyam. Five fires and five oblations are figuratively said. Like food is imagined as oblation into mouth of father. Here also upasanaayaam sāmānādhikaranyam. Conclusion is omkara should be meditated as brahman, it can never

be bragman. So upasanaayaam sāmānādhikaranyam is interpretation 1 to refute aikya sāmānādhikaranyam.

तत्रद्युलोकादयो नाग्नयः, नापि श्रद्धादय आहुतयः।

Heaven cloud are not real fire, śraddhā etc are also visualized oblations. Because veda asks us to practice pañcagni upāsanaam..

किन्तु वेदाज्ञया द्युलोकादयोऽग्नित्वेन श्रद्धादयश्चाहुतित्वेनोपास्यन्ते। एवमेव ओमित्यक्षरविषयकब्रह्मोपासनमुक्तम्। तत्र ओमित्यक्षरस्य वस्तुतो ब्रह्मस्वरूपत्वाभावेऽपिब्रह्मस्वरूपत्वेनोपास्यत्वमुपपद्यते। उपासनावाक्ये वस्तुन अभेदो नापेक्ष्यते। किन्तु भिन्नं वस्त्वप्यभिन्नतयोपास्यते।

Whereas किन्तु वेदाज्ञया in keeping with vedic instruction द्युलोकादयोऽग्नित्वेन as fire श्रद्धादयश्चाहुतित्वेनोपास्यन्ते śraddhā etc as oblations are visualized. I Even in shodasa upacara puja we imagine everything and offer to God. Food jewellery etc. एवमेव ओमित्यक्षरविषयकब्रह्मोपासनमुक्तम् that omiti brahma sāmānādhikaranyam is for upāsana। तत्र ओमित्यक्षरस्य वस्तुतो wherever we use upāsana, we deliberately see something other than that. ब्रह्मस्वरूपत्वाभावेऽपिब्रह्मस्वरूपत्वेनोपास्यत्वमुपपद्यते even though we know omkara is not brahman, as brahman it is perfectly possible to do upāsana. I उपासनावाक्ये wherever meditation is mentioned, वस्तुन अभेदो नापेक्ष्यते symbol need not be identical with symbolized. Like flag and nation I even in worldly parlance symbols are used. Like giving car key as gift to the cricketeer instead of car. sāmānādhikaranyam किन्तु भिन्नं वस्त्वप्यभिन्नतयोपास्यते। it is seen as though one and the same. Giving key is like giving car itself.

विचार्यमाणे ब्रह्मवाचकस्योङ्कारस्य स्ववाच्यब्रह्मणा सहाभेदो युज्यते च। कलशादिजडरूपार्थवाचकानां घटादिपदानां तु स्ववाच्यजडरूपार्थैरभेदो न युज्यत एव। तथापि सर्वेषां नामरूपाणां ब्रह्मणि कल्पितत्वात्, ब्रह्म सर्वाधिष्ठानं भवति।

2nd interpretation now: bādhāyām sāmānādhikaranyam; you can say omkara is non different from brahman. Only possible in this case. Om is a word, word is vyāvahārika satyam, mithyā, omkara is mithyā brahman is satyam. Whenever a mithyā and satyam is equated it is to be understood as baadhaanaam sāmānādhikaranyam. When a person sees the snake by mistake. Somebody points out the “snake that you see is rope.” This is equating sāmānādhikaranyam. It is not in the meaning of oneness. This is bādhāyām sāmānādhikaranyam. Omkara and brahman also , omkara is mithyā, it does not exist separate from brahman. Non separateness of omkara from brahman is a special case. Baadhaayaam sāmānādhikaranyam. विचार्यमाणे ब्रह्मवाचकस्योङ्कारस्य on further enquiry the omkara that reveals brahman , along with its meaning, by applying bādhāyām sāmānādhikaranyam

You can say mithyā oṅkara is non separate from satyam brahman. This is possible only between om and brahman. Not for other words and their meaning. Like word fire and element fire. You cannot talk of bādhāyām sāmānādhikaranyam not possible. Why? Because bādhāyām sāmānādhikaranyam is possible only when two things are of two different orders of reality. Word fire and element fire and word belong to vyāvahārika satyam only..

स्ववाच्यब्रह्मणा सहाभेदो युज्यते च। कलशादिजडरूपार्थवाचकानां with regard to kalasha pot etc which reveal inert objects that vyāvahārika satyam घटादिपदानां तु स्ववाच्यजडरूपार्थैरभेदो न युज्यत एव you cannot talk of bādhāyām sāmānādhikaranyam। तथापि सर्वेषां नामरूपाणां ब्रह्मणि कल्पितत्वात्, ब्रह्म सर्वाधिष्ठानं भवति। whereas whenever you use any word using brahman, satyam brahman, jñānam brahman. The words satyam jñānam words and brahman meaning there is possibility of

bādhāyām sāmānādhikarāṇyam because of order of reality is different. Brahman happens to be adhiṣṭānam of all the words.

ओङ्कारोऽपि ब्रह्मणो नाम। तस्माद्ब्रह्मण्योङ्कारः कल्पितः। कल्पितं वस्त्वधिष्ठानाव्यतिरिक्तमधिष्ठानात्मकमेव भवति। तस्मात् ओमित्यक्षरं ब्रह्मैव। घटादिपदानां तु जडरूपस्वार्थो नाधिष्ठानम्। किन्तु स्ववाच्यैः सह घटादिशब्दा ब्रह्मणि कल्पिताः। तस्माद्ब्रह्मैव घटादिपदानामधिष्ठानम्। तस्मात् सर्वकारणत्वेन सर्वाधिष्ठानत्वात् सर्वपदानां ब्रह्माभेदो युज्यते। घटादिपदानां तु जडरूपस्ववाच्यैः सहाभेदो न केनापि प्रमाणेन युज्यते। तस्माद्ब्रह्माभिमतो वाच्यवाचकयोरभेदो नैव सम्भवति।

Therefore any word and brahman can have baadha sāmānādhikarāṇyam, any word and its meaning cannot have. ओङ्कारोऽपि ब्रह्मणो नाम। तस्माद्ब्रह्मण्योङ्कारः कल्पितः। omkara is superimposed कल्पितं वस्त्वधिष्ठानाव्यतिरिक्तमधिष्ठानात्मकमेव भवति। anything superimposed is non different from the adhiṣṭānam. Superimposed snake cannot be different from the rope. Entire creation both nama rūpa are non different from brahman. तस्मात् ओमित्यक्षरं ब्रह्मैव। therefore oṅkara is non different from brahman. घटादिपदानां तु जडरूपस्वार्थो नाधिष्ठानम्। you can say meaning of omkara is adhiṣṭānam you can say. But pots meaning pot is not adhiṣṭānam of pot. All words are superimposed on brahman, no word is superimposed on the word's object (pot). Any jaḍam cannot become adhistaanam. Adhishtaanam has to ultimately be caitanyam only. That's why in anirvacanīya khyāti discussion, we said , normally we say rope is adhiṣṭānam for snake (for junior student), in revised anirvacanīya khyāti, everything jaḍam is superimposed so rope avacchinna caitanyam is adhiṣṭānam. Shell enclosed consciousness. Waker enclosed consciousness is adhiṣṭānam.. (senior vedānta student) Matter can neve be adhishtaanam. Mind cannot be

adhishtaanam of dream. Mind is jaḍam. Mind avacchinna sākṣī caitanyam alone is adhiṣṭānam. किन्तु स्ववाच्यैः सह घटादिशब्दा ब्रह्मणि कल्पिताः। on the other hand, all words and their objects are superimposed on one caitanyam . Every word and its object is superimposed on one caitanyam . तस्माद्ब्रह्मैव घटादिपदानामधिष्ठानम्। brahman alone is adhishtaanam. तस्मात् सर्वकारणत्वेन सर्वाधिष्ठानत्वात् सर्वपदानां ब्रह्माभेदो युज्यते। since brahman is adhiṣṭānam, everything else is superimposed therefore non separate from brahman..

****Braharpanam...

घटादिपदानां तु जडरूपस्ववाच्यैः सहाभेदो न केनापि प्रमाणेन युज्यते। you can never say word and its object other than brahman can never be said to be equal. तस्माद्ब्रह्माभिमतो वाच्यवाचकयोरभेदो नैव सम्भवति। therefore the abheda between word and meaning we cannot talk about so bhedaabheda is not possible. bhatta mīmāṃsāka's matam is refuted.

Vicārasāgara appears advanced for us. All advanced texts focus more on manam rather than srvanam. Whenever we are involved in mananam, other schools of thought will be analysed. During such debates, it consists of two exercises. 1 showing defects in all other schools and refute deliberately. They can only give erroneous knowledge. It cannot liberate you. Teacher has to liberate the students from these. Thus showing the defects is a big exercise. 2. In their books they have done mananam and talked of defects in advaitam. These doṣās or defects that were attributed to advaitam, they are not there. You have not understood our philosophy. . Svadoṣa nivaranam. Defensive argument.

What did Bhatta philosopher say? “ if you talk of non difference or difference if you talk, there will be problems therefore you have to accept both bhedaabheda” he said this in page 293 top para, he talked of a defect. Now it is being restated.

Topic 434 refutation of bhatta mīmāṃsākas offensive arguments.

(४३४) वाच्यवाचकयोः केवलभेदमङ्गीकुर्वतां मते भट्टेन यो दोषः प्रदर्शितः स सिद्धान्ते सामर्थ्यरूपशक्तिमङ्गीकुर्वतां मते न सम्भवति। तथा हि, भट्टेन प्रदर्शितो दोषस्तावदेवम् —

What did Bhatta say? If you talk of word and meaning, it is understandable. Word fire and element fire are different. Word fire does not burn the tongue. Element fire will burn as you go near. Here everybody agrees. Vedāntin agrees temporarily. Bhatta said you should accept some kind of identity also between word fire and element fire. He gave a reason. The fire word is different from fire element, but it is different from all 5 elements air water etc. but when you utter fire, in your mind all 5 elements do not come, only one comes. Therefore you have to admit 4 are totally different..air water space and earth; fire some kind of non-difference is there. Thats why element fire comes to the mind once you hear the word fire. If you don't accept this, it cannot reveal the fire element at all. Ability of the word fire to reveal fire element and not other elements you have to accept some non-difference.

Reply: fire word can reveal fire element without having oneness. We can explain the capacity of fire word by another method. All 5 elements are equally different from word fire. Even though it is so, word fire is able to reveal the element fire because word fire has

intrinsic shakti-saamarthyam, power to reveal its own unique meaning. Chair word can reveal chair object only. You don't have to bring in abheda. Revelation of the meaning can be explained without abheda by introducing saamarthyā rūpa shakti. Between fire and fire element, bheda sambandha only is there, but because of power or samarthyam the word reveals the object. Abheda need not be introduced.

Vicārasāgara 16th july 2022

Topic 434

४३४) वाच्यवाचकयोः केवलभेदमङ्गीकुर्वतां मते भट्टेन यो दोषः प्रदर्शितः स सिद्धान्ते सामर्थ्यरूपशक्तिमङ्गीकुर्वतां मते न सम्भवति। तथा हि, भट्टेन प्रदर्शितो दोषस्तावदेवम् —

The relationship between a word and its meaning was defined as shakti vṛtti.

Bhatta mīmāṃsāka pointed out that the relationship is bhedābheda sambandha. It is neither mere bheda nor mere abheda. Difference cum non- difference.

If difference alone kevala bheda is accepted certain problems will come. In advaita siddhānta between word and meaning we accept only bheda. Word and its meaning can never be identical. They have to be different. Example given was word fire and element fire. The word does not burn the tongue...

Bhāṭṭa mīmāṃsāka charged the advaitin with the doṣa...

वाच्यवाचकयोः केवलभेदमङ्गीकुर्वतां मते भट्टेन यो दोषः प्रदर्शितः स सिद्धान्ते सामर्थ्यरूपशक्तिमङ्गीकुर्वतां मते न सम्भवति। तथा हि, भट्टेन प्रदर्शितो दोषस्तावदेवम्

If there is a school of thought which speaks about word and meaning being different, the bhāṭṭa mīmāṃsāka presented the doṣā...of advaitam

The advaitin is called सामर्थ्यरूपशक्तिमङ्गीकुर्वतां

An advaitin who says shakti is nothing but sāmāthyam

To explain this further, defect that the bhāṭṭa mīmāṃsāka attributed is following.

घटपदस्य वाच्यार्थो घटपदादत्यन्तभिन्नश्चेत्, यथा घटपदात् अत्यन्तभिन्नः पटरूपार्थो न ततः प्रतीयते तथा घटपदात् कलशरूपार्थोऽपि न प्रतीयेत, कलशरूपार्थस्यापि घटपदादत्यन्तभिन्नत्वात् ।

Here the answer is coming, the doṣa was talked about earlier in page 293 top para...suppose you say word pot and the meaning object pot are totally different, then what about word pot and object cloth. bhāṭṭa mīmāṃsāka asks then How come word pot is revealing object pot and not object cloth. You can't solve this problem. bhāṭṭa mīmāṃsāka gave bhedābheda sambandha as solution for this,

घटपदस्य वाच्यार्थो घटपदादत्यन्तभिन्नश्चेत्, यथा घटपदात् अत्यन्तभिन्नः पटरूपार्थो न ततः प्रतीयते since the word pot does not reveal object cloth, it cannot reveal object pot also ...तथा घटपदात् कलशरूपार्थोऽपि न प्रतीयेत, कलशरूपार्थस्यापि घटपदादत्यन्तभिन्नत्वात् ।

अपि च घटपदवाच्यं घटपदात् भिन्नत्वेनाभ्युपगम्य तस्य घटपदेन प्रतीत्यभ्युपगमे, यथा घटपदात् अत्यन्तभिन्नः कलशरूपार्थः प्रतीयते तथात्यन्तभिन्नः पटरूपार्थोऽपि प्रतीयेतेति ।

2nd problem, there is word pot, two objects pot and cloth are there, both are equally different. Either word will reveal pot object or cloth object or other option is it will not reveal both objects..

अपि च घटपदवाच्यं घटपदात् भिन्नत्वेनाभ्युपगम्य तस्य घटपदेन प्रतीत्यभ्युपगमे, यथा घटपदात् अत्यन्तभिन्नः कलशरूपार्थः प्रतीयते तथात्यन्तभिन्नः पटरूपार्थोऽपि प्रतीयेतेति ।

अत्रोच्यते – अयं च दोषः सामर्थ्यरूपामथवेच्छारूपां शक्तिमनभ्युपगच्छतां मते भवेत् । सामर्थ्यरूपां शक्तिमङ्गीकुर्वतां तु नायं दोषः । सिद्धान्तिमते वाच्यवाचकयोर्भेदो भवितुमर्हति ।

We don't have that problem. We can establish that word pot can reveal only object pot. While talking of the power of the word, we said every word has got a unique power. Like fire has unique power if burning. Element water has unique power of wetting with Agni does not have, this is shakti or sāmāthyam. Advaitin extended this to every word... word pot has got a unique power. Power if revealing only one relevant object that is pot and not cloth. We admit this unique power. Even though pot word is different from object pot and cloth, we accept this ability of revealing only one object. With sāmāthyam we can solve this problem.

अत्रोच्यते – अयं च दोषः सामर्थ्यरूपामथवेच्छारूपां this problem can be solved by Nyāyika school also. Using īśvara iccā rūpa or sāmāthyā rūpa śakti. Nyāyika can also solve the problem using īśvara iccā rūpa śakti. We (advaitins) through samarthyam. शक्तिमनभ्युपगच्छतां

मते भवेत्। if you accept sāmāthyam and īśvara iccā no problem..
सामर्थ्यरूपां शक्तिमङ्गीकुर्वतां तु नायं दोषः advaitin never faces a problem.
। सिद्धान्तिमते वाच्यवाचकयोर्भेदो भवितुमर्हति Iwe reassert our view that
word and its meaning are different.

तथा हि, घटपदवाच्यः कलशः, तदवाच्यः पटश्चेत्युभयमपि घटपदादत्यन्तं
भिन्नमेव। तथापि घटपदे कलश- रूपार्थज्ञानोत्पादनशक्तिरेवास्ति। न तु
पटादिरूपार्थान्तरज्ञानोत्पादनशक्तिः । तस्मात् घटपदात्कलशरूपार्थप्रतीतिरेव
जायते नार्थान्तरप्रतीतिः ।

Word pot is there, object pot is there and non-revealed cloth is
also there. The pot and cloth are both equally different inly;
Niścala Dāsa says. Even though they are equally different, word
pot can only have pot as revealed object because word pot has
unique power of revealing object pot. तथा हि, घटपदवाच्यः
कलशः, तदवाच्यः पटश्चेत्युभयमपि घटपदादत्यन्तं भिन्नमेव । तथापि घटपदे
कलश- रूपार्थज्ञानोत्पादनशक्तिरेवास्ति। न तु
पटादिरूपार्थान्तरज्ञानोत्पादनशक्तिः। तस्मात् घटपदात्कलशरूपार्थप्रतीतिरेव
जायते नार्थान्तरप्रतीतिः।

इत्थं यस्मिन् पदे यदर्थबोधनशक्तिरास्ते स एवार्थः तेन पदेन प्रतीयते,
नार्थान्तरम्।

Therefore all words are different from all objects equally, every
word can reveal only a particular object. Even śāstram
communicates this way,

तस्माद्वाच्यवाचकयोरत्यन्तभेदेऽपि नास्ति दोषः। तयोः भेदसहिताभेदरूप-
तादात्म्यसम्बन्धस्तु न घटते, भेदाभेदयोः परस्परविरोधित्वात् ।
तयोरेकत्र सामानाधिकरण्यासम्भवाच्च।

तस्माद्वाच्यवाचकयोरत्यन्तभेदेऽपि नास्ति दोषः। he is concluding the discussion. Advaitin says between word and its meaning there is total difference, we can explain how communication is established. Where as bhāṭṭa mīmāṃsāka talks of bhedābheda, we cannot accept as there is logical issue opposite attributes are located in same locus, this is not acceptable. Like light and darkness cannot coexist in same locus. तयोः भेदसहिताभेदरूप- तादात्म्यसम्बन्धस्तु न घटते, भेदाभेदयोः परस्परविरोधित्वात् । तयोरेकत्र सामानाधिकरण्यासम्भवाच्च ।

(आ. ४३५-४३७) उपादानकारणतत्कार्ययोर्भेदाभेदरूपतादात्म्य- सम्बन्धो दुर्घटः —

We had an incidental discussion previously... relationship between word and its meaning.. we established that advaitins view is right(along with Nyāyika).

4 pairs were taken and their relationship were discussed. Substance and attributes, Substance and action, Substance and universal; chair and chairness, dravyam-gunaha, karma, jaatihi ...

Material cause and its product fourth, upādāna kāryam kāraṇam ca, gold and ornament, wood and furniture... what is their relationship. According to advaitam, nyāya philosopher, Nyāyika and bhāṭṭa mīmāṃsāka?

First of these four pairs, he is only taking the fourth item, upādāna kāraṇam and kāryam relationship... are they different or something else.

Nyāyika philosopher says they are different, gold and ornaments are different only.

Advaitin is going to take a totally different stand later. A unique relationship page 301..bheda abheda vilakṣaṇa anirvacanīya tādātmya

sambandha.. when material cause is pariṇāmi upādāna kāraṇam or vivarta upādāna kāraṇam.

This is going to be our stand, page 301. Temporarily Niścala Dāsa is interested in dismissing bhāṭṭa mīmāṃsāka. Temporarily advaitin joins Nyāyika. Advaitin says between upādāna kāraṇam and kāryam there is bheda..

He is taking bhāṭṭa mīmāṃsāka argument and refute. If you say material cause and product are totally different. There will be a problem. Clay and pot are different. Clay and cloth are also different. Both pairs.. clay pot and clay cloth. The issue is either from clay you will be able to produce both pot and clay or you cannot produce both. Two fold problem is there as above.

Bhāṭṭa mīmāṃsāka explains that between clay and pot bhedābheda sambandha is there, between clay and cloth there is bheda sambandha. Charge against advaitin and Nyāyika..

Niścala Dasa is going to say even though they are different you can explain a particular cause can produce a particular effect.

Clay and pot are different, clay and cloth are different. Clay can create pot alone because it has got unique sāmāthyam. Fire has unique power to burn. Scientist will give a term for this.

Sāmāthyam is used to explain kārya kāraṇa sambandha. Both Nyāyika and advaitin explain.

Now the charge of bhāṭṭa mīmāṃsāka..

It was mentioned earlier. Page 296 second para. Now we are giving answer.

(४३५) भेदाभेदयोः परस्परविरोधित्वात् तयोः सामानाधिकरण्या- सम्भवाच्च उपादानकारणतत्कार्ययोर्भेदसहिताभेदो नास्ति । तयोः केवलभेदो- ऽस्ति । केवलभेदपक्षे भट्टेनोक्तो दोषो नैयायिकमते सामर्थ्यरूपशक्तिवादि- सिद्धान्तिमते च न सम्भवति । उपादानकारणतत्कार्ययोरत्यन्तभेदे भट्टेन प्रदर्शितो दोषस्त्वयम् —

Topic 435

४३५) भेदाभेदयोः परस्परविरोधित्वात् तयोः सामानाधिकरण्या- bhātṭa mīmāṃsāka is wrong, advaitin wants to say. Both bheda and abheda can never coexist. In any context, because they are opposite attributes. Sāmānādhikaraṇyam is not possible, coexistence in a common locus. Darkness and light cannot have sāmānādhikaraṇyam..

विग्रहवाक्यम्- समानम् अधिकरणम् ययोः तौ ; समानाधिकरणौ, तयोः भावः; समानाधिकरण्यम्

सम्भवाच्च उपादानकारणतत्कार्ययोर्भेदसहिताभेदो नास्ति। तयोः केवलभेदोऽस्ति। therefore there is only material cause and its product. केवलभेदपक्षे भट्टेनोक्तो दोषो नैयायिकमते सामर्थ्यरूपशक्तिवादि- सिद्धान्तिमते च न सम्भवति। bhātṭa mīmāṃsāka told advaitin you can have a problem if you talk of difference. And he told Nyāyika too... उपादानकारणतत्कार्ययोरत्यन्तभेदे भट्टेन प्रदर्शितो दोषस्त्वयम् —

Defect he pointed out was, “from any upādāna kāraṇam any kāryam can be produced or nothing can be produced”

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मृत्पिण्डात् अत्यन्तभिन्नो घटस्ततो यद्युत्पद्येत तदा
मृत्पिण्डात् अत्यन्तभिन्नतैलोत्पत्तिरपि तत आपद्येत । अत्यन्तभिन्नत्वात् ।
मृत्पिण्डात् तैलं यदि नोत्पद्यते तर्ह्यत्यन्तभिन्नत्वाविशेषात् घटोऽपि
मृत्पिण्डान्नोत्पद्येतेति ।

Vicārasāgara 23rd july 2022

दोषस्त्वेयम्- मृत्पिण्डात् अत्यन्तभिन्नो घटस्ततो यद्युत्पद्येत तदा
मृत्पिण्डात् अत्यन्तभिन्नतैलोत्पत्तिरपि तत आपद्येत । अत्यन्तभिन्नत्वात् ।
मृत्पिण्डात् तैलं यदि नोत्पद्यते तर्ह्यत्यन्तभिन्नत्वाविशेषात् घटोऽपि
मृत्पिण्डान्नोत्पद्येतेति ।

Academic discussions are on-they are not really required for mahāvākya vicāra. Various thinkers were presented. Author took up a diversion. Main topic: relationship between word and meaning. Diversion topic: 4 other pairs were taken. Substance and attribute, action, universal, and its product. Final conclusion is not discussed here. I am presenting this as an aside note.

Mīmāṃsāka: relationship between these 4 pairs is called tādātmya sambandha. Bhedābheda sambandha.

Nyāyika: samavāya sambandha...between each of these.

Advaita matam: relationship is presented as bhedābheda vilakṣaṇa anirvacanīya tādātmya sambandha. Simplified anirvacanīya tādātmya sambandha.

Here author is not going to these details. He is taking debate between mīmāṃsāka and Nyāyika on 4 pairs. He is taking substance and product, upādāna kārṇam and its kāryam, clay and pot...advaitin is going to pass a verdict between these two which one is better? Mīmāṃsāka matam and Nyāyika.

First mīmāṃsāka matam: he says between substance and its product there is difference, Nyyāyika also says there is difference between substance and product. Mīmāṃsāka says difference is not pure but it is mixed with non-difference also. Not kevala or atyanta but blended with non-difference. Abheda miśrita bheda. Therefore bhedaabheda. Nyyāyika says: I don't mix with abheda, I say it is pure bheda, kevala bheda or atyanta bheda. Pure difference alone. Blended upma or pure upma!

Advaitin has his own school, that he does not discuss, he votes for Nyyāyika matam, vote for unblended pure bheda. Reason for that is, he cannot accept blending bheda with abheda as it is impossible as they are unblendable combination like oil and sand... therefore I vote for Nyyāyika bheda paksha.

Mīmāṃsāka raises an objection against nyyāyika kevala bheda paksha. (between substance and its product). Then advaitin will reply that and negate the objection with two different arguments. One for negating the objection, then refutation of objection.

Mimasakas Objection to Nyyāyika kevala bheda paksha:

दोषस्त्वेयम्- this is the objection raised by mīmāṃsāka against Nyyāyika. You say substance and its product are totally different. He asks Nyyāyika, do you agree that clay and oil are totally different? Nyyāyika says of course. If both are totally different, how can you create pot from clay but not oil from clay? Mīmāṃsāka says I can explain with blended difference (bheda and abheda both present), kārya kāraṇam is possible. मृत्पिण्डात् अत्यन्तभिन्नो घटः if a

pot can originate from clay, then oil also can originate from clay ततो यद्युत्पद्येत तदा मृत्पिण्डात् न अत्यन्तभिन्नतैलोत्पत्तिरपि तत आपद्येत । अत्यन्तभिन्नत्वात् । both having same status; मृत्पिण्डात् तैलं यदि नोत्पद्यते तर्ह्यत्यन्तभिन्नत्वाविशेषात् घटोऽपि मृत्पिण्डान्नोत्पद्येतेति । suppose you say from clay if oil cannot originate then pot also cannot originate (both have similar status) . Either both can originate or both cannot originate.

Topic 436

(४३६) अत्रोच्यते, नैयायिकमते तावन्नायं दोषः – तथा हि, नैयायिकः सकलपदार्थानामुत्पत्तौ प्रागभावमपि कारणमाह । घटोत्पत्तौ यथा दण्डचक्रकुलालादीनां कारणत्वं तथा घटप्रागभावस्यापि कारणत्वम् । एवं सकलपदार्थानामुत्पत्तौ तत्तत्पदार्थप्रागभावोऽपि कारणम् । घटप्रागभावो घटोपादानभूतमृत्पिण्डे एव वर्तते । नान्यत्र । तैलप्रागभावस्ति- लेष्वेव वर्तते नान्यत्र । एवं सकलपदार्थानां प्रागभावः स्वस्वोपादानकारणे वर्तते । यस्मिन् पदार्थे यस्य कार्यवस्तुनः प्रागभावो वर्तते तस्मात्पदार्थात् तदेव कार्यमुत्पद्यते, नान्यत् कार्यम् ।

Clay and pot are different, clay and oil are different. If both are equally different how come only pot originate? Nyāyika has his own version, I'm quoting that here.

For origination of product, many processes are required. Kāraṇa - sāmāgrī. Required factors to produce the effect. Prior non-existence of the product is one crucial requirement ghaṭa pragabhāva, clay potters wheel, daṇḍam all required. This ghaṭa pragabhāva obtains only in clay. Taila pragabhāva is also a causal factor for oil.

अत्रोच्यते, नैयायिकमते तावत् न अयं दोषः this objection raised by mīmāṃsāka is invalid, Nyāyika says – तथा हि, नैयायिकः

सकलपदार्थानामुत्पत्तौ with regard to origination of every product, pragabhāva of that product is a causal factor. प्रागभावमपि कारणमाह । घटोत्पत्तौ यथा दण्डचक्रकुलालादीनां कारणत्वं clay, potters wheel, stick and the potter are all required.. तथा घटप्रागभावस्यापि कारणत्वम् । prior non existence of pot is also a causal factor. एवं सकलपदार्थानामुत्पत्तौ तत्तत्पदार्थप्रागभावोऽपि कारणम् । human beings have pragabhāva of human child not monkey etc... घटप्रागभावो घटोपादानभूतमृत्पिण्डे एव वर्तते । pots prior non existence is there only in clay...नान्यत्र । not anywhere else. तैलप्रागभावस्तिलेष्वेव वर्तते नान्यत्र । only in sesame you have oil prior non existence. एवं सकलपदार्थानां प्रागभावः स्वस्वोपादानकारणे वर्तते । यस्मिन् पदार्थे यस्य कार्यवस्तुनः प्रागभावो वर्तते तस्मात्पदार्थात् तदेव कार्यमुत्पद्यते, नान्यत् कार्यम् । generalization, in whichever material cause, whichever prior non existence of relevant product is there, only from that the product will originate.

मृत्पिण्डे घटप्रागभाव एव वर्तते । तस्मात् मृत्पिण्डात् घट एवोत्पद्यते, न तैलादिकम् । तिलेषु तैलप्रागभाव एव वर्तते । तस्मात्तिलेभ्यस्तैलमेवोत्पद्यते, न घटादिकम् । इत्थं निखिलकार्योत्पत्तौ तत्तत्प्रागभावः कारणम् । तस्मात् उपादानकारणकार्ययोरत्यन्तभेदाभ्युपगमान्नैयायिकमते नास्ति दोषः ।

pots prior non-existence is there only in clay... only in sesame you have oil prior non-existence. Because of total non-difference, in Nyāyika matam there is no doṣa. We don't accept blended difference as it is logically not possible. Difference and non-difference cannot exist together.

Now second answer... first answer is not totally satisfactory. In clay alone prior non-existence of pot is present. Prior non-existence of

oil is there only in sesame seeds. The language is prior non-existence is existing. Seems illogical.

Topic 437 सामर्थ्यरूपशक्तिवादिमतेऽपि न दोषः

(४३७) सामर्थ्यरूपशक्तिवादिमतेऽपि न दोषः — तथा हि, मृत्पिण्डे घटोत्पादनसामर्थ्यरूपशक्तिरेवास्ति, न तु तैलोत्पादनसामर्थ्यरूपशक्तिः। तस्मान्मृत्पिण्डाद्धट एवोत्पद्यते, न तैलम्। तथा तिलेषु तैलोत्पादनसामर्थ्यरूपा शक्तिरेवास्ति न तु घटोत्पादनसामर्थ्यरूपा शक्तिः । तस्मात्तिलेभ्यः तैलमेवोत्पद्यते, न घटः । इत्थं उपादानकारणतत्कार्ययोरत्यन्तभेदाभ्युपगमे नास्ति दोषः।

We replace prior nonexistence with the word “potential”. Eg: I’ve prior non-existence of speaking, I say “potential” because non-existence means not available. Advaitin suggests a better term, clay has potential to produce pot not oil. sesame has potential to produce oil not pot. Potential is important although bheda is there.

सामर्थ्यरूपशक्तिवादिमतेऽपि those people who accept potential or ability.. we used ability with regard to word clay. Word clay will reveal only clay we said. Now instead of revealing ability, it is producing ability. न दोषः — तथा हि, मृत्पिण्डे घटोत्पादनसामर्थ्यरूपशक्तिरेवास्ति, it has got only the power to generate the pot. The power to produce the oil is there only in sesame. न तु तैलोत्पादनसामर्थ्यरूपशक्तिः। तस्मान्मृत्पिण्डाद्धट एवोत्पद्यते, न तैलम्। तथा तिलेषु तैलोत्पादनसामर्थ्यरूपा शक्तिरेवास्ति न तु घटोत्पादनसामर्थ्यरूपा शक्तिः । तस्मात्तिलेभ्यः तैलमेवोत्पद्यते, न घटः । from sesame only thailam originates not pot इत्थं उपादानकारणतत्कार्ययोरत्यन्तभेदाभ्युपगमे नास्ति दोषः। even though we accept an unblended difference, we can still explain the difference between the pair.

उपादानकारणतत्कार्ययोर्भट्टाभिमतो भेदाभेदस्त्वसङ्गत एव । भेदपक्षे अभेदपक्षे च भट्टोक्ता दोषास्तन्मते निश्चयं सम्भवेयुः। भट्टेन भेदसहिताभेदस्याभ्युपगमात् कारणकार्ययोस्तन्मते भेदश्च सिद्धः। अभेदश्च सिद्धः। भेदसद्भावाद्भेदपक्षोक्तदोषाणाम्, अभेदसद्भावादभेदपक्षोक्तदोषाणां च प्रसङ्गाद्भेदाभेदपक्षोऽसङ्गतः।

Both the answers are given to objections raised by mīmāṃsāka. With regard to unblended pure difference also we can explain, but blended difference we cannot accept. Non-difference and difference blending is not possible.

Now one more doṣa is added. Mīmāṃsāka says you should not speak about mere difference. You should not talk of mere non-difference also. Mīmāṃsāka said, both will have problems therefore to avoid mere difference or non-difference problem, I'm combining difference and non-difference. Here advaitin says you will have problems of both difference and non-difference instead of solving the problem. Merlyn Monroe and Bernard Shaw joke....

उपादानकारणतत्कार्ययोर्भट्टाभिमतो भेदाभेदस्त्वसङ्गत एव blended relation is illogical only भेदपक्षे अभेदपक्षे additional combined doṣa now च भट्टोक्ता दोषास्तन्मते निश्चयं सम्भवेयुः। due to both pure difference and pure non-difference.

भेदसद्भावाद्भेदपक्षोक्तदोषाणाम्, doṣās of difference अभेदसद्भावादभेदपक्षोक्तदोषाणां and non-difference only paksha च प्रसङ्गाद्भेदाभेदपक्षोऽसङ्गतः both of them will be there...

चोरस्य चौर्यदोषो भवति । द्यूतकृतः द्यूतदोषो भवति। उभयानुष्ठातुस्तूभावपि दोषौ भवतः। एवं गुणगुण्यादीनां भेदाभेदाभ्युपगमेऽपि भेदपक्षोक्तदोषा अभेदपक्षोक्तदोषाश्चेत्युभयविधा दोषाः प्रसज्येरन्।

Example of thief and gambler. Thief has problem of thieving, gambler has gambling pāpam. Suppose a person combines gambling and thieving to avoid pāpam, the combination will add the papams. Papa gets accumulated. । द्यूतकृतः 6.1 (sakaaranta pullinga) for a gambler, gambling pāpam will be there. So both pāpam will be there. Cumulative pāpam. Similarly combining bheda and abheda will only add the doṣās. Now Nīścala Dāsa says you can extend this to other 3 pairs. Substance and attribute, action, universal. Unblended difference alone must be held. Even in these by introducing sāmāthyam or ability it can be explained in all 3 cases, attribute, action, universal

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चोरस्य चौर्यदोषो भवति । द्यूतकृतः द्यूतदोषो भवति। उभयानुष्ठातुस्तूभावपि दोषौ भवतः। एवं गुणगुण्यादीनां भेदाभेदाभ्युपगमेऽपि भेदपक्षोक्तदोषा अभेदपक्षोक्तदोषाश्चेत्युभयविधा दोषाः प्रसज्येरन्।

Now we are in a diversion topic. Main topic: relationship between word and its meaning. The author is in a diversion discussing relationship between 4 pairs. Substance and attribute, Substance and action, Substance and universal, and Substance and its product. With regard to these 4 pairs what type of relationship is there. These topics are not required for mahāvākya vicāra. Diversion topic is not relevant at all. Pure academic interest author is discussing this. Advaitin wants to select one of them. Between Nyāyika and

mīmāṃsāka. Both accept there is a difference each of these four pairs. The difference is in mīmāṃsāka case , he talks of difference as well as non-difference. Blended difference like vegetable upma. Nyāyika does not accept blended difference but mere difference. Between the two advaitin concludes Nyāyika is better. Because mīmāṃsāka is blending abeda and bheda therefore illogical as opposite attributes cannot coexist in one locus. He also spoke of another additional doṣa. Mīmāṃsāka said kevala bheda as well as kevala abheda also will have problem, Niścala Dāsa says both will have problem, by combining both you will have double problem. He gave an example of thief and gambler. To avoid pāpam, if he does both stealing and gambling, he will have double problem.

A question was raised. if clay and pot are different how come pot alone comes from clay and not oil. Both are different but clay has got a unique sāmānyam to produce pot, it does not have potential to generate oil. Without bhedābheda sambandha with sāmānyam this phenomenon can be explained. Next topic is going to be: same set of arguments can be extended to other three pairs. Substance and attribute, Substance and action, Substance and universal.

एवं गुणगुण्यादीनां भेदाभेदाभ्युपगमेऽपि भेदपक्षोक्तदोषा
अभेदपक्षोक्तदोषाश्चेत्युभयविधा दोषाः प्रसज्येरन्।

एवं In the same way, गुणगुण्यादीनां substance attribute and other two pairs, भेदाभेदाभ्युपगमेऽपि bhedābheda vada cannot be applied. We have to employ sāmānyam method to refute bhedābheda method. भेदपक्षोक्तदोषा अभेदपक्षोक्तदोषाश्चेत्युभयविधा दोषाः प्रसज्येरन्। There is a pot which has brown color, pot and pot color. Nyāyika says both are different. Is it blended or pure? Nyāyika says pure difference.

Mīmāṃsāka says, no you say pot and its color are different..what about pot and cloth? Nyāyika will say they are also different. mīmāṃsāka will say how come the color alone is dependent on the pot and cloth is not dependent on the pot. Colour is ghaṭāśritam. Cloth paṭa is not ghaṭāśritam. If both color and cloth are equally different from pot how come one is ghaṭāśritam and other is not.. PM tries to solve problem by bhedābheda vada...blended and unblended difference. Nyāyika says blended difference I cannot accept as blended difference itself is illogical. He solves the problem using sāmāthyam method. Pot has got sāmāthyam to support only pot roopam, it does not have status of cloth āśrayatvam because cloth can independently exist. There pot cannot be supporter of cloth, but pot can be supporter of color since it has sāmāthyam.

सामर्थ्यरूपशक्तिवादिमते गुणगुणिनोः केवलभेदाभ्युपगमान्नास्ति दोषः। यतो गुणिनि गुणाश्रयत्वरूपा शक्तिरेवास्ति, नान्याश्रयत्वशक्तिः। तस्मात् भेदपक्षे यो दोषः प्रदर्शितो 'घटरूपादयो यथा घटाद्भिन्नास्तथा पटादयोऽपि घटाद्भिन्ना वर्तन्ते। तथा सति घटरूपादय इव पटादयोऽपि घटाश्रिता भवितुमर्हन्ति। अथवा पटादिवत् घटरूपादयोऽपि घटानाश्रिता भवितुमर्हति' इति सोऽयं सामर्थ्यरूपशक्त्यनभ्युपगमपक्षे एव स्यात्।

सामर्थ्यरूपशक्तिवादिमते in the view of advaitin who accepts sāmāthyam method, गुणगुणिनोः between substance and attribute केवलभेदाभ्युपगमान्नास्ति even though Nyāyika accepts only pure difference दोषः। there will be no problem as it is solved with sāmāthyam. यतो गुणिनि गुणाश्रयत्वरूपा शक्तिरेवास्ति, a substance has got an ability to support its attributes only... a substance cannot support another substance since it need not be supported as it is

independently existing.. नान्याश्रयत्वशक्तिः। a substance cloth does not support another substance since it need not be supported, color cannot exist independently. तस्मात् भेदपक्षे यो दोषः प्रदर्शितो whatever defect the mīmāṃsāka attributed to Nyāyika that defect is not there... ‘घटरूपादयो यथा घटाद्भिन्नास्तथा पटादयोऽपि घटाद्भिन्ना वर्तन्ते। तथा सति घटरूपादय इव पटादयोऽपि घटाश्रिता भवितुमर्हन्ति। अथवा पटादिवत् घटरूपादयोऽपि घटानाश्रिता भवितुमर्हन्ति’ इति सोऽयं सामर्थ्यरूपशक्त्यनभ्युपगमपक्षे एव स्यात्। only if you do not accept sāmāthyam the potential, there is a problem. If you accept sāmāthyam, you can say why a thing is different from another thing. Like if Ram and Kṛṣṇa are both persons, how come Rama can sing...it is potential.

सामर्थ्यरूपशक्तिवादिमते तु गुणगुणिनोः केवलभेदाभ्युपगमेऽपि यथा न दोषस्तथा प्रदर्शितः। गुणगुणिनोर्भेदाभेदाभ्युपगन्तृमते पूर्वोक्तदृष्टान्तरीत्या उभयपक्षदोषाः सम्भवेयुरेव। अपि च भेदाभेदयोर्विरुद्धत्वादसम्भवदोषोऽपि स्यात्।

Without sāmāthyam, you cannot solve this problem. If you use blended difference, you cannot solve the problem as it has its own two issues, they cannot coexist and you will be doubling the problems, bheda and abheda as well.

अपि च जातिव्यक्त्योः क्रियाक्रियावतोश्च केवलभेदोऽस्ति। तथापि व्यक्तौ जात्याश्रयत्वशक्तिरस्ति। क्रियावति च क्रियाश्रयत्वरूप-शक्तिरस्ति। नान्याश्रयत्वशक्तिः। इत्थमुपादानकारणतत्कार्ययोस्तथा गुणगुण्यादीनां च भेदाभेदरूपतादात्म्यसम्बन्धोऽसङ्गत एव । पूर्वोक्तस्थलेषु सर्वत्र भेदाभ्युपगमे भट्टेन प्रदर्शितं भेदपक्षदोषं सर्वं सामर्थ्यरूपा शक्तिः सिद्धान्ते कबलीकरोति।

Niścāla Dāsa has covered substance and product and substance and attribute, He extends to other two. अपि च जातिव्यक्त्योः between substance and universal क्रियाक्रियावतोश्च substance and its

action..talker and talk relationship केवलभेदोऽस्ति। we don't accept blended difference but only pure difference. Now we are joining Nyāyika. तथापि व्यक्तौ जात्याश्रयत्वशक्तिरस्ति। relationship between talker and talk is different but potential is there. chair will have chairness potential only not tableness etc. क्रियावति च क्रियाश्रयत्वरूपशक्तिरस्ति। only a doer has potential for action not an akarta. नान्याश्रयत्वशक्तिः। ultimately whole concept of māyā is total potential. Origination of things with their potential.. brahman has that māyā in it. Therefore brahman is sarvagnya..

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं

न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।

अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि

प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥ सौ.लहरी १॥

karta alone can support karma, akarta cannot. ... इत्थमुपादानकारणतत्कार्ययोस्तथा all 4 pairs, substance and product गुणगुण्यादीनां substance and attribute च भेदाभेदरूपतादात्म्यसम्बन्धोऽसङ्गत एव। bhedābheda vāda cannot be employed. Mīmāṃsāka had also attributed doṣās to our matam. Nīścala Dāsa says solution is sāmāthyam śaktiḥ, it will swallow all these doṣās too. पूर्वोक्तस्थलेषु सर्वत्र भेदाभ्युपगमे भट्टेन प्रदर्शितं भेदपक्षदोषं सर्वं सामर्थ्यरूपा शक्तिः सिद्धान्ते कबलीकरोति। we don't have doṣā. Kabalikāraṇam...dissolves everything like acid removing all stains. We don't want to accept Nyāyika also because he talks about pure difference between things. We are advaitins, therefore we should not vote for bheda. Dvitiyaadvai bhayam bhavati...if at all we accept difference, we will add an adjective. Mithyā bheda...an unreal difference, seeming difference, seeming plurality. Jīva jīva bheda astu... sarve bheda santu... after attaining advaita jñānaṃ, a jñānī comes down to

bheda and starts eating bhikṣa. He accepts bhakti too. He adds an adjective mithyā. Nīścala Dāsa wants to introduce our concept of relationship between these 4 pairs. Our matam: nether bhedābheda not bheda...

वस्तुतस्तु वेदान्तसिद्धान्तेऽपि कार्यगुणजातिक्रियाणामुपादानकारणगुणिव्यक्तिक्रियावद्भिः सह नास्त्यत्यन्तभेदः । किन्तु तादात्म्यसम्बन्ध एवाङ्गीक्रियते । तथापि भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति । किन्तु भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धोऽस्ति । भेदपक्षविलक्षणत्वादभेदपक्षस्य न तत्रत्यो दोषः ।

वस्तुतस्तु in fact, वेदान्तसिद्धान्तेऽपि in vedānta also नास्त्यत्यन्तभेदः we don't accept pure difference also (these 4 pairs)..कार्यगुणजातिक्रियाणाम् product attribute universal and action उपादानकारणगुणिव्यक्तिक्रियावद्भिः four fold substances, cause, substance with attribute, individual, substance and action respectively. सह । किन्तु तादात्म्यसम्बन्ध एवाङ्गीक्रियते we accept tādātmya sambandha, it can create a problem. Mīmāṃsāka used this term as well and we refuted them.. tādātmya sambandha of mīmāṃsāka and advaitin are different. तथापि भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति । our tādātmya sambandha does not mean blended difference. Opposites cannot coexist. He says our tādātmyam means anirvacanīya bheda-abheda vilakṣaṇa. किन्तु भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धोऽस्ति । भेदपक्षविलक्षणत्वादभेदपक्षस्य न तत्रत्यो दोषः । they are not different or identical also, one is satyam, another is mithyā. Like rope and snake. भिन्नत्व-अभिन्नत्वात् अनिर्वचनीयम्

Māyā is neither identical with brahman nor different. You can't say māyā is part of brahman, you can't say attribute of brahman. It is a mysterious relationship. Anirvacanīya, verbally indescribable. Māyā is indescribable, māyā's relationship with brahma is also

indescribable. Whether māyā exists or not, that is also not describable.

३२ सन्नाप्यसन्नाप्यभयात्मिका नो, भिन्नाप्यभिन्नाप्यभयात्मिका नो ।

साङ्गाप्यनङ्गा ह्यभयात्मिका नो, महाद्भुतानिर्वचनीयरूपा ॥वि.चू. १०९॥

Vicārasāgara 6th August 2022

तथापि भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति। किन्तु
भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धोऽस्ति ।
भेदपक्षविलक्षणत्वादभेदपक्षस्य न तत्रत्यो दोषः।

Diversion topic with regard to relationship between four pairs...topic is being concluded now. Relationship was analyzed from stand point of three schools of thought. Nyāya, bhāṭṭa mīmāṃsāka and advaita vedānta.

Now the author is concluding by mentioning the unique relationship advaitin is propounding. Advaitin does not accept Nyāyika and mīmāṃsāka. The relationship is being concluded now. Tādātmya sambandha is the relationship between these 4 pairs. Word tādātmya sambandha is used by mīmāṃsāka also. Advaitin has a slight difference in the definition. Mīmāṃsāka defines as bhedābheda rūpa, difference cum non-difference. Identity in difference. Advaitin disagrees and says you cannot talk of difference and nondifference together as they cannot coexist at same time. Advaitin defines it as different from both different and non different. You cannot categorically assert... advaitin says so.. it is anirvacanīya tādātmya sambandha. Like wave theory and particle theory... uncategorizable as different or non-different. तथापि भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति। even though both mīmāṃsāka and

advaitin have named it tādātmya, there is a difference in them. We say anirvacanīya tādātmya sambandha. In this paksha there are no defects. किन्तु भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धोऽस्ति । भेदपक्षविलक्षणत्वादभेदपक्षस्य (अभेदपक्षस्यविलक्षणत्वात्) न तत्रत्यो दोषः। Anirvacanīya Tādātmya Sambandha ATS view, we do not categorize as difference there are no defects caused by भेदपक्ष. Similarly अभेदपक्ष -विलक्षण, ATS is different from view of non-difference.

अभेदपक्षविलक्षणत्वाच्च भेदपक्षस्य न तत्रत्योऽपि दोषः। इत्थं भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धो भवति। भेदाभेद-रूपतादात्म्यसम्बन्धस्त्वसङ्गत एव। अतो वाच्यवाचकयोर्भेदाभेद-रूपतादात्म्यसम्बन्ध एव शक्तिरिति भट्टानुयायिनां मतं न समीचीनम् । अपि तु शब्दस्य श्रवणमात्रेणार्थज्ञानोत्पादकत्वरूपं पदनिष्ठसामर्थ्यमेव पदशक्तिरिति सम्यक्। इत्थं शक्तिर्निरूपिता ।

In this manner, अभेदपक्षविलक्षणत्वाच्च भेदपक्षस्य न तत्रत्योऽपि दोषः। इत्थं भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धो भवति। we should accept ATS alone as existing between 4 pairs. भेदाभेदरूपतादात्म्यसम्बन्धस्त्वसङ्गत एव। other tādātmya sambandha of bhāṭṭa mīmāṃsāka are not accepted. Main topic now. Word and meaning relationship-vṛtti shakti vṛtti and lakṣaṇa vṛtti. अतो “वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यसम्बन्ध एव” शक्तिरिति भट्टानुयायिनां मतं न समीचीनम् । with regard to word and meaning, bhaatta mimasaka spoke of tādātmya sambandha only, therefore in this context also we reject the tādātmya sambandha proposed by them. What is advaitin’s view - relationship between word and meaning? We should not say **We accept ATS only. Vacya vācaka sambandha we should say. Direct revealer and directly revealed relationship.** Later we are going to speak of an indirect revealing also (lakṣaṇa)

indirect revealer and indirectly revealed. Next para onwards lakṣya meaning. This is most important for mahāvākya. अपि तु शब्दस्य श्रवणमात्रेण when you hear a word uttered, by just sheer listening, (knowledge of language, then context should be known as pre-requisite). We interact day in and day out whole day. Relationship between word and meaning is revealer and revealed because every word and thought has potential to convey the meaning. Human speech and language are so glorious. Several centuries before, Śaṅkarācārya wrote all this. First speech produces into words, then converted to written words, they are able to communicate after so many centuries. That is why in hindu culture vak, power of speech is personified as. Vanī Sarasvati Devi.

वाक् देवी वदनाम्भुजे वसतु मे त्रैलोक्यमाता शुभ.. early morning we pray to Sarasvati,

Oh Sarasvati, you must sit on my tongue. There should be no communication gap. It should not be misunderstood. Speech and Language are so powerful, it has potential to create and destroy as well. Sāmarthyam is shakti, because of this shakti there is vacya vācaka sambandha between word and meaning. अर्थज्ञानोत्पादकत्वरूपं पदनिष्ठसामर्थ्यमेव पदशक्तिरिति सम्यक्। इत्थं शक्तिर्निरूपिता । mind and intellect are pramāṇam (internal). Human beings alone have got an external pramāṇam, external source of knowledge, written and spoken words. Śabda. Therefore ears are considered to be very sacred. In chan and Briha upaniṣad we see the glory of each organ, śrotram is called sampat wealth because through the ears we are able to hear the spoken words. Later we understand written words. Majority of our knowledge comes from

spoken and written words. May you meditate upon the glory of the ears the upaniṣad says. Śrotram vai sampad word has power to produce language. Only when assisted by functioning ears. Admire revere the words and the ears. By mere listening, ability to generate the knowledge of its meaning known as pada śakti.

This alone is correct. Nyāyika said Īśvara's power, this is rejected. Primary power of the word to reveal the primary meaning is śakti. Implication power is going to be discussed next. Lakṣaṇa vṛtti

Topic 438 शक्यलक्षणम्

(४३८) शक्यलक्षणम् — लक्षणाज्ञाने शक्यार्थज्ञानमुपयुज्यते । शक्यसम्बन्धस्य लक्षणास्वरूपत्वात् । शक्यार्थज्ञानमन्तरा शक्यसम्बन्धरूपलक्षणाज्ञानं न सम्भवति । अतः शक्यस्य लक्षणमुच्यते ।

An introduction. First we said word and its meaning have direct revealing relationship. Vācakaṃ- directly revealing word and vacyam-directly revealed meaning or Vacyārtha. We are now going to speak of indirect meaning, Lakṣyam or lakṣyārtha. The indirectly revealing word is lakṣyaha. Implied meaning cannot be anything. If I use the word and imply water communication cannot take place. A rule is there: the implied meaning should have some connection with the direct meaning. Lakṣyārtha and Vacyārtha must have connection. शक्यार्थसम्बन्ध we have seen this in Tattvabodha. Like Semmangudi Srinivasaiyer. We say Semmangudi is singing, they drop Srinivasaiyer. Semmangudu Lalgudi and Karaikkudi are performing together we say. Music audience understand this correctly. Śakyārtham of these 3 words is the places, the lakṣyārtha is the 3 natives/people. Some connection or the other must be there. (here they come from these places). First I will speak about

śakyārtham then lakṣyārtha. Śakyārtham is direct meaning. Shakti topic is over (power).

शक्यलक्षणम् — लक्षणाज्ञाने शक्यार्थज्ञानमुपयुज्यते। to understand lakṣaṇa lakṣyārtha we need to understand śakyārtham or direct meaning. शक्यसम्बन्धस्य लक्षणास्वरूपत्वात्। very definition of implication is it is connected to direct meaning. शक्यार्थज्ञानमन्तरा without understanding the meaning of direct meaning शक्यसम्बन्धरूपलक्षणाज्ञानं I cannot talk of indirect meaning. न सम्भवति। अतः शक्यस्य लक्षणमुच्यते। first I will give you definition of direct meaning śakyārtham or Vacyārtha

यस्मिन् पदे यस्यार्थस्यावबोधनशक्तिरस्ति तस्य पदस्य सोऽर्थः शक्य इति बोध्यः। शक्यार्थ एव वाच्यार्थ इति अभिधेयार्थ इति मुख्यार्थ इति चोच्यते । तद्यथा — अग्निरिति पदे वह्निरूपार्थावबोधकत्वशक्तिरस्ति । तस्मादग्निपदस्य वह्निः शक्यार्थः, वाच्यार्थः, अभिधेयार्थः, मुख्यार्थश्च भवति । वाच्यार्थबोधकं पदं वाचकमित्युच्यते।

First he talked about śakyārtham or direct meaning. Every word has got ability or potential to convey direct meaning. With power of word whatever knowledge of direct meaning is revealed/produced, such a direct meaning produced by śakti or power is śakyārtham. word is called vācakam when śakyārtham is revealed. Through lakṣakam, when lakṣyārtha is revealed same word called lakṣaṇam. Veda has been available for years, the language has been changing (tamil English etc) communication dip can happen. Vedas have been there for 10000 years, authors are no more available for consultation. I want to be in touch with the author of the veda (ultimate teacher being Brahma)

Narayanam padmabhuvam....

Through words of veda, I'm trying to understand the message. Since it is so crucial and Bhagavan has communicated through words, they are so sacred, the meaning is important. Through these words, I'm contacting Bhagavan. Communication is given so much importance.

Vicārasāgara 11th August 2022 on 13th August 2022

Topic 438 continued

यस्मिन् पदे यस्यार्थस्यावबोधनशक्तिरस्ति तस्य पदस्य सोऽर्थः शक्य इति बोध्यः। शक्यार्थ एव वाच्यार्थ इति अभिधेयार्थ इति मुख्यार्थ इति चोच्यते । तद्यथा – अग्निरिति पदे वह्निरूपार्थावबोधकत्वशक्तिरस्ति। तस्मादग्निपदस्य वह्निः शक्यार्थः, वा- च्यार्थः, अभिधेयार्थः, मुख्यार्थश्च भवति । वाच्यार्थबोधकं पदं वाचक- मित्युच्यते ।

Śakti was elaborately discussed until now, last 15 pages.. now we are entering topic of lakṣaṇa, second type of vṛtti.

When a word is conveying its direct meaning, word is vācaka, direct meaning is Vacyārtha, ability is called śakti.

When a word conveys implied meaning, word is lakṣakam, ability is lakṣaṇa, indirect meaning is lakṣyārtha.

We are going to analyse lakṣaṇa; ability if the word to convey indirect meaning. Very definition of the word lakṣaṇa is that which is connected to Vacyārtha.

First we introduced Vacyārtha. Direct meaning conveyed by vācaka through śakti. Lakshana is connected with Vacyārtha.

यस्मिन् पदे यस्यार्थस्यावबोधनशक्तिरस्ति तस्य पदस्य सोऽर्थः शक्य इति बोध्यः। direct meaning is called Vacyārtha , Vacyārtha is known by different terms. शक्यार्थ एव वाच्यार्थ इति अभिधेयार्थ इति मुख्यार्थ इति

चोच्यते । तद्यथा — अग्निरिति पदे वह्निरूपार्थावबोधकत्वशक्तिरस्ति। तस्मादग्निपदस्य वह्निः शक्यार्थः, वाच्यार्थः, अभिधेयार्थः, मुख्यार्थश्च भवति । वाच्यार्थबोधकं पदं वाचक- मित्युच्यते । one is śakyārtham, another is abhidheyārtha, another is mukhyārtha.. when word is conveying direct meaning it is known as vācaka, abhidhānam is synonym of vācaka, similarly śakti vṛtti has abhidhā vṛtti and mukhya vṛtti as synonyms.

Example, word Agni when used, śakti or ability to reveal the meaning if fire element, fire element is called direct meaning of word Agni. Śakyārtham or Vacyārtha or abhidheyārtha or mukhyārtha. When a word is conveying direct meaning word is called vācaka pada.

Topic 439 लक्षणाया लक्ष्यार्थस्य च सामान्यलक्षणम्

(४३९) लक्षणाया लक्ष्यार्थस्य च सामान्यलक्षणम् — वाच्यार्थ- सम्बन्धो लक्षणायाः स्वरूपभूतं लक्षणम् । योऽर्थः पदस्य शक्त्या न बुद्ध्यते । किन्तु लक्षणाया बुद्ध्यते स लक्ष्यार्थ इत्युच्यते।

Lakṣaṇa is implication, lakṣyārtha is implied meaning .. लक्षणाया लक्ष्यार्थस्य च for lakṣaṇa and lakṣyārtha I'm giving general definition...(later jahatī ajahatī etc will come) सामान्यलक्षणम् — वाच्यार्थ- सम्बन्धो लक्षणायाः स्वरूपभूतं लक्षणम् । the definition of lakṣaṇa is it is that which has relationship or connection with direct meaning of the word. Lakṣyārtha is indirectly known through lakṣaṇa and not directly known. योऽर्थः पदस्य शक्त्या न बुद्ध्यते । through śakti it is not known, directly its not known, however

किन्तु लक्षणया बुद्ध्यते स लक्ष्यार्थ इत्युच्यते। through implication, it is known. Implied meaning...or indirect meaning.

(आ. ४४०-४४२) जहदजहद्भागत्यागलक्षणानां लक्षणम् —

Topic 440 जहती लक्षणा

(४४०) जहती लक्षणा — वाच्यार्थं समग्रं परित्यज्य तत्सम्बन्धिमात्रं यत्र प्रतीयते तत्र जहल्लक्षणा।

Jahallakshanā samasta padam or jahatī lakṣaṇa; .different padams.

Bhāgatyāga lakṣaṇa aka bhāga lakṣaṇa

Jahatī lakṣaṇa...no trace of direct meaning is there, entirely dropped. Partial dropping is bhāga tyaga lakṣaṇa,.

Jahāti hā dhatu, jahat śatṛ, jahatī feminine

Totally given up, something connected to direct meaning, when that is extracted in that case it is called dropping implication, jahatī lakṣaṇa.

तद्यथा — ‘गङ्गायां ग्रामः’ इति कश्चिदब्रवीत्। तत्र गङ्गापदस्य तीरे जहती लक्षणा। गङ्गापदस्य वाच्यार्थो गङ्गानदीप्रवाहः। प्रवाहे च ग्रामस्थितिर्न सम्भवति। तस्मात् प्रवाहरूपं वाच्यार्थं समग्रं विहाय तीरे गङ्गापदस्य जहल्लक्षणा। वाच्यार्थसम्बन्धस्य लक्षणेति नाम। ‘गङ्गायां ग्रामः’ इत्यत्र गङ्गापदवाच्यार्थभूतप्रवाहस्य तीरेण सह संयोगसम्बन्धोऽस्ति। स एव लक्षणा। अत्र वाच्यस्य समग्रतया परित्यक्तत्वात् जहल्लक्षणा इयम्।

तद्यथा — ‘गङ्गायां ग्रामः’ इति कश्चिदब्रवीत्। Ganga village, there is a village on the river ganga. तत्र गङ्गापदस्य तीरे जहती लक्षणा। in this case ganga does not convey direct meaning, here it conveys indirect meaning the bank of the river. Jahatī lakṣaṇa. गङ्गापदस्य वाच्यार्थो गङ्गानदीप्रवाहः। direct meaning is ganges flowing waters. Uniqueness

if nadī is flowing pravāhaha. प्रवाहे च ग्रामस्थितिर्न सम्भवति। rule- whenever a person uses the word, you have to understand the direct meaning, suppose direct meaning does not fit in, then you go in for indirect meaning.

मानान्तरविरोधे तु मुख्यार्थस्य परिग्रहे ।

मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥ वाक्यवृत्तिः ४७॥

Condition is important. In flowing waters a village cannot be located on flowing waters, direct meaning does not fit in here. तस्मात् प्रवाहरूपं वाच्यार्थं समग्रं विहाय having dropped the meaning completely, तीरे गङ्गापदस्य जहल्लक्षणा। we take bank as the meaning. Jahatī lakṣaṇa referring to banks of river. You have to see connection between lakṣaṇa and direct meaning, वाच्यार्थसम्बन्धस्य लक्षणेति नाम। ‘Implication means connection to direct meaning. गङ्गायां ग्रामः’ इत्यत्र गङ्गापदवाच्यार्थभूतप्रवाहस्य तीरेण सह संयोगसम्बन्धोऽस्ति। the flowing waters of ganga and bank of the flowing waters have got relationship, samyoga sambandha, connected together. स एव लक्षणा। अत्र वाच्यस्य समग्रतया परित्यक्तत्वात् since the Vacyārtha is given up totally, it is called jahallakshana. जहल्लक्षणा इयम्। next is ajahatī lakṣaṇa. Ajahatī lakṣaṇa..

Topic 441 अजहल्लक्षणा

Chairman is referred as chair.

(४४९) अजहल्लक्षणा — वाच्यार्थेन सहैव वाच्यसम्बन्धिज्ञानं येन पदेन जायते तत्पदे तस्मिन्नर्थे अजहल्लक्षणा ग्राह्या।

Direct meaning is not dropped. You should not stop with that. Along with direct meaning you should add something more, original plus addition, mixture is ajahatī lakṣaṇa.

वाच्यार्थेन सहैव ...you understand something more connected with the direct meaning. For that word, in the mixed meaning, ajahatī lakṣaṇa is to be taken.

‘शोणो धावति’ इत्यत्र शोणपदस्य शोणवर्णविशिष्टाश्वे अजहल्लक्षणा। शोण इति वर्णः। तस्मिन् केवले वर्णे धावनं न सम्भवति। अतः शोणपदवाच्यार्थभूतरक्तवर्ण विशिष्टाश्वे शोणपदस्य अजहल्लक्षणा। गुणगुणिनोस्तादात्म्यसम्बन्ध उक्तः। शोणो वर्णविशेषत्वाद्गुणः। अतः शोणपदवाच्यरक्तगुणस्य स्वाश्रयेण गुणिनाश्वेन सह यस्तादात्म्यसम्बन्धः सा लक्षणा। वाच्यार्थमपरित्यज्यैवाधिकांशस्य ग्रहणात् अजहल्लक्षणा इयम्।

‘शोणो धावति, red one runs... horse race you have to imagine.

Red refers to red horse... śoṇa varṇa viśiṣṭa aśve- aśve is viśaya saptami..word is red, meaning is red horse. Horse is added to red direct meaning. शोणः इति वर्णः colour.the mere color cannot run. Since direct meaning fails to convey meaning, we take a horse which is qualified by the red or brown color. Word red conveys red horse through ajahatī lakṣaṇa non dropping implication. Some connection must be there between direct meaning red and added word horse implied meaning. What’s the connection? previous example was river and bank because both were dravyam; samyoga sambandha..now substance and attribute is the sambandha, red and horse. गुणगुणिनोस्तादात्म्यसम्बन्ध Tādātmya sambandha.

Between guṇa and guṇī,

1. Nyayyika says samavāya sambandha
2. Mīmāṃsāka says bhedābheda rūpa tādātmya sambandha

3. Advaitin says bhedābheda vilakṣaṇa anirvacanīya tādātmya sambandha

3 relationships, here we take advaitin's version of tādātmya sambandha. It was said in the case of śakti vṛtti..

śoṇa varna is a color therefore attribute.. attribute should have supporting substance here the horse. यस्तादात्म्यसम्बन्धः सा लक्षणा। tādātmya sambandha itself is called lakṣaṇa. वाच्यार्थमपरित्यज्यैवाधिकांशस्यग्रहणात् अजहल्लक्षणा इयम्। It is called ajahatī because direct meaning red is not taken... we have added something more... horse

I ask for water, student understands water means water plus container.. if he brings only glass it becomes jahatī lakṣaṇa. Only when he takes ajahatī lakṣaṇa, cup and water will come...

Topic 442 भागत्यागलक्षणा

(४४२) भागत्यागलक्षणा —पदस्य वाच्यार्थे अंशमेकं विहायांशान्तरग्रहणं भागत्यागलक्षणा । सैव जहदजहल्लक्षणेति चोच्यते।

It involves both dropping and non dropping One part is dropped another is not dropped. Banana you drop peel and take only fruit. Dropping non dropping implication or partially dropping implication.

Jahatī-ajahatī lakṣaṇa or bhāga tyāga lakṣaṇa.

In the direct meaning, one part is given up and another part is not dropped it is taken. Also known as jahat-ajahatī lakṣaṇa.

तथा हि, क्वचिद्देशे पूर्वदृष्टमेव पदार्थं पुनरपि देशान्तरे दृष्ट्वा 'तदेवेदम्' इति वदति। अत्र भागत्यागलक्षणा । अतीतकाले देशान्तरे स्थितं वस्तु 'तत्' इत्युच्यते। अतः अतीतकालविशिष्टं देशान्तरविशिष्टं च वस्तु 'तत्' इति पदस्य वाच्यार्थः। वर्तमानकाले समीपदेशे स्थितं वस्तु 'इदम्' इत्युच्यते। अतो वर्तमानकालविशिष्टं समीपदेशविशिष्टं च वस्तु 'इदम्' इति पदस्य वाच्यार्थः। 'भूतकालविशिष्टं देशान्तरविशिष्टं च वस्त्वेव वर्तमानकालविशिष्टं समीपदेशविशिष्टं च भवति' इत्येतत् 'तदेवेदम्' इति वाचकसमुदायस्य वाच्यार्थः। तदेतन्न सङ्गच्छते। भूतकालस्य वर्तमानकालस्य च सामानाधिकरण्ये विरोधोऽस्ति। तथैव देशान्तरस्य समीपदेशस्य च सामानाधिकरण्येऽपि विरोधः। अतः पदद्वयवाच्यार्थान्तर्भूतदेशकालात्मकवाच्यांशं विहाय वस्तुमात्रे पदद्वयस्य भागत्यागलक्षणा।

To explain, क्वचिद्देशे पूर्वदृष्टमेव पदार्थं Two people are there, they see an object x , पुनरपि देशान्तरे दृष्ट्वा this object has been seen somewhere. by the same set of people elsewhere. Say Mumbai. Now they are in Chennai. One says that alone is this. Soyam devaduttaha. 'तदेवेदम्' That alone is this. In understanding this, pratyabhignyā pratyakṣa vākyam.. (abhignyā pratyakṣam is when you see an object first time) recollection sahita pratyakṣam..soyam or tadidam...always, in all such cases it is bhāga tyaga lakṣaṇa, अत्र भागत्यागलक्षणा even when you recollect sleeper I and dreamer I, it is praryabhignyaa...

अतीतकाले देशान्तरे स्थितं वस्तु 'तत्' इत्युच्यते। Word that is used when the object is remote spatially and temporarily, it is distant object, अतः अतीतकालविशिष्टं देशान्तरविशिष्टं च वस्तु 'तत्' इति पदस्य वाच्यार्थः। when you use pronoun that, that object, you are not referring to

the object alone... distant object or past object. They are qualifiers of the object. Tat is adjective used for noun. Atīta kala viśiṣṭa and deśāntara viśiṣṭa. An object associated with time space coordinate. Similarly when you use the word, idam, we have object associated with time space coordinate, associated with present time and location. Not remote. Current time and proximate place.

Now you are equating one and same object associated with two different places and two different times, you filter the time space coordinates and take object alone.

Vicārasāgara 18th august 2022

अतः अतीतकालविशिष्टं देशान्तरविशिष्टं च वस्तु 'तत्' इति पदस्य वाच्यार्थः। वर्तमानकाले समीपदेशे स्थितं वस्तु 'इदम्' इत्युच्यते। अतो वर्तमानकालविशिष्टं समीपदेशविशिष्टं च वस्तु 'इदम्' इति पदस्य वाच्यार्थः। 'भूतकालविशिष्टं देशान्तरविशिष्टं च वस्तुवैव वर्तमानकालविशिष्टं समीपदेशविशिष्टं च भवति' इत्येतत् 'तदेवेदम्' इति वाचकसमुदायस्य वाच्यार्थः। तदेतन्न सङ्गच्छते। भूतकालस्य वर्तमानकालस्य च सामानाधिकरण्ये विरोधोऽस्ति। तथैव देशान्तरस्य समीपदेशस्य च सामानाधिकरण्येऽपि विरोधः। अतः पदद्वयवाच्यार्थान्तर्भूतदेशकालात्मकवाच्यांशं विहाय वस्तुमात्रे पदद्वयस्य भागत्यागलक्षणा।

The author established that word conveys its meaning through śakti vṛtti-direct-meaning vacyārtha and lakṣaṇa vṛtti indirect meaning lakṣyārtha. Only when direct meaning does not fit in we have to use indirect method. Lakṣyārtha is arrived at by lakṣaṇa vṛtti and its of 3 types jahatī ajahatī and bhāga tyāga lakṣaṇa.

Complete giving up of Vacyārtha takes place in jahatī lakṣaṇa. In ajahatī the direct meaning Vacyārtha is completely retained and

something more is added. Direct meaning plus X is ajahatī lakṣaṇa. In third case Vacyārtha is partially given up and partially taken. therefore called jahatī-ajahatī lakṣaṇa or bhāgatyāga lakṣaṇa meaning partial giving up of meaning. First two are over. Now third bhāga tyāga lakṣaṇa. Tat eva idam is the sentence taken. That object alone is this object. Two objects are equated. When you take that object the object is associated with a particular time and place. The pronoun that does that. It is a remote place, that indicates. Deśāntaram. That indicates different time also, time being a different time. Bhūta kalam, time wise attribute. These Two attributes are included in the vacyārtha, spatial and temporal attributes. Idam this object has two attributes, spatial and temporal. Samīpa deśa , time wise varta mana kala. These two attributes are contradictory, therefore equation will not work if you take direct meaning.

अतः अतीतकालविशिष्टं देशान्तरविशिष्टं च वस्तु 'तत्' इति पदस्य वाच्यार्थः।
the word tat reveals an object characterized by past time and distant place. Included in Vacyārtha. वर्तमानकाले समीपदेशे स्थितं वस्तु 'इदम्' इत्युच्यते। the word this refers to an object which is characterized by present time and proximity of the object. अतो वर्तमानकालविशिष्टं समीपदेशविशिष्टं च वस्तु 'इदम्' इति पदस्य वाच्यार्थः।
Therefore direct meaning of the word idam. भूतकालविशिष्टं देशान्तरविशिष्टं च वस्त्वेव the object which is associated with two attributes of space and time वर्तमानकालविशिष्टं समीपदेशविशिष्टं च भवति' that object is this object which has different time and space attributes , two contradictory attributes, distant and close, past time and present time. In the case of Devadatta example, thin fat, white hair black hair, many other contradictory attributes were there.

Niścāla Dāsa is not bothered about the kind of object, just that and this he uses. इत्येतत् ‘तदेवेदम्’ इति वाचकसमुदायस्य वाच्यार्थः this will be the literal meaning in which contradictory meaning has to be equated. तदेतन्न सङ्गच्छते। they cant go together, not acceptable भूतकालस्य वर्तमानकालस्य च सामानाधिकरण्ये विरोधोऽस्ति। if one and same object is associated with past and present time, it cannot work, it can’t exist in time and same locus. तथैव देशान्तरस्य समीपदेशस्य च सामानाधिकरण्येऽपि विरोधः। this place and another place can never be attributes if one and same object. You have to take plains to reject Vacyārtha, to take lakṣyārtha. Since direct meaning is not applicable, अतः पदद्वयवाच्यार्थान्तर्भूतदेशकालात्मकवाच्यांशं विहाय you have to give up spatial and time wise attributes of both the objects, you give up jahatī lakṣaṇa these attributes, and don’t give up object that is ajahatī lakṣaṇa. Since these are combined, it is called वस्तुमात्रे पदद्वयस्य भागत्यागलक्षणा। bhāga tyāga lakṣaṇa. Ultimately you get only one single object which is vastu matram. Like jīva ātmā and paramātmā, only ātmā remains.

We have to apply now in mahāvākya.

(आ. ४४३-४४९) महावाक्येषु लक्षणा —

Topic 443

(४४३) “तत्त्वमसि” इति महावाक्ये लक्षणां प्रदर्शयितुं ‘तत्’ ‘त्वम्’ इति पदयोर्वाच्यार्थः प्रदर्श्यते ।

With regard to mahavakya, 4 of them normally highlighted. We have many more. These 4 represent 4 vedas. Prajñānaṃ brahma-aitareya upaniṣad, ṛg veda, aham brahmāsmi bṛhadāraṇyaka upaniṣad yajur veda, Tat tvam asi cāndogya upaniṣad sāma veda, ayam ātmā brahma Maṇḍukya upaniṣad atharvana veda,

Generally tat tvam asi is taken for analysis as teacher uses this upadeśa vākyam. Cāndogya 6 chapter. Uddalaka to śvetaketu sadeva somya idamagra āsīt. Second section.

In section 1 introduction. Father teaches son after son returns from gurukula ashram. Brahman has been introduced as existence principle. That brahman thought let me create. Kāraṇam brahma is introduced.. one kāraṇam alone is appearing as many and all karyams are with many names and forms. Everything is nothing but brahman plus nāmarūpa. If everything is brahman plus nāmarūpa, so oh student what about you.

Chan 6.8.7 एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा since your essential nature is brahman, therefore तत्त्वमसि श्वेतकेतो, therefore that is you. You as brahman will be there.

Tat kāraṇam brahman tvam asi is you śvetaketu. kāraṇam and kāryam are essentially the same. In the maha vākyam to arrive at the lakṣaṇa, we should never directly go to lakṣaṇa. Vacyārtha is more powerful so must be applied first. Then lakṣyārtha or secondary meaning if primary meaning is not fitting, as a compromise helplessly we have to go to secondary meaning.

Primary meaning for tat and tvam is required. Asi means you are.

तत्पदवाच्यार्थस्तावत् — सर्वशक्तिमान्, सर्वज्ञः, विभुः, ईश्वरः, स्वतन्त्रः, परोक्षः, मायी बन्धमोक्षरहितश्चेति सर्वशक्तिमत्त्वादिधर्मविशिष्टमीश्वरचैतन्यं तत्पदवाच्यार्थः । ईश्वरे बन्धाभावात्तस्मिन् मोक्षोऽपि नास्ति । बद्धस्य हि मोक्षो युक्तः ।

तत्पदवाच्यार्थस्तावत् — firstly direct meaning of the word tat in this context, सर्वशक्तिमान्, omnipotent सर्वज्ञः, omniscient विभुः, omnipresent ईश्वरः, ruler of all स्वतन्त्रः, not ruled by anyone परोक्षः, beyond our sensory perception मायी who is associated with māyā

śakti , only because of māyā all glorious attributes are there. Māyī is mayin pullinga śabda बन्धमोक्षरहितश्चेति one who is beyond bondage and liberation सर्वशक्तिमत्त्वादिधर्मविशिष्टमीश्वरचैतन्यं all these attributes are there for the conscious principle or existence principle तत्पदवाच्यार्थः is the primary meaning. Attributed consciousness । ईश्वरे बन्धाभावात्तस्मिन् मोक्षोऽपि नास्ति । Bhagavan does not have bondage and liberation, meaning since īśvara does not have bondage no mokṣa as well. Liberated has no relevance. बद्धस्य हि मोक्षो युक्तः only for the bound one mokṣa is applicable. For jīva you can use these terms. I became liberated etc.

Topic 444 त्वंपदवाच्यार्थनिरूपणम्

(४४४) त्वंपदवाच्यार्थनिरूपणम् — ईश्वरधर्मविपरीतधर्मा यत्र वर्तन्ते तादृशजीवचेतनस्त्वंपदवाच्यार्थः। अयमभिप्रायः — जीवोऽल्पशक्तिमान्, अल्पज्ञः, परिच्छिन्नः, अनीशः, कर्माधीनः, अविद्यामोहितः, बन्धमोक्षभाक्, नित्यापरोक्षः । स्वस्वरूपस्य कस्यापि परोक्षत्वाभावात् नित्यापरोक्ष एव जीवः। ईश्वरस्वरूपं तु यद्यपीश्वरस्य प्रत्यक्षं तथापि जीवानां न प्रत्यक्षम्। अत एवेश्वरः परोक्ष इत्युच्यते । जीवस्वरूपं तु जीवस्येश्वरस्य चेत्युभयोः प्रत्यक्षम्। अत एव जीवः प्रत्यक्ष इत्युच्यते। पूर्वोक्ताल्पशक्तिमत्त्वादिधर्मविशिष्टो जीवचेतनः त्वंपदवाच्यः।

त्वंपदवाच्यार्थनिरूपणम् — the presentation of the direct meaning of the word you. ईश्वरधर्मविपरीतधर्मा list of Bhagavan's attributes given in previous para, take all of these glories and take all opposite attributes (they are jīva's attributes). यत्र वर्तन्ते wherever it is there तादृशजीवचेतनस्त्वंपदवाच्यार्थः। such a senscient jīva living being is the meaning. अयमभिप्रायः — this is the idea जीवोऽल्पशक्ति- मान्, limited in power अल्पज्ञः, in knowledge परिच्छिन्नः, in dimension अनीशः, helpless कर्माधीनः, dependent on our karmas अविद्यामोहितः, deluded by avidyā(māyā) , can be taken as opposite of māyī, master of māyā बन्धमोक्षभाक् , नित्यापरोक्षः ever self evident. Not to be known through

a pramāṇam. All the time intimately available as I aparokṣa. Significant word in vedānta. Brahman happens to be you, it is neither pratyakṣa proximate not parokṣa distant. It is subject different from parokṣa pratyakṣa vilakṣaṇa aparokṣa स्वस्वरूपस्य कस्यापि परोक्षत्वाभावात् नित्यापरोक्ष एव जीवः । ones own nature can never be a distant object. My fatness is part of me, my sorrow is part of me. My attributes can never be parokṣa,. Īśvara's nature ईश्वरस्वरूपं तु यद्यपीश्वरस्य प्रत्यक्षं for Īśvara it is pratyakṣam तथापि जीवानां न प्रत्यक्षम् । for jīva it is neither pratyakṣam or aparokṣam, it is parokṣam always अत एवेश्वरः परोक्ष इत्युच्यते । therefore Īśvara is always said to be parokṣam. Jagat is pratyakṣa, jīva is aparokṣa. जीवस्वरूपं तु जीवस्येश्वरस्य चेत्युभयोः प्रत्यक्षम् । for jīva Īśvara is parokṣa to know. For Īśvara everything is pratyakṣa, he is all pervading, Īśvara svarūpam and jīva svarūpam is either pratyakṣam or aparokṣam. Nothing can be parokṣam for Bhagawan. For Bhagawan even our emotions are pratyakṣam. अत एव जीवः प्रत्यक्ष इत्युच्यते pratyakṣa is aparokṣa here. often they use interchangeably. There is a subtle difference. पूर्वोक्ताल्पशक्तिमत्त्वादिधर्मविशिष्टो जीवचेतनः the senscient living being called jīva characterized by various attributes mentioned before, the 2nd para 2nd line, jīvaḥ alpa śaktimān etc.... 8 attributes were mentioned. त्वंपदवाच्यः । all these are the direct meaning.

Now mahāvākyam says kāraṇa Īśvara and kārya jīva are the same. Now we have to find if Vacyārtha fits in.

Topic 445 महावाक्ये वाच्यार्थविरोधाल्लक्षणाया आश्रयणम्
(४४५) महावाक्ये वाच्यार्थविरोधाल्लक्षणाया आश्रयणम् —

In the case of mahāvākyam, the Vacyārtha being opposed to each other, you cannot equate them and therefore you have to

compromise, you have to renounce the meaning if god and use contextual meaning. This dropping other schools are not able to drop nirguṇa word is interpreted differently, vedāntin says we have to drop otherwise veda will not be able to communicate what it wants to communicate.

Once you take Vacyārtha equation will not fit, therefore others say you are also Bhagawan, you are an insignificant dot in the infinite Bhagawan. Tamilnadu is also India, jīva is īśvara means jīva is also īśvara... they ingeniously interpret..mamaivamso jīva loke in chapter 15 of Gita,. There are many verses like this.....

Very difficult to accept one of the two advaitin and viśiṣṭādvaitam...

Vicārasāgara 27th august 2022

Topic 444 middle

ईश्वरस्वरूपं तु यद्यपीश्वरस्य प्रत्यक्षं तथापि जीवानां न प्रत्यक्षम्। अत एवेश्वरः परोक्ष इत्युच्यते। जीवस्वरूपं तु जीवस्येश्वरस्य चेत्यु- भयोः प्रत्यक्षम्। अत एव जीवः प्रत्यक्ष इत्युच्यते। पूर्वोक्ताल्पशक्तिमत्त्वादिधर्मविशिष्टो जीवचेतनः त्वंपदवाच्यः ।

As preparation for mahāvākyam vicāra, first Niścala Dāsa a discussed the primary significance through which direct meaning (śakti vṛtti and vācyārtha) was revealed and the secondary significance through which indirect meaning (lakṣaṇa vṛtti and lakṣyārtha) was revealed. Then he divided lakṣyārtha into 3 types, jāhatī, ajāhatī and bhāgatyāga lakṣaṇa. Equipped with these words, mahāvākyam is being analysed. Tat tvam asi, in asi's case only primary meaning "are" is taken. Steps for enquiring other two are very important. Step 1: finding out vācyārtha. Step 2 whether the sentence contains the words conveys sensible meaning. If not, we

have to drop and go to lakṣyārtha. Author is educating us on the steps. First vācyārtha od both tat and tvam were discussed/ chandu pa chapter 6 सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । ६.२.१. Without sajātīya vijātīya svagata bheda brahman alone existed. Later upaniṣad says that brahman visualised the world. Let me multiply. This indicates brahman is nimitta and upādāna kāraṇa. Let me visualise (nimitta) and multiply (upādāna). If brahman has to be given kāraṇam status, māyā has to be introduced. Nirguṇa brahman by itself cannot enjoy kāraṇam status. So we add māyā to brahman thereby getting the name īśvara. Brahman by itself does not deserve the name īśvara without māyā. वागर्थविव सम्प्रुक्तौ वागर्थप्रतिपत्तये जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ...

Tat pada vācyārtha is not brahman but īśvara. This īśvara has all exalted attributes and is also parokṣa. Beyond sensory perception. akṣṇah param, parokṣa. Beyond eyes (all sense organs).

Then he came to tvam pada vācyārtha. He said take all opposite attributes. Jīva is aparokṣa or pratyakṣa. pratyakṣa is used for objects only normally, here it is used in the meaning of aparokṣa. He adds an aside note...

1 when we say īśvara is parokṣa we say from standpoint of jīva, whereas for īśvara, īśvara is always aparokṣa.

2 jīva is aparokṣa for jīva, jīva is aparokṣa for īśvara also, īśvara is inherent as antaryāmi.

Step 1 completed. Step 2 is employing vācyārtha to see if sentence gives sensible meaning. First step we focussed on words, now sentence. Employ vācyārtha.

Topic 445 महावाक्ये वाच्यार्थविरोधाल्लक्षणया आश्रयणम्

(४४५) महावाक्ये वाच्यार्थविरोधाल्लक्षणाया आश्रयणम् —

Step 2 and 3. Step 2: you employ the direct meaning of tat and tvam and see the meaning, You are God, student has to say I am God. I have been belittling myself as īśvara dāsa till now. It is strongly promoted by viśiṣṭādvaitam and dvaitam. I have to replace that dāsa feeling with I'm God. It appears a sacrilege initially.

Step 3: teachers struggle to communicate this idea. We saw in Vivekacūdāmaṇi meditation verse

नारायणोऽहं नरकान्तकोऽहं

पुरान्तकोऽहं पुरुषोऽहमीशः ।

अखण्डबोधोऽहमशेषसाक्षी

निरीश्वरोऽहं निरहं च निर्ममः ॥ ४९४॥

You need not feel any reservations. A teacher expects the student to say that without discomfort. “I'm God”

In another nididhyāsanam śloka, Śaṅkarācārya says

Aham, Viṣṇu aham Viṣṇu...

That is by moving to lakṣyārtha, you will never have any reservation. Then in step 4 we will look at jahatī ajahatī etc...

सामवेदीयच्छान्दोग्योपनिषदि षष्ठाध्याये उद्दालकमुनिः स्वपुत्रं श्वेत- केतुं प्रति जगत्कारणीभूतमीश्वरं प्रदर्श्य 'तत्त्वमसि' इत्युपदिदेश।

In the Samaveda (सामवेदीयम्, ईयम् प्रत्यय belonging to Samaveda, मदीयम् belonging to me, ईश्वरीयम् belonging to īśvara), cāndogya upaniṣad, in the 6th chapter Uddalaka Muni (father and Guru), addressed his son and disciple Śvetaketu. He introduced īśvara as jahat kārāṇam in the beginning of the teaching.. upaniṣad uses the

word Sat. entire meditation I'm basing on cāndogya, sat only. Existence principle. Mahāvākyam also is existence based maha vākyam. All pervading existence is brahman, existence in your body is ātmā. Both existences are not two, but one eternal indivisible existence. Tvam pada and tat pada lakṣyārtha. Swamiji likes this mahāvākyam, because we may have reservation when we say consciousness is there in wall. Whereas for existence we won't raise eyebrows. There is a wall...all pervasiveness of brahman is easily assimilated when brahman is defined as existence principle. Sadeva somya. उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनः स्वपितीत्याचक्षते स्वः ह्यपीतो भवति ॥ ६.८.१ ॥ Go back to pure existence. Author uses īśvara in place of existence to indicate māyā must be joined with brahman. Māyā sahita satta is kārāṇam. Jagat sahita satta is kāryam. Kevala sat, kārya kārāṇa vilakṣaṇa is brahman. In 6.2, 6.3, 6.4 etc talk of creation. Only 3 elements are talked about. Tai speaks of 5.

Tat tejo asrujata, aapo etc. whole creation is elemental, māyā nama rūpa and sat brahman. Changing Nāmarūpa part is Parvati, existence is Śiva.

वागर्थाविव सम्प्रुक्तौ वागर्थप्रतिपत्तये
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ

Everywhere I'm experiencing Parvati Parameswara...from the world annam comes. When you consume the food... अन्नमशितं

त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुत्रीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥
छान्. उप. ६.५.१ ॥

These 3 elements become sthūla sūkṣma śarīram. Changing śarīrams are Parvati, changeless consciousness I am is Śiva.

In 8th section Mahāvākyam begins, 8 to 16, tat tvam asi is repeated 9 times, when you keep aside the nāmarūpa Parvati retaining Parameswara part in me, the Sat, I am. I'm so and so, leave the so and so which is ahaṅkāra. Pañca anātmā keep aside. Body mind family possessions professions. Keep aside. Nirmama nirahankara bhava.

Keep the vācyārtha out, keep the lakṣyārtha, sadeva somya... retain satta.. isness is liberation. I am and then full stop. After 6 sections, from 8th section tat tvam asi bombardment starts.

अयं चास्य वाच्यार्थः — 'तत्' जगदुत्पत्तिकर्ता सर्वशक्तिमान् सर्वज्ञत्वादिधर्मविशिष्ट ईश्वरः। 'त्वम्' अल्पशक्तिमान् किञ्चिज्ज्ञत्वादिधर्मविशिष्टो जीवः। 'असि' वर्तसे। इह 'तत्त्वमसि' इत्युक्त्या जीवेश्वरयोः एकत्वम् वाच्यार्थः प्रतीयते।

Step 2: अयं चास्य वाच्यार्थः —arrive at vacyārtha. 'तत्' tat word in maha vākyam जगदुत्पत्तिकर्ता Bhagawan, the creator of the universe सर्वशक्तिमान् omnipotent सर्वज्ञत्वादिधर्मविशिष्ट omniscient and other exalted attributes ईश्वरः God। 'त्वम्' अल्पशक्तिमान् you are not a creator but creature looking for creature comfort, with limited powers किञ्चिज्ज्ञत्वादिधर्मविशिष्टो endowed with limited knowledge

..perviscient जीवः I'm creature living being । 'असि' वर्तसे। You are God is the literal translation. Sāmānādhikaraṇyam between these two words there are no prepositions. It does not say you are from God, you are in God etc. if there was a preposition, then you are differentiating from God. Preposition conveys bheda. Appositional usage is Sāmānādhikaraṇyam; without preposition: words in apposition.

वसुदेवसुतं देवं, कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं, कृष्णं वन्दे जगद्गुरुम् ॥

We prostrate, Kṛṣṇa, son of Vasudeva, great joy of Devaki, universal teacher only commas no preposition, means appositional usage. Sāmānādhikaraṇyam. When prepositions are not there there are many words but only one. No bheda..one Kṛṣṇa. Tat tvam asi preposition less appositional usage, sāmānādhikaraṇyam. Jīva and Bhagawan are not related but equated. इह 'तत्त्वमसि' इत्युक्त्या by the preposition less appositional statement; sāmānādhikaraṇyam जीवेश्वरयोः student and Bhagavān's एकत्वम् oneness वाच्यार्थः प्रतीयते। is the direct meaning. First student reacts. Discomfort expressed in body language, viśiṣṭādvaitam and dvaitins blood pressure raises. All advaitins will go to naraka, they say. Especially the teachers will go to special naraka they say.

Step 3: why do I feel the discomfort? If you take vacyārtha you will feel the discomfort. Upaniṣad is using the mahāvākyam. You should not run away. If you have śraddhā don't run away or don't throw

away the maha vākyam, go to lakṣyārtha, dropping ahaṅkāra and mamakāra.

तच्च नोपपद्यते। तथा हि, यः सर्वशक्तिमान् सोऽल्पशक्तिमान्, यः सर्वज्ञः स किञ्चिज्ज्ञः, यो व्यापकः स परिच्छिन्नः, यः स्वतन्त्रः स कर्माधीनः, यः परोक्षः स प्रत्यक्षः, यः स्वाधीनमायः सोऽविद्यामोहितः, इत्येवं विरुद्धधर्मवतोरैकत्वोक्तिः ‘अग्निः शीतलः’ इतिवत् स्यात्। तस्माद्वाच्यार्थे विरोधसम्भवात् लक्षणावृत्त्या लक्ष्यार्थमत्र विजानीहि।

If student is disturbed, it is legitimate. We have given so many adjectives to īśvara and jīva too. These two are so contradictory. When you read the maha vākyam, so much contradiction is revealed. तच्च नोपपद्यते। तथा हि, यः सर्वशक्तिमान् सोऽल्पशक्तिमान्, 1- omnipotent God is the same as powerless jīva says the Mahāvākyam. It is jarring. यः सर्वज्ञः स किञ्चिज्ज्ञः 2 omniscient God is equated to jīva of limited knowledge, contradiction again , यो व्यापकः स परिच्छिन्नः 3 all pervading God is non-pervading jīva. Jīva just sits here, he is not even half-pervading, यः स्वतन्त्रः स कर्माधीनः, 4 Lord is the master, jīva is under the thumb(control) of prārabdha karma, they are controlled by the planets etc...daily horoscopes, daśa etc 5 यः परोक्षः स प्रत्यक्षः, jīva is aparokṣa or pratyakṣa (meaning of word I, I is intimately available), Bhagawan is third person, far away. parokṣa. remote. How can aparokṣa I and parokṣa īśvara be one and the same. 6 यः स्वाधीनमायः सोऽविद्यामोहितः Bhagawan is associated with māyā which is nothing but nāma rūpa, I am associated with body mind nāmarūpa, but one is master of

nāmarūpa, another is slave of nāmarūpa, स्वस्य अधीनः माया यस्य, बहुव्रीहि, God , I'm controlled by māyā (avidyā mohitaha). Like a thief as well as President are both are surrounded by police. These make me uncomfortable while I declare īśvara and I are equal. इत्येवं विरुद्धधर्मवतोरैकत्वोक्तिः if you equate, its like saying 'अग्निः शीतलः' fire is cold. इतिवत् स्यात्। तस्माद्वाच्यार्थे विरोधसम्भवात् direct meaning is contradictory, don't discard the mahāvākyam but go to step 3 लक्षणावृत्त्या लक्ष्यार्थमत्र विजानीहि। by employing lakṣaṇa vṛtti may you keep the nāmarūpa part and claim existence part which is common to both. Sat brahma aham asmi.

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यः सर्वज्ञः स किञ्चिज्ज्ञः, यो व्यापकः स परिच्छिन्नः, यः स्वतन्त्रः स कर्माधीनः, यः परोक्षः स प्रत्यक्षः, यः स्वाधीनमायः सोऽविद्यामोहितः, इत्येवं विरुद्धधर्मवतोरैकत्वोक्तिः 'अग्निः शीतलः' इतिवत् स्यात्। तस्माद्वाच्यार्थे विरोधसम्भवात् लक्षणावृत्त्या लक्ष्यार्थमत्र विजानीहि।

Niścala Dāsa has entered into mahāvākyam vicāra and is following the systematic steps. First step is to look at direct meanings or vācyārtha of the words in a sentence. Check the meaning of the sentence. From padārtha to vākyārtha. If it is sensible, we can move on. If it appears contradictory or incomplete and sentence meaning does not fit in, we have to go in for lakṣyārtha. Now Niścala Dāsa points out when you look at vācyārtha of mahāvākyam and take the

sentence meaning, it is very very contradictory. Even though tat (sat) is brahman only. सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्य- उप. २ ॥ तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥ later on the upaniṣad speaks about creator īśvara. Let me create the world, brahman thought means māyā sahitam brahman, īśvara jagat karta īśvara only. Therefore tatpada refers to creator God. Therefore tatpadartha is creator God, tvam is jīva a created being. Creator and creature. They have got diagonally opposite attributes. Sarvajñaha alpajñyaha , samsārī asamsārī etc... contradictory adjectives. How can the nouns be equated? advaitin says yes it will be jarring and shocking. The student has gone through karma yoga and upāsana yoga, and Śaṅkarācārya says the bhavana is swami-br̥tya-nyāya. I'm too small, Bhagawan is big...it is obviously an irrational sentence, stupid sentence...how can we equate? there will only be non-acceptance. In the case of viśiṣṭādvaitins, anger. Advaitin is cool. Advaitins request to the reacting student is one, reactions are natural, in Sadhanacatuṣṭayam, we have said śraddha, may you have faith in guru and śāstram. In chando upa in chap 6, upaniṣad repeats 9 times tat tvam asi. It is particular in conveying this message. Prajñānam brahman in aitareya upa ec. Even sandhyāvandanam brahmaivahamasmi.. study the mahāvākyam, have patience and come to lakṣyārtha. If you reject mahāvākyam, only you are perpetuating saṃsāra. If you are a mumukṣu care for mahāvākyam.

तस्माद्वाच्यार्थे विरोधसम्भवात् लक्षणावृत्त्या therefore come to second step, when direct signification is not working, indirect signification must be used लक्ष्यार्थमत्र विजानीहि (vi plus jna,lot, mad, eka)। May you understand the implied meaning. This is step 2. Then 3rd step. Which lakṣaṇa of the 3 to apply? Jahatī ajahatī or bhāgatyāga.

महावाक्ये, जहल्लक्षणाया अजहल्लक्षणायाश्चायुक्तत्वाद्भागत्यागलक्षणा बोध्या। भागत्यागलक्षणाश्रयेण विरोधः परिहतो भवेत्।

Step 3: apply jahatī step 4 ajahati and then step 5 bhagatyaga lakṣaṇa.

महावाक्ये, in mahāvākyam जहल्लक्षणाया application of jahatī lakṣaṇa अजहल्लक्षणाया or ajahatī lakṣaṇa च अयुक्तत्वात् both don't work, भागत्यागलक्षणा बोध्या। you have to come to bhāgatyāga lakṣaṇa. भागत्यागलक्षणाश्रयेण विरोधः परिहतो भवेत्। initially, you do ask how come wave and water is the same? Although vācyārtha is that, but you remove the nāmarūpa and take the water component only. Remove the name part bhāga. Intellectually you cover it. Here he says both jahatī and ajahatī lakṣaṇa don't fit.

Student has to do the homework. Niścala Dāsa knows we don't have time to do homework. I will he says.

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Topic 446 महावाक्ये जहल्लक्षणाया असम्भवः

(४४६) महावाक्ये जहल्लक्षणाया असम्भवः — सर्ववेदान्तवेद्यं वस्तु साक्षिचैतन्यं ब्रह्मचैतन्यं च। तदुभयं त्वंपदवाच्यार्थे तत्पदवाच्यार्थे च प्रविष्टम्। यत्र जहती

लक्षणा तत्र समग्रं वाच्यं परित्यज्य वाच्यार्थसम्बन्धिन्योऽर्थो गृह्येत। तस्मान्महावाक्ये जहल्लक्षणास्वीकारे वाच्यार्थद्वयान्तर्गतं चैतन्यं विहाय तद्वहिर्भूतमन्यदेव नवं वस्तु किञ्चिद्विज्ञेयं भवेत्। चैतन्यादन्यत्तु असञ्जडं दुःखरूपं च। तज्ज्ञानेन न पुरुषार्थसिद्धिः। तस्मान्न महावाक्ये जहल्लक्षणायाः सम्भवः।

Simple language. महावाक्ये in understanding mahāvākyam जहल्लक्षणाया असम्भवः — impossible through jahatī lakṣaṇa, सर्ववेदान्तवेद्यं वस्तु साक्षिचैतन्यं ब्रह्मचैतन्यं च। ultimate reality which is revealed by vedānta śāstra is caitanya tattva. From individual angle sākṣī caitanyam, from samashti angle brahma caitanyam. Both reveal the ultimate reality. तदुभयं both sākṣī and brahma caitanyam त्वंपदवाच्यार्थे तत्पदवाच्यार्थे च प्रविष्टम्। are there in the direct meaning of tat and tvam. Tvam consists of 3 components, śarīratrayam, cidābhāsa and cit which is in and through the bodies, RM RC OC. Īśvara is prapañcatrayam plus cidābhāsa, cit, RM RC plus OC. Micro and macro, that's all. Micro OC in the jīva is called sākṣī caitanyam, macro OC in īśvara is called brahma caitanyam. Therefore, both these are included in the vācyārtha of tat and tvam, therefore praviṣṭham is used, included respectively, sākṣī caitanyam in vācyārtha of tvam, brahma caitanyam in vācyārtha of tat. यत्र जहती लक्षणा when you are applying jahatī lakṣaṇa entire vācyārtha must be given up, direct meaning must be given. Chemmangudi Lalgudi etc, place must be given up. तत्र समग्रं samagram is important adjective, complete vācyārtha वाच्यं परित्यज्य must be given up वाच्यार्थसम्बन्धी (सम्बन्धिन् शब्द) connected to vācyārtha

अन्योऽर्थो गृह्येत (karmani ātmānepadā vidhiling)। other meaning has to be taken, like taking Srinivasa Iyer instead of Semmangudi. तस्मान्महावाक्ये because of the nature of jahatī lakṣaṇa with regard to mahāvākyam जहल्लक्षणास्वीकारे sati, consequence is वाच्यार्थद्वयान्तर्गतं in both the vācyārtha, direct meaning of jīva and īśvara, 3 factors are there, OC is sākṣī caitanyam and brahma caitanyam is absolute reality चैतन्यं both caitanyam विहाय you will have to give up, you will have to take up some other meaning other than OC. All of them will be anātmā only. तद्वहिर्भूतमन्यदेव another meaning other than OC नवं वस्तु a new meaning किञ्चिद्विज्ञेयं भवेत्। you will have to take चैतन्यादन्यत्तु any thing other than consciousness will be असञ्जडं asat-mithyā, jaḍam-inert दुःखरूपं च। giving lot of trouble, sorrow तज्ज्ञानेन and through mahāvākyam, you will arrive at asat jaḍam duḥkham न पुरुषार्थसिद्धिः। you will not get any puruṣārtha तस्मान्न महावाक्ये जहल्लक्षणायाः सम्भवः। therefore jahatī lakṣaṇa cannot be taken as OC will have to be given up.

Then what about ajahatī lakṣaṇa. You can take the whole direct meaning. It seems good. OC will be retained. The issue is we retain lot of junk.

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Topic 447 महावाक्ये अजहल्लक्षणाया असम्भवः

(४४७) महावाक्ये अजहल्लक्षणाया असम्भवः — अजहल्लक्षणास्थले समग्रं वाच्यार्थमपरित्यज्य ततोऽप्यधिकमपि गृह्यते। महावाक्ये अजहल्लक्षणाभ्युपगमे वाच्यार्थः समग्रोऽपि वाक्यार्थेऽन्वितो भवेत्। समग्रस्य

वाच्यार्थस्य महावाक्यार्थेऽन्वयस्तु विरोधेन संयुतः। विरोधपरिहाराय लक्षणाश्रयितव्या। अजहल्लक्षणाश्रयणे महावाक्ये विरोधो न परिहृतो भवति। तस्मान्महावाक्ये अजहल्लक्षणाक्रमस्त्याज्यो भवति।

महावाक्ये with regard to understanding mahāvākya अजहल्लक्षणाया असम्भवः —ajahallakṣaṇa also will not fit in. अजहल्लक्षणास्थले समग्रं वाच्यार्थमपरित्यज्य in ajahallakṣaṇa entire vācyārtha you will have to retain, all 3 ततोऽप्यधिकमपि गृह्यते। and then you have to add more to RM RC OC. 4th factor has to be included. महावाक्ये अजहल्लक्षणाभ्युपगमे when you accept the ajahallakṣaṇa, वाच्यार्थः समग्रोऽपि entire direct meaning of the words वाक्यार्थेऽन्वितो must be included in the meaning of the sentence (note here it is vākyārtha meaning of the sentence; vācyārtha is direct meaning of word) भवेत्। by studying the vedānta, our communication will get refined. We start observing defects in everybody else's communication. Value to be followed is doṣā darśaṇam is ok, doṣā kathaṇam must be avoided. Otherwise we will not have friends to talk.

अविचार्येण वक्तव्यं, वक्तव्यं सु विचारितं,

किञ्च तत्रैव वक्तव्यं, यत्रोक्तं शबलं भवेत्

Never tell anything without thinking, ask should I talk about this doṣa or not? Think and then only speak. Sanskrit language is so fine and refined that these differences can be seen.

Entire direct meaning of the words will be included in the meaning of the sentence. One you bring this in virodha will come. We came to lakṣaṇa because there was issue with vāc्यārtha. समग्रस्य वाच्यार्थस्य महावाक्यार्थेऽन्वयस्तु विरोधेन संयुतः। same problem/contradiction (at OC ok, RM level equation wont fit in) will reappear if you take the whole meaning of words. In the name of ajahatī lakṣaṇa when you include complete vāc्यārtha. विरोधपरिहाराय लक्षणाश्रयितव्या। we have come to apply lakṣaṇa to avoid the contradiction.

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(ajahatī lakṣaṇa) Swamiji narrated an important joke here. It seems a lady addressed her husband, ‘You are wearing a socks which has not been washed, it is smelly. Now you are going to office, its ok, in the evening you come home change the socks and come to the party, I will go straight to the party.’ In the evening, the wife felt the same smell. She became furious and asked, ‘why have you not changed the socks?’ The husband argued, ‘no I wore a new pair.’ The wife says no you have not changed. He says no I know you may not believe, that’s why to prove to you, I brought the socks in the pocket. Ajahatī lakṣaṇa, foul smell will come. Miserable smelly body mind will be retained in ajahatī lakṣaṇa, our RM RC is terrible. There was a wife who told her husband that the socks

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अजहल्लक्षणाश्रयणे महावाक्ये विरोधो न परिहृतो भवति। if ajahallakṣaṇa is employed, in mahāvākyam vishaya, contradiction will not go away. Any amount of mahāvākyam has why student says I have so much citta aśuddhi how can I claim aham brahma asmi. He has not applied bhaga tyāga lakṣaṇa. If he had, this mind would have been given up, I will never say I have citta aśuddhi.. even after 30 years of study.. ahaṅkāra in the mind is never given up. Nirmamo nirahankāra. As even claim aham brahmasmi, I will remember raga dvesh kama krodha. Swamiji will say, you're keeping the socks in the pocket. Swamiji is very disappointed with such students. Aśuddhi is not the problem, bhāgyāga lakṣaṇa not employed is the problem. We will be eternally complaining without employing bhāgyāga lakṣaṇa. तस्मान्महावाक्ये अजहल्लक्षणाक्रमस्याज्यो भवति। so Step no 4, applying ajahatī lakṣaṇa. Kramaha you should give up. Go to step 5 which will help you claim aham brahmasmi whatever be the state of mind...regardless of the impurities of the mind. I distance impure mind..

मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

When I don't have mind, what to say about impurities of the mind. I can claim aham jīvan mukta here and now.. minds mamakāra and ahaṅkāra they don't let go... many students continue to complain about themselves RM or RC. Go to OC, no complaints...RM RC based complaints is continuously there. Guru should not complain about the student. Guru will say continue with karma yoga..I should

say I'm the wonderful OC.. Guru's saṃsāra within quotes. He is still waiting for a student to say I'm brahman..

महावाक्ये, जहल्लक्षणाया अजहल्लक्षणायाश्चायुक्तत्वाद्भागत्यागलक्षणा बोध्या।
भागत्यागलक्षणाश्रयेण विरोधः परिहृतो भवेत्।

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विरोधपरिहाराय लक्षणाश्रयितव्या । अजहल्लक्षणाश्रयणे महावाक्ये विरोधो न परिहृतो भवति । तस्मान्महावाक्ये अजहल्लक्षणाक्रमस्त्याज्यो भवति ।

After introducing the possibility of two types of meaning for words, vācyārtha and lakṣyārtha. Ācārya enters into mahāvākya vicāra.

Step 1 if mahāvākya will fit in with direct meaning, jīva equals īśvara, tat and tvam. We find the equation will not logically fit in.

Step 2 we have to acknowledge the necessity of lakṣyārtha

Steps 3,4,5 I have to find out which lakṣaṇa jahatī ajahatī or bhāgatyaṅga will apply. Topic 446 jahatī was attempted and rejected. Entire direct meaning has to be renounced. Rom plus RC plus OC is jīva RM RC OC is īśvara. If you reject entire meaning, OC will get eliminated. Like throwing baby with bath water. Step 4 ajahatī was tried and rejected. You have to retain the entire vācyārtha. Rm and RC will get included that's the problem here. Once you retain RM RC, jīva will be full of impurity, īśvara will be superior. Therefore, it cant be applied. Now step 5 we are forced into namely bhāgatyaṅga lakṣaṇa application. Step 5 will solve the problem... we will be retaining the non-contradictory portion. Like removing banana skin and eating the banana. In ajahatī you throw away both, in jahatī you eat both. Partially throwing and partial

retaining, throwing unwanted part RM and RC is bhāgatyāga lakṣaṇa. Even for īśvara RM RC must be removed. Because otherwise he becomes sṛṣṭi sthiti laya kāraṇam. However he has falsified the unwanted portion and knows he is brahman. Liberating part of OC you retain. We are going to apply hereafter. For the vedāntic wedding between jīvātma and paramātmā this is the muhurtham.

Topic 448 महावाक्ये भागत्यागलक्षणाङ्गीकारक्रमः

(४४८) महावाक्ये भागत्यागलक्षणाङ्गीकारक्रमः —

तत्पदवाच्य ईश्वरः, त्वंपदवाच्यो जीवः। एतयोः परस्परविरुद्धांशं विहाय शुद्धासङ्गचैतन्यांशो लक्षणया बोध्यः । इयमेव भागत्यागलक्षणा ।

महावाक्ये भागत्यागलक्षणाङ्गीकारक्रमः —how to accept the bhāgatyāga lakṣaṇa and how to follow procedure to arrive at our goal. तत्पदवाच्य ईश्वरः, direct meaning of tat us īśvara त्वंपदवाच्यो जीवः । tvam is jīva . Asi pada is the equating verb. एतयोः of these two, jīva and īśvara परस्परविरुद्धांशं विहाय you reject only the unwanted part which are responsible for contradiction शुद्धासङ्गचैतन्यांशो there is the pure relationless consciousness which is included in vācyārtha, OC part लक्षणया बोध्यः । should be retained and understood by bhāgatyāga lakṣaṇa इयमेव भागत्यागलक्षणा lhybrid lakṣaṇa, partial jahatī and partial ajahatī.

अत्रायं सिद्धान्तः — जीवेश्वरयोः स्वरूपं बहुधा अद्वैतग्रन्थेषु कथ्यते । विवरणग्रन्थे अज्ञानप्रतिबिम्बो जीवः, तद्विम्ब ईश्वर इत्युच्यते । विद्यारण्यस्वामिमते शुद्धसत्त्वगुणप्रधानमायायां प्रतिफलित आभास ईश्वरः, मलिनसत्त्वगुणप्रधानान्तःकरणोपादानभूताविद्यायां प्रतिफलित आभासो जीव इति वर्ण्यते।

First you have to take vācyārtha and take a part out retain, and remove another part. Different ācāryas have defined jīva in different

ways. Prakriya bhedaha. One ācārya himself in different contexts can apply different prakriyās. Beginner students could have issues with this. Between ācāryas and between the same ācāryas different texts.

I'm going to give an aside note to an aside note,

Entire vedānta begins accepting triangular format in veda pūrva bhāga, jīva jagat īśvara. Jīva and jagat are both products of īśvara the kāraṇam. This triangular format is temporarily accepted. Vedānta śāstram itself accepts this format provisionally. All 3 and therefore creation is provisional. In Maṇḍukya kārika we saw Gauḍpadācārya bashing the creation. In that temporary creation, everything is provisional. Poor student does not know that. After preparing the student veda is going to change the format, it is only used as as a stepping stone to entering binary format. Ācāryas therefore do not give complete importance to triangular format, as it is only temporary. There is no tātparyam in jīva jagat īśvara we say, for a student īśvara is very important. For a vedāntin īśvara is also a stepping stone. All these three are divided into two, changeless ātmā and changing anātmā.. īśvara is also divided into two changing anātmā and changeless ātmā. Jagat also. Changing nāmarūpa partis anātmā. Thereafter we reassemble them differently. Ātmā part of all three is merged into one eka ātmā. This consciousness part is one indivisible whole. Ātmā of jīva jagat īśvara are seemingly different. There is only one ātmā free from sajātīya vijātīya svagata bheda. Anātmā all components are mixed into one maha anātmā with internal divisions.. thus bheda traya rahita ātmā and bheda traya sahita anātmā. Ātmā is satyam, anātmā is mithyā.

I'm the satya ātmā everything else is anātmā mithyā. Every ācārya had this as primary aim. Jīva jagat īśvara is only incidental or stepping stone. Therefore veda is inconsistent with respect to creation. Krama sṛṣṭi akrama sṛṣṭi etc, prakriya bheda, different methods employed. Each prakriya is like a different path leading to only one goal. Aham satyam anyat sarvam mithyā.

****Sureśvarācārya says

यया यया भवेत्पुंसां व्युत्पत्तिः प्रत्यगात्मनि।

सा सैव प्रक्रियेह स्यात् सध्वी सा चानवस्थिता॥

Whatsoever be the means, it really does not matter. That which can help you turn within towards the pure Self, that is a valid and right means for you. (bṛhadāraṇyaka vārtikam)

And also quoted by Sri Vidyāraṇya Swami in in the Pañcadaśī 8.72:

Whichever prakriya you are comfortable with, you use.

Whichever format you are familiar use that. Then come to binary format and dispose them. This is one phenomenon in vedānta. Lot of contradictions and inconsistencies. We will see some of them. Here one and same jīva is defined differently by different acārya. Jīva is a temporary phenomena.

**उपशान्तजगद्भिव-शिष्य-आचार्य-ईश्वर भ्रमम्

Vimarṣanīya śaṅkara bhāsyam, a person takes the so called inconsistencies and tries to resolve these. He is a sincere student. He will do research and compare.. Anupraveśa śruti of Taittirīya and cāndogya chapter 6there is difference.

In īśvāsyā अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ ११ ॥

Śaṅkarācārya himself gives 3 different commentaries on 3 different occasions. Is it contradiction? No, it is a contextual approach.

अत्रायं सिद्धान्तः — जीवेश्वरयोः स्वरूपं the nature of jīva and īśvara in manifold ways, in advaita texts बहुधा अद्वैतग्रन्थेषु कथ्यते । it is presented विवरणग्रन्थे called pratibimba vāda, pañcapādika-vivaraṇam by Prakāśātma Muni , Śaṅkarācārya has commented on Brahmasūtra, then Padma pada has commented on this called pañcapādika , first 4 sūtras. For this Prakāśātma yati wrote pañcapādika vivaraṇam referred here as vivaraṇam. This created a particular stream called vivaraṇa prasthānam, in pratibimba vāda we have never seen this before. Ajñāna pratibimba jīva अज्ञानप्रतिबिम्बो जीवः, jīva is reflection of brahman in avidyā. तद्विम्ब ईश्वर इत्युच्यते । in front the original status is there different from brahman , the master copy is called īśvara in relation to pratibimba. Brahman is called śuddham brahman. Very rare and important prakriya.

विद्यारण्यस्वामिमते according to Vidyāranya swami, māyā which is nothing but śuddha satva guṇa pradhāna शुद्धसत्त्वगुणप्रधानमायायां in that māyā प्रतिफलित reflected आभास different from word pratibimbam, in university they refer to this as ābhāsa or prototype ईश्वरः, मलिनसत्त्वगुणप्रधानान्तःकरणोपादानभूताविद्यायां whereas the avidyā which is the name of same prakṛti , when satva guṇa is polluted by rajo and tamo guṇa, the upādāna kāraṇam for mind called avidyā .in pañcadaśī chapter 1 this is analyzed. Prakṛti is śuddha satva pradhāna or māyā and malina satva pradhāna prakṛti called avidyā. प्रतिफलित आभासो जीव इति वर्ण्यते। this is jīva

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।

तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥ १५॥

सत्त्वशुद्धाविशुद्धिभ्यां मायाऽविद्ये च ते मते ।
मायाबिम्बोवशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥ १६॥
अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।
सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥ १७॥

Chapter 1 Pañcadaśi

We have avaccheda vāda also. Ācārya is going to differentiate the three. Rare case where each of the three is presented.

(आ. ४४९-४५३) जीवेश्वरस्वरूपे आभासप्रतिबिम्बावच्छेदवादाः —

As I have said earlier, there us a scholarly book written by Appaiyya Dikshitar śāstra siddhānta lepa saṅgraha. Achyuta Kṛṣṇananda has written a commentary also. Better not to enter that before coming binary format. As a jīvan mukta if you enjoy studying do all these. Never be carried away by these books and miss the bus. You don't require these for liberation. Tarkadrṣṭi type of people are there. For them it useful. A taste of the three vāda.

Topic 449 आभासवादः

(४४९) आभासवादः — पञ्चदशीग्रन्थे विद्यारण्यस्वामिनोऽन्तःकरणाभासो जीव इत्यवोचन् । नन्वन्तःकरणाभासो जीव इत्यभ्युपगमे सुषुप्तावन्तःकरणाभावाङ्गीवाभावः प्रसज्येत । तथा सति प्राज्ञरूपो जीवः सुषुप्त्यभिमानी वर्तत इति प्रसिद्धि- विरुध्येतेति चेन्न । अन्तःकरणाभासो जीव इति वदतां विद्यारण्यस्वामिनामय- माशयः — अन्तःकरणात्मना परिणममानाविद्यांशप्रतिफलित आभासो जीवः । स चाविद्यांशः सुषुप्तावप्यस्ति । तस्मान्न प्राज्ञाभावप्रसङ्ग इति ।

आभासवादः — prototype or semblance theory पञ्चदशीग्रन्थे विद्यारण्यस्वामिनोऽन्तःकरणाभासो जीव इत्यवोचन् । jīva is nothing but cidābhāsa manifesting in the antahkaraṇa. In chapter 6 verse 26, citradīpah, 4 types of consciousness, enclosed consciousness within mind, RC within mind, similarly for māyā, enclosed and reflection.

Enclosed original one in mind is called kūtasthaha and the consciousness enclosed in īśvara is brahman. Image formed in individual नन्वन्तःकरणाभासो जीव इत्यभ्युपगमे सुषुप्तावन्तःकरणाभावाङ्गीवाभावः प्रसज्येत । तथा mind is jīvaha. Ācārya feels this must be revised. Even though he says cidābhāsa formed in sūkṣma śarīram you have to take it as kāraṇa śarīram. Word jīvah is mixture of viśva taijasa and prājñah. If you define jīva as sūkṣma śarīra pratibimba, you will get only taijasa you will miss prājña and viśva. Therefore you have to say kāraṇa śarīram. If you define jīva as only sūkṣma śarīra reflection, in the deep sleep state jīva will be gone सति प्राज्ञरूपो जीवः सुषुप्त्यभिमानी वर्तत इति प्रसिद्धि- विरुध्येतेति चेन्न । Therefore Vidyāranya's definition has to be revised. अन्तःकरणाभासो जीव इति वदतां विद्यारण्यस्वमिनामयमाशयः — the intention of Vidyāranya is different, jīva has engaged its mind means, take the intent. अन्तःकरणात्मना परिणममानाविद्यांशप्रतिफलित आभासो जीवः avidyā alone is appearing as antahkaraṇam, in that avidyā amśa, the reflected consciousness ābhāsa. Kāraṇa śarīram is available in all three avasthā. Visva taijasa and prājñah are all included. Image formed in kāraṇa śarīram is jīva that's why we say kāraṇa śarīram is anādi and jīva is anādi. We misname as birth the physical manifestation of jīva. स चाविद्यांशः सुषुप्तावप्यस्ति । that avidyā part is there in suṣupti also. Therefore pūrvapakṣi should not take it literally and not get confused. He is going to come to vācyārtha of jīva in abhāsavada. तस्मान्न प्राज्ञाभावप्रसङ्ग इति ।

Vicārasāgara 17th September 2022

(४४९) आभासवादः — अन्तःकरणाभासो जीव इति वदतां विद्यारण्यस्वमिनामयमाशयः — अन्तःकरणात्मना परिणममानाविद्यांशप्रतिफलित आभासो जीवः। स चाविद्यांशः सुषुप्तावप्यस्ति। तस्मान्न प्राज्ञाभावप्रसङ्ग इति।

Acārya is discussing the 3 vādas. 3 vāda are discussed in the context of definition of jīva and īśvara. By definition, I mean the vācyārtha of jīva and īśvara. We had a partial discussion of this topic in the vicārasāgara earlier. Topic abhāsavada avaccheda vāda dr̥ṣṭya pramātru.... Two vādas were compared pages 119 to 122. Topic 214 to 216. There we discussed briefly. Of the 3 vāda, first one is ābhāsa vāda. In ābhāsa vāda he wants to do some revision and refinement. Jīva is defined as reflecting medium plus reflected consciousness only or reflecting medium plus reflected consciousness plus original consciousness. In the definition, 3 components must be included or 2 components. ābhāsavadīs themselves do talk about both versions. Pañcadaśī chapter 6, 2 components are mentioned, in chapter 4 3 components are mentioned. Ācārya concludes all 3 must be taken. RM+RC+OC. In īśvara also macro reflecting medium, macro reflected consciousness and original consciousness must be taken. For mahāvākyam, bhāgatyāga lakṣaṇa can be happily employed. Two components must be set aside and another one must be included. original consciousness alone must be retained, leaving reflected consciousness and reflecting medium, then aikyam happens. First topic is should we take 3 components or 2 components?

2nd point: What do you mean by reflecting medium? Sthūla or sūkṣma or kāraṇa śarīram, should you say kāraṇa śarīra pratibimbīta caitanyam jīvah or sūkṣma śarīra pratibimbīta caitanyam jīvah or sthūla śarīram pratibimbīta caitanyam jīvah.

Here also both versions are there, very often jīva is defined as sūkṣma śarīra pratibimbata caitanyam. Because transactions happen through sthūla-sūkṣma śarīram. Antahkaraṇa or buddhi pratibimbata caitanyam. Ācārya concludes even though both versions are there, ideal definition will be kāraṇa śarīra pratibimbata caitanyam or prājña jīva. Why? Only then continuity of jīva can be spoken in suṣupti as here alone kāraṇa śarīram and jīva is there. kāraṇa śarīram. Jīva is very much there in suṣupti along with kāraṇa śarīram. Since kāraṇa śarīram is passive, jīva cannot do any transaction. | jīva exists in potential form as prājña, in maraṇam also jīva continues even though sthūla and sūkṣma śarīram are totally inactive. During pralaya also. kāraṇa śarīra pratibimbata caitanya rūpam. During sṛṣṭi jīva continues to be prājña. Now also we are essentially prājña only. Only thing is prājña has put on two more layers. During vyavahāra prājña plus taijasa plus viśva. This also explains why jīva is anādi. Since kāraṇa śarīra is anādi, kāraṇa śarīra pratibimbata caitanyam is also beginning less therefore jīva is also beginning less. In different occasions, acāryas do say sūkṣma śarīra pratibimbata caitanyam. When we say sūkṣma śarīram, you should apply ajahallakṣaṇa!! sūkṣma śarīram plus kāraṇa śarīram. Similarly when I say viśva-sthūla śarīra pratibimbata caitanyam, I have to include prājña plus taijasa plus viśva. Until videha mukti prājña will never go away. Taijasa will come and go during pralaya. Prājña is anādi until videha mukti.

We talked about the reflecting medium the second point. We should take it as kāraṇa śarīram. Page 100, 101 of vicārasāgara. Topic 183. Bottomline: jīva must be defined as kāraṇa śarīra pratibimbata caitanyam. reflecting medium must be kāraṇa śarīram

only and not sūkṣma Śarīram alone. In chapter 6 of pañcadaśī, verse 23, Vidyāranya defines reflecting medium as sūkṣma śarīra pratibimbīta caitanyam. sūkṣma śarīram must include kāraṇa śarīram also. In this portion the kāraṇa śarīram is referred as avidyā or mūlāvidyā. kāraṇa śarīram gets converted to sūkṣma śarīram later. That reflection ābhāsa is called jīva. अन्तःकरणात्मना परिणममानाविद्यांशप्रतिफलित आभासो जीवः। स चाविद्यांशः सुषुप्तावप्यस्ति। kāraṇa śarīram is very much present in suṣupti also. तस्मान्न प्राज्ञाभावप्रसङ्ग इति।

अत्रायं विशेषः — जीवेश्वरौ न केवलाभासरूपौ । किन्तु मायाधिष्ठानचैतन्यम्, माया, तत्र चैतन्याभासः, इत्येतत् त्रयं मिलित्वा ईश्वरः । अविद्यांशाधिष्ठानचैतन्यम्, अविद्यांशः, तत्र चैतन्याभास इत्येतत् त्रयं मिलित्वा जीवः ।

Refinement 1: jīva should be defined only as kāraṇa śarīra pratibimbīta caitanyam. Always.

The second one: Refinement 2: jīva and īśvara must be taken as 3 components. This doubt comes because Vidyāranya gives both definitions. chapter 6 verse 23 of Pañcadaśī, only two components are taken.

कूटस्थे कल्पिता बुद्धिस्तत्र चित् प्रतिबिम्बकः ।

प्राणानां धारणाज्जीवः संसारेण स युज्यते ॥ 6-२३॥

In chapter 4 śloka 11, Vidyāranya takes a beautiful definition where he takes all the 3 components.

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।

चिच्छाया लिङ्गदेहस्था तत्संघोजीव उच्यते ॥4-11

All these 3 put together is jīva. Here ācārya says you have to take the 3 components. चैतन्यं यदधिष्ठानं -OC. लिङ्गदेह – RM – kāraṇam śarīram चिच्छाया reflection available in the linga śarīram

अत्रायं विशेषः — जीवेश्वरौ न केवलाभासरूपौ । jīva and īśvara must not be taken as mere cidābhāsa only but original consciousness must be included, then only we can say aham brahmasmi. Not mere reflected consciousness meaning reflecting medium plus reflected consciousness, but किन्तु मायाधिष्ठानचैतन्यम्, original consciousness which is adhiṣṭhānam of māyā माया, māyā the reflecting medium, तत्र चैतन्याभासः, and the reflection in māyā इत्येतत् त्रयं मिलित्वा ईश्वरः all three must be taken in īśvara, in different contexts you should apply. Saguṇa īśvara means by bhāga tyāga lakṣaṇa you omit original consciousness part and take reflecting medium reflected consciousness, if you say īśvara is nirguṇa, you must take original consciousness and leave other two by bhāga tyāga lakṣaṇa. I according to this it includes sthūla śarīram. sūkṣma kāraṇa śarīram, reflected consciousness and original consciousness, all 5. When I say I'm fat, I should remove 4 components and take only sthūla śarīram, when I say I'm emotional; eliminate 4 through bhāga tyāga lakṣaṇa and take sūkṣma śarīram if you say I'm sleepy take kāraṇa śarīram only. When I say I'm a conscious being located here. Located consciousness, you eliminate 4 and take only reflected consciousness part. When I say aham brahmasmi then also bhāga tyāga lakṣaṇa only. Most of the time you have to do bhāga tyāga lakṣaṇa. Only. īśvara also has 3 components । अविद्यांशाधिष्ठानचैतन्यम्, original consciousness is avidyā's; individual kāraṇa śarīram's adhiṣṭhānam अविद्यांशः, individual kāraṇa śarīram तत्र चैतन्याभास

reflected consciousness reflected in individual kārṇa śārīram इत्येतत् त्रयं मिलित्वा जीवः all three put together is jīva. Jīva and īśvara are composite entities comprising of 3 components. If you separately enumerate 3 śārīrams then reflected consciousness and original consciousness you have 5 components, anātmā reflected consciousness and original consciousness means 3 components. Similarly īśvara too.

ईश्वरोपाधौ शुद्धसत्त्वगुणस्य सत्त्वात् ईश्वरे सर्वज्ञत्वसर्वशक्तिमत्त्वादिधर्मा वर्तन्ते। जीवोपाधौ मलिनसत्त्वगुणस्य सत्त्वात् जीवेऽल्पशक्तिमत्त्वकिञ्चिज्ज्ञत्वादिधर्मा वर्तन्ते। अयमेवाभासवाद इत्युच्यते ।

How come jīva and īśvara have diagonally opposite attributes? Which component is responsible for this huge different? īśvara has everything omniscient. Why jīva is pervicent? Which component is responsible for this? reflecting medium alone is responsible. īśvara reflecting medium is māyā, kārṇa śārīram is also a reflecting medium. In macro reflecting medium māyā satva guṇa is so dominant that āvarṇa shakti of tamo guṇa and vikṣepa shakti of rajo guṇa, ignorance and misconception is not there for īśvara. Both are not possible because of the sattva guṇa dominance, the other two do not operate. īśvara uses the tamo guṇa to resolve the universe but not affected by it. īśvara uses rajo guṇa to create the universe but not affected by it. īśvara always knows I'm brahman always. He does not have to go to any guru.

तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ ४-१३॥

I know I'm brahman always reflecting medium and reflected consciousness are imposed on me..

मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः ॥ ९-४॥

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् ।

I've clear knowledge. Because of macro sattva guṇa, īśvara is omniscient with regard to apara vidya as well. Jīva can get para vidya but can never get full apara vidya; other branches of science. Therefore, īśvara is omniscient from standpoint of apara vidya too
यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।

दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥ मुण्ड २.२.७ ॥Munḍaka

ईश्वरोपाधौ in the reflecting medium of īśvara शुद्धसत्त्वगुणस्य सत्त्वात् since there is śuddha satva guṇa, not dominated by other two guṇas, sattvāt not satva guṇa, but because of the presence of sattva guṇa ईश्वरे सर्वज्ञत्वसर्वशक्तिमत्त्वादिधर्मा all the omni attributes are there वर्तन्ते। जीवोपाधौ whereas in reflecting medium of jīva, मलिनसत्त्वगुणस्य सत्त्वात् sullied satva guṇa/ satva guṇa overpowered by rajo/tamo guṇa (agrahaṇam and anyatā grahaṇam are there for jīva due to this) īśvara has neither of these जीवेऽल्पशक्तिमत्त्वकिञ्चिज्ज्ञत्वादिधर्मा वर्तन्ते। jīva has got all these limited attributes अयमेवाभासवाद इत्युच्यते।with these limited attributes we can study the śāstram, we need not know all the subjects need not be sarvajñya, it doesn't matter at all. Omniscience from standpoint of apara vidya is not required for liberation. If you have any doubt, go to Anna library and look at the number of books. We don't know the existence of some books. Content title we do not know. We need not feel bad about it. That's why jñānis don't have a problem in saying I don't know, in the field of apara vidya...eg aswamedha yaga. What matters for liberation is only one branch brahmavidyā....

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ मुण्ड १ ॥

Knowing which we feel so complete, happily we admit I don't know this, that etc. because I don't need to know this. In all other branches of science, I continue to be ahaṅkāra. Para vidya is only science that takes me out of ahaṅkāra to pūrṇātma. All others are mithyā limitation. If body is limitless we can't do any activity. Limitations are required for the body for vyāpara. This is called ābhāsa vāda.

Vicārasāgara 8th October 2022

Page 307 Topic 449- 2nd paragraph last 3 lines

ईश्वरोपाधौ शुद्धसत्त्वगुणस्य सत्त्वात् ईश्वरे सर्वज्ञत्वसर्वशक्तिमत्त्वादिधर्मा वर्तन्ते।
जीवोपाधौ मलिनसत्त्वगुणस्य सत्त्वात् जीवेऽल्पशक्तिमत्त्वकिञ्चिज्ज्ञत्वादिधर्मा
वर्तन्ते। अयमेवाभासवाद इत्युच्यते।

All these topics are preparatory to mahāvākyam vicāra. Ācārya has established that we cannot use the vācyārtha but employ lakṣyārtha (indirect meaning). He divided lakṣyārtha into 3 and said we have to employ bhāga tyāga lakṣaṇa. First we have to employ vācyārtha before applying lakṣyārtha. Therefore we have entered into the discussion of vācyārtha of tat and tvam. With regard to asi we are not going to use lakṣyārtha. Only tvam and tat first vācyārtha study. To arrive at vācyārtha of the two words only, 3 different prakriyās used in vedānta for this purpose are being discussed. Abhasa vāda, pratibimba vāda and avaccheda vāda with regard to vācyārtha of at and tvam. Of these 3 we completed ābhāsa vāda in topic 449. Refined version of ābhāsa vāda.

Vācyārtha according to this is here is one consciousness and two reflecting medium, one is avidyā or mūlāvidyā and other is māyā. Both have 3 guṇas. However, in mūlāvidyā or avidyā, sattva guṇa is

sullied malina sattvam. In māyā it is śuddha sattvam. Therefore RCs are also two. RMs are two. In RC upon avidyā, because of impurity in avidyā, so many drawbacks or defects are there, that becomes jīva with alpajña. Whereas īśvara is reflection formed in māyā, śuddha sattva pradhāna therefore has omnipotence and is omniscient. RMs or upādhi are two in ābhāsa vāda.

In pratibimba vāda we are going to manage with one upādhi. 2nd important point is when we talk of jīva as reflection in avidyā you should take all 3 components, RM, OC, RC avidyā(mūlā avidyā), avidyā pratibimbita caitanyam and śuddha caitanyam. īśvara is RM RC OC, RM being māyā. This is called ābhāsa vāda. In university language they refer to this as semblance theory or appearance theory. 3rd English expression, Swamiji uses reflection theory no 1. Cidābhāsa in many English translation, is referred as reflected consciousness. Swamiji has been using this term. Since that term is used widely, we will use reflection theory no 1.

Now reflection theory no 2. (RT no 2)

We have not discussed pratibimba vāda before, we will not discuss later too. Briefly only.

Topic 450 प्रतिबिम्बवादः

(४५०) प्रतिबिम्बवादः — विवरणकारमते जीवेश्वरयोरुपाधिरेकमेवाज्ञानम्। जीवेश्वरयोरुभयोरेकाज्ञानोपाधिकत्वादुभयोरल्पज्ञत्वादिप्रसङ्गदोषो न सम्भवति। यस्मिन्नुपाधौ प्रतिबिम्बो जायते तस्योपाधेरयं स्वभावः — प्रतिबिम्बे स्वदोषोपधायकत्वं बिम्बे तदनाधायकत्वमिति।

First, brief presentation on RT no 2 proceeds. Two RMs are not there. They manage to explain with one RM. That one is avidyā or mūlāvidyā. Here ajñānam term is used. How can you manage jīva

and īśvara explanation with one RM? Pratibimbāvādis claim because of one original medium, śuddha caitanyam itself gets two statuses. One is pratibimba caitanyam, reflected in mūlā vidya. From the standpoint of pratibimba caitanyam, OC also gets a new status. Bimba caitanyam. śuddha caitanyam by itself is only śuddha neither bimba or pratibimba. only when medium mirror comes the reflection is called pratibimba caitanyam and original that forms the reflection is called bimba caitanyam. Medium is one but statuses are two. We should not say two reflections. OC by itself is called śuddha caitanyam, but in vyāvahārika dṛṣṭi or standpoint of avidyā, this is bimba caitanyam. Both statuses are mithyā only, bimbatvam and pratibimbatvam both.... OC is śuddha caitanyam.. एकस्मिन् शुद्धचैतन्ये बिम्बत्वं प्रतिबिम्बत्वं च एक अविद्या उपाधिवशात् two unreal statuses come. Each one we have to note. Later book compares both these vādas. Here note medium is one, statuses are two, OC is one. Because of bimbatvam status, OC with bimbatvam status will have superior quality called īśvara and pratibimba caitanyam will have distortions.

Abhasa vāda attributed to Sureśvarācārya and Vidyāranya. Heavily employed in pañcadaśī.

Pratibimba vāda has been given in vivarṇa matam. For Brahmasūtra, śāṅkara Bhāṣyam is there. Padmapada direct disciple has written commentary pañcapādika, even though pañcapādika was on entire brahmasūtram, we only have for first 4 sūtras now. A sub commentary on this is written by Prakāśātma. Pañcapādika vivarṇam. He is powerful, he held many important concepts and ideas and hence referred as vivarṇa school of vedānta, according to

Prakāśātma yati pratibimba vāda explains vācyārtha of jīva. Jīva is avidyā pratibimbīta caitanyam

विवरणकारमते in the school of vivarṇa philosophy, of Prakāśātma जीवेश्वरयोरुपाधिरेकमेवाज्ञानम्। upādhi responsible for both the statuses (you should not say reflection) pratibimba and bimba. In this context, they say pratibimba as reflection and bimba as prototype.

Only here this term prototype comes. Bimba caitanyam. It is different from both śuddha caitanyam and pratibimba caitanyam. Both bimba and pratibimba caitanyam statuses only come because of avidyā. In the absence of avidyā caitanyam is just śuddha caitanyam. A doubt will come. If there is only one RM, then both will have doṣā, jīva and Īśvara caused by one upādhi. Even though bimba and pratibimba are due to avidyā upādhi, the doṣās of upādhi will affect only the reflection that is pratibimba and not prototype bimba even though the status is mithyā. It does not have inferior qualities belonging to pratibimba. For both of the, जीवेश्वरयोरुभयोरेकाज्ञानोपाधिकत्वादुभयोरल्पज्ञत्वादिप्रसङ्गदोषो doubt that both will have distortions, such a doubt न सम्भवति is improper. RM can affect only the reflection, it can never adversely affect the prototype or bimba caitanyam. यस्मिन्नुपाधौ प्रतिबिम्बो जायते in whichever reflecting medium the reflection arises, for that reflecting medium, तस्योपाधेरयं स्वभावः — the RM has got that character that it can affect only RM not prototype. प्रतिबिम्बे स्वदोषोपधायकत्वं बिम्बे तदनाधायकत्वमिति। in reflection, the RM will transfer the defects (its own) from RM to reflection, will not transfer the defects to prototype. Upadhaayakatvam..transferring or sullying. It does not transfer to prototype. In the mirror you have a black dot, you feel

its on your face and keep rubbing. You realise it belongs to the reflection, it's an appearance, you rub the mirror, don't rub the face.

उपाधेः प्रतिबिम्बपक्षपातित्वमिति नियमो लोके दृष्टः। तथा हि, दर्पणरूपोपाधौ मुखप्रतिबिम्बो जायते। तत्र ग्रीवास्थं मुखं बिम्ब इत्युच्यते। तत्र दर्पणरूपोपाधिस्थश्यामत्वपीतत्वलघुत्वादिदोषाः प्रतिबिम्बे विभान्ति। न तु बिम्बे ग्रीवास्थमुखे। एवं दर्पणस्थानीयाज्ञानरूपोपाधौ प्रतिबिम्बभूतजीवे उपाधिरूपाज्ञानहेतुककिञ्चिज्ज्ञत्वादिदोषा वर्तन्ते।

This particular character of RM, that is transferring defects to reflection they explain with a Sanskrit expression. उपाधेः प्रतिबिम्बपक्षपातित्वमिति pakṣapāti, partiality. It is partial towards the reflection, it does not transfer to prototype. This rule we can apply in all contexts. नियमो लोके दृष्टः। in our mirrors we see. तथा हि, दर्पणरूपोपाधौ मुखप्रतिबिम्बो जायते। in the mirror upādhi, the reflection of the face appears. तत्र ग्रीवास्थं मुखं बिम्ब इत्युच्यते। in this context, the face inside is called reflection, my face is ग्रीवास्थं मुखं is called prototype. तत्र in that prototype दर्पणरूपोपाधिस्थ whatever is there in the mirror श्यामत्व black dot पीतत्व or yellow stain लघुत्व smallness आदिदोषाः all these negative attributes प्रतिबिम्बे विभान्ति appear on the reflected face. Reflection. (RT2) meaning of term reflection varies in RT1 and RT2. न तु बिम्बे not in the prototype ग्रीवास्थमुखे the face on the neck. एवं दर्पणस्थानीयाज्ञानरूपोपाधौ from the example, which corresponds to the mirror, mūlāvidyā rūpa उपाधौ, jīva will be reflection. प्रतिबिम्बभूतजीवे उपाधिरूपाज्ञानहेतुक because of the nature of upādhi (malina sattvam, overpowered by rajas and tamas) किञ्चिज्ज्ञत्वादिदोषा वर्तन्ते limited knowledge limited power etc appears in jīva. I never claim I'm bimba caitanyam, always claim pratibimba caitanyam. I'm jīva with limited knowledge. Jīva term indicates hat. Individuality itself is distortion.

बिम्बरूपेश्वरे न ते दोषाः सन्ति। अत एवेश्वरे सर्वज्ञत्वादयः सन्ति। जीवे च किञ्चिज्ज्ञत्वादयः।

बिम्बरूपेश्वरे prototype is named īśvara. Prototype consciousness PC, we should not use OC. न ते दोषाः सन्ति no defects are there, limited knowledge etc. अत एवेश्वरे upon the PC īśvara, there is omniscience etc, सर्वज्ञत्वादयः सन्ति। जीवे च किञ्चिज्ज्ञत्वादयः in jīva limitedness is there. In OC śuddha caitanyam, it is neither sarvajñyam or alpajña. Both are vyāvahārika attributes. The two statuses are reflection and prototype, attributes and statuses are also mithyā. The two fold statuses causing avidyā is mithyā.

The acāryas argue as to which one is superior. Our approach is use what you are comfortable with...Niścala Dāsa is going to vote for abhāsavada prakriya.

Topic 451 आभासप्रतिबिम्बवादयोर्भेदः

(४५१) आभासप्रतिबिम्बवादयोर्भेदः — आभासपक्षे आभासो मिथ्या । प्रतिबिम्बपक्षे प्रतिबिम्बो न मिथ्या। अपि तु सत्यः ।

A major difference introduced here. Description of reflection.

आभासप्रतिबिम्बवादयोर्भेदः — आभासपक्षे in RT1, reflected consciousness is mithyā or unreal. One is real consciousness pāramārthika caitanyam and another unreal vyāvahārika consciousness. आभासो मिथ्या । प्रतिबिम्बपक्षे in RT2, प्रतिबिम्बो न मिथ्या। reflection is not unreal, अपि तु सत्यः reflection is real. He is going to make a subtle point, reflection status is unreal. Reflected consciousness is not unreal, reflected status is unreal. In ābhāsa vāda reflected face is unreal, in RT2 pratibimba vāda, reflection status is unreal, face is real only. In ābhāsa vāda ābhāsa is mithyā, in pratibimba vāda pratibimba na mithyā, pratibimbatvam is mithyā. Reason given too.

प्रतिबिम्बवादसिद्धान्तस्त्वेवम् — दर्पणे प्रतीयमानो मुखप्रतिबिम्बो न मुखस्य छाया रूपः । छायायाः स्वभावस्त्वयम् — यस्यां दिशि छायावतो मुखं पृष्ठभागश्च वर्तते तस्यामेव दिशि छायाया मुखं पृष्ठभागश्च वर्तते । दर्पणे प्रतिबिम्बितं मुखं तत्पृष्ठभागश्च बिम्बाभिमुखतया वर्तते । तस्मादर्पणे छाया रूपः प्रतिबिम्बो नास्ति ।

Both the vādas explain the phenomenon of reflection in two different ways which have huge consequences. I just experience a face in mirror. Should we treat it as second face image or not? RT1 abhasa vāda says you should admit there is a second face appearing there which is shadow or semblance or image of the original face. Exactly like when there is light behind me and a wall is there in front of me and a shadow is formed on the wall. Should we take the shadow as another face or not? RT1 ābhāsa vāda says you should take it as another face appearing. Appearance or semblance theory.

Whereas RT2 refutes this. Pratibimba vāda says if shadow of the body is formed in the wall, the original body and shadow will face the same direction. Front back left right will be the same. **There will be no lateral inversion.**

When I lift right hand, in the shadow also right hand will go up. There is no front back or right left inversion in the case of appearance of a shadow. Where as according to pratibimba vāda, there is no face appearing in the mirror, when rays of the eye (नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।)

mind through the eyes like the rays of the light it goes out and perceives the object by pervading the object. Mānasa vṛtti comes through the eye as cākṣuṣa vṛtti hits the mirror, mirror being a fine surface and unique, cākṣuṣa vṛtti gets reversed, the reversed vṛtti

goes and pervades original face only, when this happens we see only the original face. There are no two faces. We are seeing original face only, because it hits mirror and comes back, it just appears as though there is a lateral inversion. In ābhāsa vāda, you have one unreal face. In pratibimba vāda there is no unreal face at all, only one real face, because of mirror it has two statuses, bimba mukham prototype face. and pratibimba mukham as though in the mirror. One face with two statuses in RT2.

Vicārasāgara 15th October 2022

प्रतिबिम्बवादसिद्धान्तस्त्वेवम् — दर्पणे प्रतीयमानो मुखप्रतिबिम्बो न मुखस्य छायारूपः । छायायाः स्वभावस्त्वयम् — यस्यां दिशि छायावतो मुखं पृष्ठभागश्च वर्तते तस्यामेव दिशि छायाया मुखं पृष्ठभागश्च वर्तते। दर्पणे प्रतिबिम्बितं मुखं तत्पृष्ठभागश्च बिम्बाभिमुखतया वर्तते । तस्मादर्पणे छायारूपः प्रतिबिम्बो नास्ति।

As a part of mahāvākyam vicāra, the author pointed out that lakṣyārtha must be used for tvam and tat. He pointed out that first vācyārtha must be looked at, then lakṣyārtha. We must know the relationship between vācyārtha and lakṣyārtha so that the lakṣaṇa can be determined.

Then he analysed this and said the vācyārtha itself depends on the prakriyās or methodology. Various acāryas use different prakriyās. Same destination can be reached through several roads. Two different prakriyās you can arrive at. In arriving at vācyārtha of jīva, we can use three different prakriyās. Each of these have sub divisions too. Mainly 3. ābhāsa pratibimba and avaccheda vāda. We completed first two. Jīva is reflection of brahman. Reflection of OC. Reflection itself is interpreted in two different ways. They interpret

the reflection differently. In ābhāsa vāda also jīva is OC reflected in kāraṇa śarīra. Avidyā pratibimbata caitanyam. What is the difference between the reflections. In ābhāsa vāda reflection is the image of original called cāya or shadow. In pratibimba vāda the reflection is different. Vivaraṇakāra says you cannot look upon reflection as shadow of original. When shadow of the face is formed on the wall, the back side of body is there also backside, front side will be front side. You can lift your hand and see. Left side and right side will be correctly reflected no lateral inversion of shadow. Whereas in mirror we see lateral inversion of our face. Pratibimba vādi says because of lateral inversion, reflection should not be taken as shadow. Really speaking there is no such thing called reflection in the mirror. In ābhāsa vāda, there is original face and a shadow also formed in mirror. Two mukhams. One is satyam one is mithyā. Just shadow formed in the mirror which is mithyā (ābhāsa vāda). Pratibimba vāda says there is no such thing called pratibimba mukham formed. You are not seeing pratibimbam in mirror, there is no reflection. The cākṣuṣa vṛtti antahkaraṇa vṛtti is going out through the eye. Same antahkaraṇa vṛtti going through ear is śravana vṛtti. Cākṣuṣa vṛtti goes out hits the mirror sees the mirror, it does not see face in the mirror, it turns back reflects and comes back to the original face. Mind is seeing the original face only. Because it has hit and returned it appears to be laterally inverted. We are seeing original face only. Therefore two mukhams are not there.

In ābhāsa vāda there are two mukhams, satyam and mithyā mukham. In pratibimba vāda two mukham are not there only one. One mukham itself appears as though there are two mukham. Two

mukham seem to be there. One seems to be bimba mukham and another pratibimba mukham as reflected in mirror. This as though located in mirror we have named pratibimba mukham. The original we have named bimba mukham. Mukhadvayam nasti. Bimbatvam and pratibimbatvam are mithyā. Mukham is satyam. mukham is not mithyā, but two fold statuses of the mukham and consequent duality both of them are mithyā, mukham itself is satyam. In pratibimba vāda mithyā mukham nasti. In ābhāsa vāda mithyā mukham asti....

प्रतिबिम्बवादसिद्धान्तस्त्वेवम् — दर्पणे प्रतीयमानो मुखप्रतिबिम्बो न मुखस्य छायारूपः । there is no mithyā mukham there at all. छायायाः स्वभावस्त्वयम् when shadow of body is formed on the wall, nature will be following. No lateral inversion. — यस्यां दिशि छायावतो मुखं पृष्ठभागश्च वर्तते front of body will be front of shadow. Back will be back of shadow (right and left too) तस्यामेव दिशि छायाया मुखं पृष्ठभागश्च वर्तते। दर्पणे प्रतिबिम्बितं मुखं तत्पृष्ठभागश्च बिम्बाभिमुखतया वर्तते । whereas when we experience our face in mirror there will be lateral inversion. Therefore you cannot take it as semblance. Semblance theory is incorrect according to pratibimba vādis तस्मादर्पणे छायाारूपः प्रतिबिम्बो नास्ति। in mirror, unreal face is not generated in the mirror in pratibimba vāda. Only in ābhāsa vāda.

किन्तु दर्पणविषयीकरणाय चक्षुर्द्वारा बहिर्निर्गतान्तःकरणवृत्तिर्दर्पणं विषयीकृत्य तत्क्षणमेव दर्पणात् प्रतिनिवृत्य ग्रीवास्थं मुखं विषयीकरोति। अत्यन्तवेगेन भ्रमणवशादलातदण्डश्चक्रवद्भाति। नैव तत् चक्रम्। तथा दर्पणं मुखं च विषयीकर्तुं प्रवृत्तान्तःकरणवृत्तेर्वेगवशात् मुखं दर्पणस्थमिव भाति । वस्तुतो मुखं ग्रीवायामेव वर्तते, न दर्पणे। नापि मुखछायास्ति दर्पणे । अन्तःकरणवृत्तेर्वेगवशात् भ्रान्त्या प्रतीयमानं यत् मुखस्य दर्पणस्थत्वं स एव प्रतिबिम्ब इत्युच्यते।

Regularly we look at face in the mirror, now we will look at it differently. So much analysis.

किन्तु दर्पणविषयीकरणाय mind or thought goes out through the eye for objectification of the mirror चक्षुर्द्वारा through the eyes बहिर्निर्गतान्तःकरणवृत्तिर्दर्पणं mental thought that has travelled out, cākṣuṣa vṛtti, first it does the job of objectification of mirror विषयीकृत्य तत्क्षणमेव instantaneously, antahkaraṇa vṛtti turns back after hitting the mirror (like switching light and light pervading the hall). Mind first sees the mirror then instantaneously sees the original face (faster than light travel); is there a time gap between mirror experience and face experience. Logically there must be a time gap. But time gap is so minute. Both appearances appear as if they are simultaneous. Because of seeming simultaneity there is an error. It looks as though there is a reflected face generated in the mirror. Although there is no face generated in the mirror. दर्पणात् प्रतिनिवृत्य ग्रीवास्थं मुखं विषयीकरोति। neck located face we see. Because of seeming simultaneity mind or thought returns from the mirror, it sees the face on your own head only. Here an example is given. Alata chakram example...agarbatti turning...appears like drawing patterns. The glowing tip. Sequence being so fast, it looks although the glowing tip is in all the points of the circle. I experience a circular glow of alātam. We have an erroneous perception of circular glow. अत्यन्तवेगेन भ्रमणवशादलातदण्डश्चक्रवद्भाति।sparklers you can try. By circular movement the stick and glowing tip, appears as if there is a circular glow. Because of quickness of movement. Here also face appears because of quickness of darpana and face experience. नैव तत् चक्रम् alata danda is not a chakram at all. । तथा दर्पणं मुखं च विषयीकर्तुं प्रवृत्तान्तःकरणवृत्तेर्वेगवशात् मुखं दर्पणस्थमिव भाति ।

वस्तुतो मुखं ग्रीवायामेव वर्तते, न दर्पणे। really speaking face is on the neck not on the mirror. नापि मुखछायास्ति दर्पणे । neither original face nor a generated face on the mirror. Refutation of ābhāsa vāda here. Internal quarrel here between the vādis. अन्तःकरणवृत्तेर्वेगवशात् because of the speed of antahkaraṇa vṛtti, due to illusion. भ्रान्त्या प्रतीयमानं यत् मुखस्य दर्पणस्थत्वं idea that there is a face located in the mirror is a delusion, face is not a delusion, darpaṇatvam status of being located in the mirror is an illusion. This face which is thought to be located in mirror is falsely called pratibimba mukham स एव प्रतिबिम्ब इत्युच्यते । there is no pratibimba mukham at all. There is only one mukham falsely called bimbam and pratibimbam. इत्थं दर्पणरूपोपाधिसम्बन्धवशात् ग्रीवास्थमुखमेव बिम्बात्मना प्रतिबिम्बा-त्मना च भाति। सम्यग्विचार्यमाणे तु बिम्बप्रतिबिम्बभाव एव नास्ति। एवमज्ञानरूपोपाधिसम्बन्धवशात् असङ्गचैतन्ये बिम्बस्थानीयेश्वरभावः प्रतिबिम्बस्थानीयजीवभावश्च प्रतीयते। सम्यग्विचार्यमाणे तु ईश्वरत्वं जीवत्वं च नैव सम्भवति। अज्ञानवशाच्चैतन्ये जायमानजीवत्वप्रतीतिश्च अज्ञानस्थप्रतिबिम्ब इत्युच्यते। तस्मात् बिम्बत्वं प्रतिबिम्बत्वं च मिथ्यैव। चैतन्यस्वरूपेण तु बिम्बप्रतिबिम्बादिकं सत्यमेव।

We talk of one face appearing as pratibimba mukham and related to that the original face referred as bimba mukham. The mirror is upādhi for two fold status. In pratibimba vāda we can explain the status through one mirror. In ābhāsa vāda we need two mirrors, avidyā and māyā two RMs. Two reflections jva and īśvara are formed. So two upādhi are required in ābhāsa vāda,

इत्थं in this manner दर्पणरूपोपाधिसम्बन्धवशात् because of just one mirror itself, called upādhi and proximity of the mirror ग्रीवास्थमुखमेव original face śuddha mukham (in absence of mirror śuddha mukham) in presence of mirror two status bimba and pratibimba mukham status are got. बिम्बात्मना प्रतिबिम्बात्मना च भाति it appears as though two सम्यग्विचार्यमाणे तु बिम्बप्रतिबिम्बभाव एव नास्ति। when you enquire there is neither bimbam nor pratibimbam. एवमज्ञानरूपोपाधिसम्बन्धवशात् because of one mirror, ajñānam or avidyā or mūlā vidya (there are so many sub divisions in the vādas, avidyā and māyā are one or different, if they are one there is only one upādhi, if they are different we get two upādhi, thereafter avidyā is one or many, if avidyā and māyā are same then avidyā is only one. There will be prakriyabhedaas, there are many avidyā many jīvas, one avidyā therefore one jīva ec. Nana jīva vadaha, ekajīva vadaha etc śāstra siddhānta kesha saṅgraha..only one book discusses this, written by Appaiyya Dikshitaha, he must have thoroughly read all of them collected concepts and discussed. Topic wise he goes through jīva vicāra, jñāna vicāra etc, very very head reeling) असङ्गचैतन्ये there is only one asaṅgha caitanyam, one śuddha caitanyam, īśvara status is there for īśvara. Prototype consciousness is īśvara in pratibimba vāda. बिम्बस्थानीयेश्वरभावः it becomes īśvara, it enjoys īśvara status, śuddha caitanyam real consciousness gets unreal īśvara status प्रतिबिम्बस्थानीयजीवभावश्च same OC will get jīva status also which is the reflection. प्रतीयते। it appears to be there.. īśvara is also mithyā... people reject advaita

vedānta because their dear īśvara being mithyā. It is like a walker, people are scared to take it off, it's a crutch. Advaitin says hold on as long as you want. Mahāvākyam vicāra is benefit. It will work one day and I won't depend on anyone including God. सम्यग्विचार्यमाणे तु when you really analyze ईश्वरत्वं जीवत्वं च नैव सम्भवति। neither īśvara status nor jīva status is there for consciousness, because of ajñāna upādhi...अज्ञानवशाच्चैतन्ये जायमानजीवत्वप्रतीतिश्च अज्ञानस्थप्रतिबिम्ब इत्युच्यते। there seems to be RC generated. We think there is a different RC other than OC. all these are really not there. It is just named so तस्मात् बिम्बत्वं प्रतिबिम्बत्वं च मिथ्यैव। both are mithyā, the bimba and pratibimba statuses चैतन्यस्वरूपेण तु बिम्बप्रतिबिम्बादिकं सत्यमेव। in mahāvākya vicāra we negate ajñānam, both original and reflected status will go away. As far as consciousness is concerned there is no unreal consciousness at all. Bimba is also satyam, consciousness angle. Consciousness plus bimba status is bimbacaitanyam. If you look at consciousness angle it is satyam only. Suppose somebody asks wave is permanent or impermanent, you cannot give a categorical answer. Both are possible, it is from nāmarūpa angle it is impermanent, from water dr̥ṣṭi it is (relatively) permanent. Bimbam is satyam or mithyā. From status bimbam is mithyā. From consciousness standpoint bimba is satyam. Similarly for pratibimba also status is mithyā.

Vicārasāgara 22nd oct 2022

तस्मात् बिम्बत्वं प्रतिबिम्बत्वं च मिथ्यैव । चैतन्यस्वरूपेण तु बिम्बप्रतिबिम्बादिकं सत्यमेव ।

Vācyārtha of word jīva and īśvara discussion going on. In that context ābhāsa vāda and pratibimba vāda is being discussed.

ābhāsa vādi accept OC is satyam and RC is mithyā. In keeping with no of avidyās, RCs jīva will be innumerable. Pañcadaśī first chapter this is mentioned.

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।

तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥ १-१५॥

सत्त्वशुद्धाविशुद्धिभ्यां मायाऽविद्ये च ते मते ।

मायाबिम्बोवशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥ १६॥

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।

सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥ १-१७॥

Clearly avidyā medium, māyā medium/ avidyās are many therefore reflections are many. Māyā is one therefore īśvara is one. Clear ābhāsa vāda here.

Whereas in pratibimba vāda, we don't differentiate māyā and avidyā. Only one avidyā non different from māyā is taken as medium or upādhi. There is a seeming reflection in the reflecting medium. This was explained. There is no actual reflection on the mirror.

I left out two lines in the previous para. 2nd para, the 5 line from bottom.

2nd para 5th line..naiva tat chakra ...

नैव तत् चक्रम्

Alatachakram example given, when you move the agarbatti fast it looks like a circular fire. । तथा दर्पणं मुखं च विषयीकर्तुं प्रवृत्तान्तःकरणवृत्तेः

similarly thought originating from mind passing through the eyes will go to mirror to objectify the mirror. After objectifying the mirror same antahkaraṇa vṛtti returns back and objectifies our own face in our body. There is no reflected face on the mirror. Same antahkaraṇa vṛtti causes Face objectification after mirror objectification. Here he says, because of वेगवशात् because of very high speed, antahkaraṇa vṛtti very quickly objectifies the face too. That means practically there is no time gap between mirror and face perception. Due to speed it create an illusion. Face seems to be located on the mirror. In ābhāsa vāda there is a mithyā face located on the mirror. In pratibimba vāda there is no real face or mithyā face located in the mirror, there is no face at all on the mirror. There is an illusion that there is a face located because of immediate objectification. Original face wrongly gets a name reflected face.

Once you accept a reflected face, original face will have to be given a new name in relation to reflected face. Bimba mukham or prototype. False status is pratibimba mukham. Therefore another false status bimba mukham. Both are false status only. There is no unreal face in reality.

In ābhāsa vāda there is unreal face, in pratibimba vāda there is no unreal face. मुखं दर्पणस्थमिव भाति। Darpanastham mukham is pratibimba mukham. Then you invent bimba mukham. If mirror is

not there is no pratibimba or bimba mukham. There is only śuddha mukham. This was the portion I missed.

तस्मात् बिम्बत्वं प्रतिबिम्बत्वं च मिथ्यैव । चैतन्यस्वरूपेण तु बिम्बप्रतिबिम्बादिकं सत्यमेव both status are mithyā, but caitanyam is only one which is satya caitanyam. With pratibimbatvam status is called jīva with bimbatvam status is called īśvara. Suppose somebody asks is pratibimba caitanyam satyam or mithyā. Pratibimba caitanyam as caitanyam is satyam, pratibimba caitanyam with pratibimbatva status is mithyā. The adjective part pratibimbam is mithyā. Similarly bimbatvam status. Similarly īśvara the status is mithyā, the caitanyam is satyam. Jīva caitanyam is satyam, jīva status is mithyā. A mithyā caitanyam is not there in pratibimba vāda but mithyā caitanyams are there in ābhāsa vāda. Now example...

दृष्टान्ते बिम्बप्रतिबिम्बयोः स्वरूपं मुखं दार्ष्टान्तिके चैतन्यं च सत्यम् । इत्थं स्वरूपतः सत्यत्वात् प्रतिबिम्बं सत्य-मित्युच्यते । आभासस्वरूपं तु छायेत्यभ्युपगतम् । अतो मिथ्या । अयमेवाभासप्रतिबिम्बवादयोः भेदः ।

दृष्टान्ते in the example बिम्बप्रतिबिम्बयोः स्वरूपं मुखं bimba mukham and pratibimba mukhams essential nature is satyam दार्ष्टान्तिके चैतन्यं च सत्यम् Isvarūpa caitanyam is satyam इत्थं स्वरूपतः सत्यत्वात् since essentially both bimba and pratibimba are real, pratibimba vāda they say pratibimbam is satyam, they are actually referring to the caitanyam. प्रतिबिम्बं सत्यमित्युच्यते । आभासस्वरूपं तु छायेत्यभ्युपगतम् in ābhāsa vāda, the word ābhāsa means the appearance of the fake face or cidābhāsa on the mirror. । अतो मिथ्या । that fake face is appearing face is mithyā अयमेवाभास-

प्रतिबिम्बवादयोः भेदः । this is the difference between ābhāsa vāda and pratibimba vāda.

We need not go beyond this at all. We just understand using one of the prakriyās. My spiritual mission is over once I know I'm not a sādḥaka. Let the vision be clear.

Topic 452 अवच्छेदवादः

(४५२) अवच्छेदवादः — कतिपयग्रन्थेषु शुद्धसत्त्वगुणोपेतमायाविशिष्टचैतन्यमीश्वरः, मलिनसत्त्वगुणोपेतान्तःकरणोपादानकारणीभूताविद्यांशविशिष्टचैतन्यं जीव इति च कथ्यते। अयमेवावच्छेदवाद इत्युच्यते। वेदान्तेषु प्रक्रियाभेदाः सर्वे अप्यद्वैतात्मावगमार्था एव । अत एव यया यया प्रक्रियया जिज्ञासोर्बोधो भवेत्सा सा प्रक्रिया तस्य तस्य समीचीनाभिप्रेता । तथापि वाक्यवृत्त्युपदेशसाहस्र्यादौ भाष्यकारैराभासवाद एवाभ्युपगतः । तस्मादाभासवाद एव मुख्यः।

Here avaccheda vāda is not elaborated. In vicārasāgara we had compared avaccheda vāda and ābhāsa vāda. Page 121 of vicārasāgara, last two paras. He made a comparison and says ābhāsa vāda is superior to avaccheda vāda. अवच्छेदवादः — कतिपयग्रन्थेषु in some vedāntic text books, primarily Vācaspati Miśra's Bhāmati, commentary on Brahmasūtra śāṅkara Bhāṣyam, very elaborate and profound commentary. Bhāmati... he has given the name of his wife as she did great service in completing the commentary. Bhāmati kāra or Vācaspati Miśra. There are sub divisions. कतिपय few granthas. शुद्धसत्त्वगुणोपेतमायाविशिष्टचैतन्यमीश्वरः, īśvara is māyā viśiṣṭa caitanyam, consciousness enclosed within māyā, which is endowed with pure sattva guṇa, never tainted by rajas and tamas. īśvara's sattva guṇa is in the form of omniscience or sarvajñya. मलिनसत्त्वगुणोपेतान्तःकरणोपादानकारणीभूताविद्यांशविशिष्टचैतन्यं avidyāmsa viśiṣṭa caitanyam. consciousness enclosed in avidyā part.. part of māyā only. Both māyā and avidyā have three guṇas. Common name given in pañcadaśī is prakṛti. like the ghaṭākāśa and maṭhākāśa. hall

space. Avidyā is kāraṇa śarīram which is the material cause of antahkaraṇam. Malina satva guṇa upeta, mind endowed with malinam tainted satva guṇam. (By rajo and tamo guṇa) . Māṇḍūkya kārīka chapter 3 Gauḍapādacārya gives example of pot space ghaṭākāśa. Śaṅkarācārya also gives ghaṭākāśa example widely.

Kim ganga.... In maṇiṣā pañcakam, ābhāsa vāda first part of the verse

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चाण्डालवीथीपयः

पूरे वाऽन्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ॥2॥

काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ...avaccheda vada

Is there any difference between the reflection of the sun in the waters of the Ganga and its reflection in the water in a ditch in the quarters of the outcastes? Or between the space in a gold pot and in a mud pot? What is this illusion of difference in the form, “This is a Brahmana and this is an outcaste” in the indwelling self which is the ripple-free ocean of bliss and pure consciousness?

Swarna ghata and mrut ghata akāśa...

Ayameva...

जीव इति च कथ्यते । अयमेवावच्छेदवाद इत्युच्यते । this is avaccheda vāda..

वेदान्तेषु प्रक्रियाभेदाः सर्वे अप्यद्वैतात्मावगमार्था एव । अत एव यया यया प्रक्रियया जिज्ञासोर्बोधो भवेत्सा सा प्रक्रिया तस्य तस्य समीचीनाभिप्रेता। तथापि वाक्यवृत्त्युपदेशसाहस्र्यादौ भाष्यकारैराभासवाद एवाभ्युपगतः। तस्मादाभासवाद एव मुख्यः।

वेदान्तेषु in vedānta text books प्रक्रियाभेदाः सर्वे all methods of teaching eg ābhāsa pratibimba avaccheda vāda अप्यद्वैतात्मावगमार्था एव । they are all different roads with a common destination. Arriving at advaita ātmā understanding or jñānaṃ is critical. Jīvātma paramātmā anātmā are all one ekātmā. One ātmā appears as jīva

īśvara and as jaḍam also. That ātmā I am. This is aparokṣa jñānam. Use any prakriya you want. अत एव यया यया in brhadāranyaka vārtikam of Sureśvarācārya

यया यया भवेत् पुंसां व्युत्पत्तिः प्रत्यगात्मनि।

सा सैव प्रक्रियेह स्यात्साध्वी सा चानवस्थिता॥१.४.४०२॥

By whichever prakriya you get knowledge for seekers, with regard to ātmā, that us the right prakriya, that x prakriya for you is right. The end has to be attained. सा चानवस्थिता. These prakriyās are many and varied.... Lot of changes.. you can change your support for a prakriya later too.

प्रक्रिययाजिज्ञासोर्बोधो भवेत्सा for the student, knowledge will arise. सा प्रक्रिया that methodology is तस्य तस्य समीचीनाभिप्रेता । it is acceptable तथापि वाक्यवृत्त्युपदेशसाहस्र्यादौ in vākyavṛtti text of Śaṅkarācārya and upadeśasāhasrī, भाष्यकारैराभासवाद एवाभ्युपगतः । Śaṅkarācārya has heavily used the ābhāsa vāda. Chapter 18 tattvamasi prakaraṇam. 200 plus verses. Abhasa vāda us discussed from verse 59 to verse 123 , 64 verses. Mukham and ābhāsa and darpaṇa examples are taken. तस्मादाभासवाद एव मुख्यः He wants to give prime importance to ābhāsa vāda. How to come to vācyārtha if jīva and īśvara now...application

Topic 453 चतुर्षु महावाक्येषु भागत्यागलक्षणाप्रदर्शनम्

(४५३) चतुर्षु महावाक्येषु भागत्यागलक्षणाप्रदर्शनम् —

In the 4 mahavakyas (they are just representative ones) tat tvam asi..cāndogya upa-sama veda, aham brahmasmi..briha yajur veda, ayamātmā, prājñānam brahma- aitareya, rig veda
Each one how do you interpret..bhāgatyāga lakṣaṇa.

(9) तत्र 'तत्त्वमसि' इति महावाक्ये भागत्यागलक्षणा यथा — माया मायास्थाभासः, मायाधिष्ठानचैतन्यं चेत्येतत् त्रयं मिलित्वा सर्वशक्तित्वसर्वज्ञ- त्वादिधर्मविशिष्ट ईश्वर इति कथ्यते, अयमेव तत्पदवाच्यार्थः । व्यष्ट्यविद्या, तत्रस्थाभासः तदधिष्ठानचैतन्यं चेत्येतत् त्रयं मिलित्वा अल्पशक्तित्वकिञ्चिज्ज्ञ- त्वादिधर्मविशिष्टो जीव इत्युच्यते । अयमेव त्वंपदवाच्यार्थः ।

तत्र 'तत्त्वमसि' इति महावाक्ये tat is īśvara, three components... OC RC RM भागत्यागलक्षणा यथा — माया मायास्थाभासः, RM, RC मायाधिष्ठानचैतन्यं OC चेत्येतत् त्रयं मिलित्वा keeping all 3 components सर्वशक्तित्वसर्वज्ञ- त्वादिधर्मविशिष्ट one who has got omniscience omnipotence, ईश्वर इति कथ्यते, अयमेव तत्पदवाच्यार्थः । this is tat. व्यष्ट्यविद्या, tvam... avidyā becomes RM, तत्रस्थाभासः then RC तदधिष्ठानचैतन्यं चेत्येतत् OC sākṣī त्रयं मिलित्वा OC here is called jīva sākṣī plus RC RM अल्पशक्तित्वकिञ्चिज्ज्ञ- त्वादिधर्मविशिष्टो limited knowledge limited power are the attributes of individual जीव इत्युच्यते this is jīva. । अयमेव त्वंपदवाच्यार्थः । first step is to extract vācyārtha.

अनयोरेकत्वं 'तत्त्वमसि' इति वाक्यं बोधयति । एतत्तु न घटते। तस्मात् आभाससहितमायाम्, मायाकृतसर्वशक्तित्वसर्वज्ञत्वादिधर्माश्च तत्पदवाच्यांशान् विहाय चैतन्यभागमात्रग्रहणे तत्पदस्य भागत्यागलक्षणा सिद्ध्यति। तथा आभास- सहिताविद्यांशमविद्याकृताल्पशक्तित्वकिञ्चिज्ज्ञत्वादिधर्माश्च त्वंपदवाच्यांशान् विहाय चैतन्यभागमात्रग्रहणे त्वंपदस्य भागत्यागलक्षणा सिद्ध्यति। इत्थं भागत्यागलक्षणया जीवेश्वरस्वरूपस्थलक्ष्यार्थभूतचैतन्यांशैक्यं 'तत्त्वमसि' इति महावाक्यं बोधयति।

अनयोरेकत्वं 'तत्त्वमसि' इति वाक्यं बोधयति । the statement reveals oneness एतत्तु न घटते this is not acceptable as they have diagonally

opposite attributes. both have got 3 components may you remove two. RM and RC portion you remove in both īśvara and jīva. तस्मात् आभाससहितमायाम्, rm māyā along with RC मायाकृतसर्वशक्तित्वसर्वज्ञत्वादिधर्माश्च the attributes, omniscience and omnipotence also must be discarded as vyāvahārika satyam तत्पदवाच्यांशान् two components of tat pada set aside mentally. विहाय चैतन्यभागमात्रग्रहणे sati once you take the OC component alone. तत्पदस्य भागत्यागलक्षणा सिद्ध्यति you have applied bhāgatyāga lakṣaṇa for tat pada. ।

तथा आभाससहिताविद्यांशमविद्याकृताल्पशक्तित्वकिञ्चिज्ज्ञत्वादिधर्माश्च do the same for tvam pada, RM and RC you remove, attributes also you remove alpajña and kicijñatvam त्वंपदवाच्यांशान् विहाय चैतन्यभागमात्रग्रहणे त्वंपदस्य भागत्यागलक्षणा सिद्ध्यति । you have applied bhāga tyāga lakṣaṇa to tvam pada lakṣaṇa. Don't complain about raga dveṣa, I have nothing to do with them... many students hesitate claiming aham brahmasmi , jñānī has courage to do that. No mind is 100 percent clear. Set aside the mental impurity. Understand then improve the raga dveṣa aspect too.

Vicārasāgara 29th Oct 2022

तथा आभाससहिताविद्यांशमविद्याकृताल्पशक्तित्वकिञ्चिज्ज्ञत्वादिधर्माश्च त्वंपदवाच्यांशान् विहाय चैतन्यभागमात्रग्रहणे त्वंपदस्य भागत्यागलक्षणा सिद्ध्यति। इत्थं भागत्यागलक्षणया जीवेश्वरस्वरूपस्थलक्ष्यार्थभूतचैतन्यांशैक्यं 'तत्त्वमसि' इति महावाक्यं बोधयति।

While analysing the mahāvākyam, first we have to see the direct meaning in the sentence, only if it does not fit we should go to indirect meaning. To discuss vācyārtha 3 prakriyās were introduced. Ācārya said of these 3 ābhāsa vāda is primary one as Śaṅkarācārya has used it more often. Chapter 18 of upadeśasāhasrī tattvamasī

prakaraṇam, 60 plus verses he has discussed ābhāsa vāda, he has suggested that ābhāsa vāda must be taken by students. Even though 3 vādas are there we are going to employ ābhāsa vāda only. Based on ābhāsa vāda how do we arrive at lakṣyaha of tvam pada and tat pada and arrive at aikyam. First he took up tat tvam asi. Now he wants to extend to other 3 maha vākyam also. In all bhāgatyāga lakṣaṇa must be employed. Tatpada is referring to īśvara and vācyārtha consists of 3 components. OC RM māyā and RC reflected consciousness. All 3 put together is vācyārtha of tat pada. Only contradictory part is RC and RM, that is responsible for superior attributes of īśvara. OC is not responsible for superior attributes. Whatever is responsible for superior attributes, keep aside in your intellect. Make sure that you retain nirguṇa OC. Apply same principle for tvam pada jīva. Avidyā kāraṇa śarīram and RC is there. OC is nirguṇam. Inferior attributes are because of avidyā and RC. Understand them as mithyā and refuse to identify with them. This is bhāgatyāga lakṣaṇa. In nididhyāsanam that is done.

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।

Mind will always will have raga dveṣa. minimum raga dveṣa is I don't want to be sick. Mind is mithyā. I'm raga dveṣa atītaḥ all the time. I don't have kāma krodha at any time. Only then I can boldly claim aham brahmasmi. Once this is done. इत्थं भागत्यागलक्षणया जीवेश्वरस्वरूपस्थलक्ष्यार्थभूतचैतन्यांशैक्यं samasta padam (10 words linked-samasa) OC component rid of RC RM component aikyam 'तत्त्वमसि' इति महावाक्यं बोधयति। this aikyam is expounded by mahāvākyam.

(२) एवमेव “अयमात्मा ब्रह्म” इति महावाक्येऽपि भागत्यागलक्षणा बोध्या। तथा हि, अत्र ‘आत्मा’ इति पदस्य जीवो वाच्योऽर्थः। ‘ब्रह्म’ इति पदस्येश्वरो वाच्यः। अत्र ब्रह्मपदस्य शुद्धं चैतन्यं न वाच्यम्, किन्त्वीश्वर एवेत्येतच्चतुर्थे तरङ्गे प्रतिपादितम्। पूर्ववदत्रापि पदद्वयस्य लक्षणा ग्राह्या। लक्ष्यार्थभूतचैतन्यं नैव परोक्षम्, किन्तु नित्यापरोक्षमेवेतीममर्थं बोधयितुमेव ‘अयम्’ इति पदं प्रयुक्तम्। अयम् = ‘ब्रह्मादिस्तम्बान्तसर्वप्राणिनां ‘अहमहम्’ इति नित्यापरोक्षतया भासमान आत्मैव’ ब्रह्मेति वाक्यार्थः ।

एवमेव in the same way “अयमात्मा ब्रह्म” इति महावाक्येऽपि this mahāvākya occurring in Maṇḍukya upaniṣad, Atharvaṇa veda, also occurs in bri upa. भागत्यागलक्षणा बोध्या we have to employ bhāgatyāga lakṣaṇa तथा हि, to explain अत्र ‘आत्मा’ इति पदस्य जीवो वाच्योऽर्थः here the word ātmā should not be taken as nirguṇa ātmā but ātmā consisting of all 3 components । ‘ब्रह्म’ इति पदस्येश्वरो वाच्यः। brahma must be taken as māyā sahitam brahman īśvara with 3 components अत्र ब्रह्मपदस्य शुद्धं चैतन्यं न वाच्यम्, brahman is not to be translated as pure consciousness but īśvara किन्त्वीश्वर एवेत्येतच्चतुर्थे तरङ्गे प्रतिपादितम् in the fourth chapter this was discussed elaborately. Primary meaning of the word brahman; primary meaning is saguṇa īśvara only was conclusion. It is not nirguṇa caitanyam. Only lakṣyārtha is nirguṇam brahman । पूर्ववदत्रापि पदद्वयस्य लक्षणा ग्राह्या two words ātmā and brahman, we should analyse and come to lakṣaṇa alone, bhāgatyāga लक्ष्यार्थभूतचैतन्यं नैव परोक्षम्, 3 components are not explained, he wants us to remember, 2 must be deleted. He wants to explain ayam. Meaning is this referring to an object anātmā in proximity, that word is remote, here ayam should be understood as aham. Ayam should not be taken as anātmā. Caitanyam which is final meaning of maha vākya, (aparokṣam means it is the subject itself neither remote or proximate object),

since OC happens to be aparokṣam therefore ayam must be translated as aham which is aparokṣam. Not pratyakṣam or parokṣam. किन्तु नित्यापरोक्षमेव aparokṣam only, in English there is no direct translation it is referred as immediate, that for which no medium or pramāṇam required medium is required for pratyakṣa and parokṣa viṣayam. Without pramāṇam consciousness is self-revealed as I am. Therefore ātmā is immediate (self-revealing). इतीममर्थं this immediacy of the OC बोधयितुमेव to reveal this ‘अयम्’ इति पदं प्रयुक्तम् ayam is used in Maṇḍukya maha vākya. अयम् = ‘ब्रह्मादिस्तम्बान्तसर्वप्राणिनां’ ayam refers to something available in all the living beings celestials and human beings. In plants and animals the self awareness is rudimentary, enough to conduct their life. Not enough for creating inferiority or superiority complexes. Like the dog show competition. Top dog will be on the top box, who is proud. The one who is holding the dog.

Therefore vedānta is required only for human beings who have saṃsāra due to complexes. They don’t have sufficiently developed organ of speech to express the self-awareness of the mind as “I am” A superior breed of dog does not say I’m superior. Sarva praniṇam, we should filter correctly ‘अहमहम्’ इति नित्यापरोक्षतया भासमान आत्मैव’ ब्रह्मेति वाक्यार्थः aham pratyaya and śabda is always there.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।

in all states of experience there is only one non-variable aham...
That aham refers to OC not RC. Non changing word I must refer to non-changing I only. Ever evident as continuous invariable aham.
2nd mahāvākya is over.

(३) “अहं ब्रह्मास्मि” इति महावाक्येऽपि अहंपदस्य जीवो वाच्यः। ब्रह्मपदस्येश्वरो वाच्यः। अनयोः पदयोः शुद्धचैतन्यांशे लक्षणा। अहमेव परं ब्रह्मेति वाक्यार्थः।

3rd mahāvākyaṃ is aham brahmasmi 1.4.10 bri upa; yajur veda

ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेत् । अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन् नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाश्चनाभूत्या ईशते । आत्मा ह्येषां स भवति अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

“अहं ब्रह्मास्मि” इति महावाक्येऽपि अहंपदस्य जीवो वाच्यः। aham refers to jīva. Aham iti padam ahampadam-karma pada, similarly brahma padam. ब्रह्मपदस्येश्वरो वाच्यः। ābhāsa vāda is what is taken here. अनयोः पदयोः शुद्धचैतन्यांशे लक्षणा। only OC component is taken by applying bhāgatyaṅga Lakshanaअहमेव परं ब्रह्मेति वाक्यार्थः। im none other than brahman.

(४) “प्रज्ञानम् (आनन्दम्) ब्रह्म” इति महावाक्ये प्रज्ञानपदस्य जीवो वाच्यः। ब्रह्मपदस्येश्वरो वाच्यः। पूर्ववदुभयोः शुद्धचैतन्यांशे लक्षणा। लक्ष्यार्थभूतप्रत्यगभिन्नब्रह्मात्मा नानन्दगुणयुक्तः। किन्त्वानन्दस्वरूप एवेत्यर्थावगमाय आनन्दपदाध्याहारः कृतः । प्रत्यगभिन्नं ब्रह्म आनन्दस्वरूपमिति वाक्यार्थः।

“प्रज्ञानम् (आनन्दम्) ब्रह्म” इति 4th mahāvākyaṃ, rig veda aitareya upaniṣad. Part of a very big para. A tricky statement.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरम् । सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ 3.5.3॥

Ānandagiri analyses in aitareya bhāṣya-dīpa. Śaṅkarācārya has written on a commentary which is brief. Ānandagiri concludes different interpretations are possible and need not be a maha vākya or may be. Here one interpretation, Niścala Dāsa has taken it. In rig veda in daśopaniṣad we have only one upaniṣad and there is only this explicit mahāvākya. Prajñānam is taken as anandam, Niścala Dāsa has added here.

महावाक्ये प्रज्ञानपदस्य जीवो वाच्यः word Prajñānam I this context we have to take as jīva. ब्रह्मपदस्येश्वरो वाच्यः we have said that word brahman primarily means īśvara only. । पूर्ववदुभयोः शुद्धचैतन्यांशे लक्षणा for both words by bhāṣatyāga lakṣaṇa you have to delete two portions and retain only one part. लक्ष्यार्थभूतप्रत्यगभिन्नब्रह्मात्मा now why he has added ānandam, he adds, brahman is of the nature of ānanda. Ananda is not an attribute, when mind is happy, happiness is an attribute of the mind. Happiness is an attribute of mind. Attribute is the very nature of brahman. Brahman is happiness itself, therefore iva added anandam नानन्दगुणयुक्तः। it is not endowed with attribute of ānanda किन्त्वानन्दस्वरूप it is of the nature of ānanda एवेत्यर्थावगमाय आनन्दपदाध्याहारः कृतः therefore ānanda word has been supplied and put in brackets. that's why Swamiji speaks of the 5 features of happiness like consciousness. प्रत्यगभिन्नं ब्रह्म आनन्दस्वरूपमिति वाक्यार्थः।

5 features

Happiness being not an attribute of the mind, happiness like consciousness is all -pervading..

5 pure happiness is not available for any transaction or experience.

यथा महावाक्यस्थपदानां भागत्यागलक्षणा तथा वाक्यान्तरेष्वपि सत्यम्, ज्ञानम्, अनन्तमित्यादिपदानि भागत्यागलक्षणयैव शुद्धं ब्रह्म बोधयन्ति, न तु शक्त्या। न हि कस्यचिदपि पदस्य शुद्धं ब्रह्म वाच्यं भवतीति सिद्धान्तः। “यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह”, “नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा”, “अथात आदेशो नेति नेति” इत्यादि श्रुतिभ्यः। तस्मात् सर्वाण्यपि पदानि विशिष्टस्य वाचकानि शुद्धस्य लक्षकानि च भवन्ति।

Analysis of 4 mahāvākya over. At the end we should come to know I'm brahman. Useful and important discussion. Nirguṇa brahman is revealed by any word in the śāstra only through bhāgatyāga lakṣaṇa. anywhere, not only maha vākya. Nirguṇa brahman is never vācyārtha of any word in śāstra. It is revealed only by lakṣyārtha and only bhāgatyāga lakṣaṇa. example satyam jñānaṁ Ananta brahman. Whether it is a mahāvākya is itself a question. Ācāryas take it as avāntara vākya, a sentence that defines brahman. Maha vākya reveals this is aham brahman. Pujya Swamiji says satyam jñānaṁ anantaṁ brahman must be taken as mahāvākya as jñānaṁ always means jīva consciousness therefore it is maha vākya. Here he wants to point out that satyam reveals brahman through bhāgatyāga lakṣaṇa. jñānaṁ too. यथा महावाक्यस्थपदानां भागत्यागलक्षणा just as the word occurring in maha vākya are to be taken in the sense of lakṣyārtha, तथा वाक्यान्तरेष्वपि in the case of non maha vakyas too, avāntara vākya too सत्यम्, ज्ञानम्, अनन्तमित्यादिपदानि word satyam jñānaṁ anantaṁ भागत्यागलक्षणयैव only through bhāgatyāga lakṣaṇa शुद्धं ब्रह्म original pāramārthika nirguṇam brahman is revealed. बोधयन्ति, न तु शक्त्या (ref shakti- primary meaning or vacya) not through vācyārtha.

Upaniṣad itself has clearly said that words cannot describe brahman. Brahman is not direct meaning of any word. । न हि कस्यचिदपि पदस्य for any particular word, pāramārthika brahman is not the direct meaning, this is vedāntic conclusion. शुद्धं ब्रह्म वाच्यं भवतीति सिद्धान्तः। “यतो वाचो निवर्तन्ते। words cannot reveal brahman directly. Tai upa chapter 2 middle and 3 end . अप्राप्य मनसा सह”, “नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा”-Kāthopaniṣad, “अथात आदेशो नेति नेति” Bri upa, now teaching of brahman begins (mūrthāmūrtha brāhmaṇam-chapter 2 section 3) upaniṣad says, not this not this and it keeps quiet. We conclude that brahman is not direct meaning of any word. इत्यादि श्रुतिभ्यः। तस्मात् सर्वाण्यपि पदानि all words including nirguṇa brahman does not directly reveal nirguṇam brahman. विशिष्टस्य वाचकानि it is only revealing saguṇa brahman शुद्धस्य लक्षकानि च भवन्ति। they do reveal nirguṇa brahman through lakṣaṇa. this is going to be explained through sankṣepa śārīrakam written by sarvajñāta muni, 4 chapters, 2000 odd shlokas. śārīrakam means Brahmasūtra. Vācyārtha of satyam is discussed.

Vicārasāgara 5th November 2022

न हि कस्यचिदपि पदस्य शुद्धं ब्रह्म वाच्यं भवतीति सिद्धान्तः। “यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह”, “नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा”, “अथात आदेशो नेति नेति” इत्यादि श्रुतिभ्यः। तस्मात् सर्वाण्यपि पदानि विशिष्टस्य वाचकानि शुद्धस्य लक्षकानि च भवन्ति।

The acārya analysed all 4 mahāvākyam from the 4 vedas and pointed out that they reveal the non-dual reality of caitanyam. They are arrived by using indirect meaning or lakṣyārtha and after using bhāgatyāga lakṣaṇa. based on ābhāsa vāda prakriya he arrived at. Before going forward, Niścala Dāsa takes a small diversion. What we saw are mahāvākyam. Mahāvākyam reveal essential nature

of jīva and īśvara. जीव-ईश्वर-स्वरूप-ऐक्य-बोधक-वाक्यम्. There are many other statements which reveal nature of brahman, definition, all these statements are called avāntara vākyaṃ. Nīścala Dāsa wants to make an observation on brahman defining avāntara vākyaṃ. The well-known vākyaṃ is satyam-jñānam-anantam brahman. You have to apply only lakṣyārtha only with regard to avāntara vākyaṃ. Only bhāgatyāga lakṣaṇa to be used. Sarvajñātma Muni's work. He makes this observation that Nīścala Dāsa is reminding. Satyam has both direct and indirect meaning. Jñānam anantam too have both meanings. We have to take only indirect meaning. Why? न हि कस्यचिदपि पदस्य शुद्धं ब्रह्म वाच्यं भवतीति सिद्धान्तः। this is one of the fundamental principles of vedānta. No word can directly reveal brahman. Only indirect revealing possible. The indirect revelation also only through bhāgatyāga lakṣaṇa. Therefore, all word which define brahman. तस्मात् सर्वाण्यपि पदानि विशिष्टस्य वाचकानि शुद्धस्य लक्षकानि च भवन्ति। they can only reveal saṅgūṇam brahman not ultimate reality. All words that reveal brahman can only define attributed brahman. They cannot reveal absolute reality.

मायाया आपेक्षिकं सत्यत्वं चैतन्यस्य निरपेक्षं सत्यत्वं चेत्युभयं मिलित्वा सत्यशब्दस्य वाच्यं भवति । निरपेक्ष(मुख्य)सत्यत्वं लक्ष्यं भवति । बुद्धिवृत्तिरूपं ज्ञानं स्वयंप्रकाशरूपं ज्ञानं चेत्युभयं मिलित्वा ज्ञानशब्दस्य वाच्यं भवति। स्वयंप्रकाशांशस्तु लक्ष्य उच्यते। विषयसम्बन्धजन्यसुखाकारसात्त्विकान्तःकरणवृत्तिः परमप्रेमास्पदस्वरूपं सुखं चेत्युभयं मिलित्वा आनन्दपदस्य वाच्यम् । वृत्त्यंशं विहाय स्वरूपानन्दांशो लक्ष्यार्थः। इत्थं सर्वपदानां शुद्धे ब्रह्मणि लक्षणोति सङ्क्षेपशारीरके प्रतिपादितम्।

Here he mentions this observation is based on chapter 1 verses 178 to 185 of sankṣepa śārīrakam. मायाया आपेक्षिकं सत्यत्वं there are two types of satyam, one is relative reality which belongs to māyā, vyāvahārika satyam, like his mic. This reality is āpekṣikam, relative reality subject to time and space. It is relative reality. Pāramārthika satyam is absolute reality not bound by time and state. When śāstra refers to satyam, it refers to both vyāvahārika and pāramārthika satyam. A common man knows only vyāvahārika satyam. But vyāvahārika satyam includes pāramārthika satyam. Word satyam refers to a mixture of vyāvahārika and pāramārthika satyam. Satyam refers to mixture of vyāvahārika and pāramārthika. When you say anantam, it is changeless satyam. Once you say so, it is only pāramārthika satyam. You have to take satyam brahman as mixture of saguṇam and nirguṇam brahman and because of anantam adjective you have to take maha rahitam nirguṇa brahman. When you say brahman is jagat kāraṇam, brahman is only saguṇam brahman. चैतन्यस्य निरपेक्षं सत्यत्वं when you say māyā is vyāvahārika satyam, we should say it appears real because of brahman. Whereas caitanyam the consciousness is absolutely real, reality of caitanyam is not because of māyā. When we get word satyam, primary vācyārtha of word satyam is neither saguṇa brahman or nirguṇam brahman but it is the mixture which is direct meaning. We tend to say primary meaning vācyārtha is saguṇa brahman, and nirguṇa brahman is lakṣyārtha, Here Niścala Dāsa is saying saguṇa brahman is not vācyārtha but mixture of saguṇa and nirguṇa brahman and then we apply bhāgatyāga lakṣaṇa to arrive at the meaning. If you say vācyārtha is saguṇa brahman, what will be the problem? चेत्युभयं मिलित्वा सत्यशब्दस्य वाच्यं भवति vācyārtha

निरपेक्ष(मुख्य)सत्यत्वं लक्ष्यं भवति nirguṇam brahman absolute reality is implied meaning. This is with regard to satyam brahman. Similarly for jñānam brahman. बुद्धिवृत्तिरूपं ज्ञानं (vyāvahārika jñānam) स्वयंप्रकाशरूपं ज्ञानं (pāramārthika jñānam) jñānam is knowledge in general, it rises in the mind when an appropriate instrument of knowledge is used. Knowledge is time bound. It rises in time. Vyāvahārika satyam. Consciousness principle which is not bound by time and space defined by our 5 features, not limited by time and space, deśa kala ateetam. What is the direct meaning of the word jñānam? It is neither vyāvahārika jñānam or pāramārthika jñānam, but a mixture of both. Therefore you should know in which context vācyārtha must be taken and where lakṣyārtha. Because of anantam jñānam, limitless, you have to apply bhāga tyāga lakṣaṇa , you should exclude vyāvahārika satyam and jñānam due to adjective anantam. There are two happiness also. Experiential happiness, pratibimba ānanda. You can use pratibimba with satyam and jñānam too. Vācyārtha is pratibimba and bimba satyam. We can say. When you have a satvik thought in the mind, Priya vṛtti-satvika vṛtti in anandamāyā kośa, when the vṛtti gets reflected Priya moda pramoda vṛtti come. चेत्युभयं मिलित्वा ज्ञानशब्दस्य वाच्यं भवति। स्वयंप्रकाशांशस्तु लक्ष्य उच्यते। विषयसम्बन्धजन्यसुखाकारसात्त्विकान्तःकरणवृत्तिः when you contact a liked object, including vicārasāgara class, that will bring in experiential ānanda. परमप्रेमास्पदस्वरूपं सुखं that which is my original nature, absolute happiness which is permanent and non-experiential, which is absolutely loved by all people, including plants. This is nitya ānanda, non-experiential ānanda. चेत्युभयं मिलित्वा आनन्दपदस्य वाच्यम् what is the direct meaning when śāstram uses the word ānanda? It

is mixture only. OC and OH are all pervading वृत्त्यंशं विहाय when the Priya moda pramoda vṛtti are gone, experiential ānanda is gone and I'm sorrowful, OH is still there. That ānanda tat can coexist with sorrow that is lakṣyārtha of word ānanda arrived at through bhāgatyāga lakṣaṇa. स्वरूपानन्दांशो लक्ष्यार्थः। इत्थं सर्वपदानां शुद्धे ब्रह्मणि लक्षणेति for all the words of brahman, māyā rahitam brahman, सङ्क्षेपशारीरके प्रतिपादितम् this is an aside information that acārya is giving from sankṣepa śārīrakam. 4 meanings were given for jñānam in Taittirīya bhāsyam and some were ruled out. Now mahāvākyam topic. Before that he is consolidating.

Topic 454 पूर्वोक्तार्थसङ्ग्रहः

(४५४) पूर्वोक्तार्थसङ्ग्रहः — ‘गङ्गायां घोषः’ इत्यत्र जहल्लक्षणा । ‘शोणो धावति’ इत्यत्राजहल्लक्षणा। ‘सोऽयं देवदत्तः’ इत्यत्र भागत्यागलक्षणा। इयं जहदजहल्लक्षणेति चोच्यते। “तत्त्वमसि” इत्यादिमहावाक्येषु जहल्लक्षणा वा अहजहल्लक्षणा वा न युज्यते। अतस्ते परित्यज्य भागत्याग- लक्षणैव प्रदर्शिता।

He is reminding us. We saw three types of lakṣaṇa. we saw three examples too. ‘गङ्गायां घोषः’ इत्यत्र जहल्लक्षणा with regard to this sentence we saw jahatī lakṣaṇa. । ‘शोणो धावति’ इत्यत्राजहल्लक्षणा। ajahallakṣaṇa we saw. ‘सोऽयं देवदत्तः’ इत्यत्र भागत्यागलक्षणा third example, bhāgatyāga lakṣaṇa. short version is bhāga lakṣaṇa. । इयं जहदजहल्लक्षणेति चोच्यते। “तत्त्वमसि” इत्यादिमहावाक्येषु जहल्लक्षणा वा अहजहल्लक्षणा वा न युज्यते। we analysed their applicability with regard to mahāvākyam. No jahatī or ajahatī lakṣaṇa. अतस्ते (सा ते ताः) giving up both jahatī and ajahatī, you should employ परित्यज्य भागत्यागलक्षणैव प्रदर्शिता only bhāgatyāga lakṣaṇa.

“यतो वाचो निवर्तन्ते” इत्यादिश्रुतयो ब्रह्म न कस्यापि पदस्य वाच्यं भवेदिति बोधयन्ति। अतः समस्तपदेषु ब्रह्मविषये लक्षणैवेत्थं ग्राह्या । मायाया आपेक्षिकं सत्त्वं चैतन्यनिष्ठं निरपेक्षम् (पारमार्थिकम्) सत्त्वं च मिलित्वा

सत्यपदवाच्यमुच्यते। तत्र निरपेक्षसत्त्वमेव सत्यपदस्य लक्ष्यम्। स्वयंप्रकाशमानं ज्ञानं बुद्धिवृत्तिरूपज्ञानं च मिलित्वा ज्ञानपदवाच्यं भवति। तत्र स्वयंप्रकाशज्ञानं ज्ञानपदस्य लक्ष्यम्। आत्मनः स्वरूपानन्द इष्टविषयसम्बन्धजन्यसुखाकारसात्त्विकान्तःकरणवृत्तिरूपं विषयसुखं च मिलित्वा आनन्दपदवाच्यं भवति। तत्र वृत्तिरूपं विषयसुखं परित्यज्य स्वात्मस्वरूपसुखमेवानन्दपदलक्ष्यम्।

Consolidation of previous two paras, in which he extends to avāntara vākyam. Brahman defining statements. Satyam jñānam and ānanda direct meaning should be taken as mixture of vyāvahārika satyam plus pāramārthika satyam, vyāvahārika jñānam plus pāramārthika jñānam, vyāvahārika ānanda plus pāramārthika ānanda. Lakṣyārtha must be discard the vyāvahārika satyam jñāna ānanda and retain pāramārthika part that transcends time and space. When I say I'm happiness, this is not temporary but permanent. As consciousness I survive even after "my death". I'm satyam jñānam ānanda rūpam.

Topic 455 महावाक्येषु पदद्वयेऽपि लक्षणाङ्गीकारो निष्फल इत्याक्षेपः

(४५५) महावाक्येषु पदद्वयेऽपि लक्षणाङ्गीकारो निष्फल इत्याक्षेपः —

Discussion is going to be an unique one. We take in all maha vakyams we should take indirect meaning only. In tat tvam asi, we don't take direct meanings but implied meanings for tat and tvam. For asi direct meaning for verb you can take. In all the maha vakyams we did this. Asmi we took as direct meaning. Whereas for aham and brahman we said take lakṣyārtha. For tat and tvam also. We justified with an argument. When you take direct meaning identity is not appropriate, we said, vācyārtha there was virodha. Now a group of people say, we have to take lakṣyārtha for avoiding contradiction. Why should we take for both words? Why can't we

take for one word alone? It is not required. Pūrvapakṣī says. I will give you an example. महावाक्येषु in all mahāvākyam पदद्वयेऽपि लक्षणाङ्गीकारो employing implied meaning is waste of time, this is the objection of someone. First he is going to explain the objection, then elaborate explanation. निष्फल इत्याक्षेपः

अत्र केचिदाहुः — महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणाङ्गीकारो व्यर्थः। एकपदे लक्षणाङ्गीकारेणैव विरोधनिवृत्तेरिति। तेषामयमाशयः —

अत्र with regard to the interpretational discussion of mahāvākyam (mīmāṃsā śāstram) केचिदाहुः some people object — महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणाङ्गीकारो व्यर्थः। for removing the contradiction (you should apply direct meaning if you have a choice) you apply the indirect meaning with regard to mahāvākyam. एकपदे लक्षणाङ्गीकारेणैव by merely applying lakṣaṇa with regard to one word विरोधनिवृत्तेरिति। contradiction can be removed. Two people on a path in opposite directions, to avoid collision should both change or the only one change the path. In mahāvākyam also you can use one. If you use tvam pada or tat pada alone what will the problem be?

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(४५५) महावाक्येषु पदद्वयेऽपि लक्षणाङ्गीकारो निष्फल इत्याक्षेपः —

अत्र केचिदाहुः — महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणाङ्गीकारो व्यर्थः। एकपदे लक्षणाङ्गीकारेणैव विरोधनिवृत्तेरिति। तेषामयमाशयः —

Now we have come to the fag end of the mahāvākya vicāra and end of 6th chapter. A unique objection and refutation. Mahāvākya is revealing jīva īśvara aikyam. Therefore this is the direct message of

mahāvākyam. Later we refine by saying lakṣyārtha vākyam not Vācyārtha aikyam. When you take direct meaning, it is consciousness with inferior or superior attributes respectively and the equation gets blocked by the attributes' virodha. Therefore we have to go for lakṣaṇa. Here the objectionist says I agree these attributes are opposed and to removing the attributes you need not remove both attributes, but removing one of them is enough. Apply bhāgatyāga lakṣaṇa for knocking off inferior or superior attributes. When you say only inferior attributes are there , there is no problem. Because there are no superior attributes and so no contradiction. Similarly vice-versa. Don't allow contradictory attributes to join, maintain either of them. Bhāgatyāga lakṣaṇa has to be applied for only one set of attributes. Like two members are arguing in a meeting, you expel one then there will be no arguments, like opposition walking out. First he explains the objection.

महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणाङ्गीकारो व्यर्थः। in both tvam pada and tat pada bhagatyaga lakṣaṇa is not required. एकपदे लक्षणाङ्गीकारेणैव by applying in any one of the words, विरोधनिवृत्तेरिति। contradiction can be removed. तेषामयमाशयः this is the intention of the pūrvapakṣī.

तेषामयमाशयः —

सर्वज्ञत्वादिधर्मविशिष्टस्य किञ्चिज्ज्ञत्वादिधर्मविशिष्टेन सहैक्यं यद्यपि न युज्यते तथाप्येकपदलक्ष्यार्थभूतशुद्धस्य पदान्तरार्थभूतविशिष्टेनैक्यं युज्यत एव।

सर्वज्ञत्वादिधर्मविशिष्टस्य the caitanyam even though endowed with superior attributes किञ्चिज्ज्ञत्वादिधर्मविशिष्टेन with one endowed with inferior attributes सहैक्यं यद्यपि न युज्यते aikyam is not possible. तथाप्येकपदलक्ष्यार्थभूतशुद्धस्य take lakṣyārtha of one word and apply

bhaga tyaga lakṣaṇa and then contradiction will go away. only caitanyam will be there. पदान्तरार्थभूतविशिष्टेनैक्यं युज्यत एव। the other caitanyam where you retain vacyartham, will have attributes (attributed consciousness). therefore no contradiction.

तत्र दृष्टान्तः — ‘क्षत्रियमनुष्योऽयं ब्राह्मणः’ इत्यत्र क्षत्रियत्वधर्मविशिष्टस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्यं विरुद्धमेव। ‘मनुष्योऽयं ब्राह्मणः’ इत्यत्र तु क्षत्रियत्वधर्मरहितशुद्धमनुष्यस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्ये न विरोधः।

तत्र दृष्टान्तः — ‘क्षत्रियमनुष्योऽयं ब्राह्मणः’ in this regard an example, kshatriya manushya is equal to brahman, kshatriya and brahman attributes are opposed, you don’t have to drop both, its enough to drop one of them. इत्यत्र क्षत्रियत्वधर्मविशिष्टस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्यं विरुद्धमेव। suppose you say this manushya is brahman, kshatriyatvam is not there ‘मनुष्योऽयं ब्राह्मणः’ once you say this manushya is brahman and equate there is no contradiction. Nirguṇa manushya is not required. इत्यत्र तु क्षत्रियत्वधर्मरहितशुद्धमनुष्यस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्ये न विरोधः। therefore Nirguṇa caitanyam is not required. in the second case kshatriya word is dropped. in a shuddha manushya there is no kshatriyatvam and with another word brahmana manushya there is no contradiction.

तथा किञ्चिज्ज्ञत्वादिधर्मविशिष्टचैतन्यस्य सर्वज्ञत्वादिधर्मविशिष्टचैतन्यस्य चैक्यं न युज्यते। विरोधात् । अपि तु, जीवेश्वरवाचकपदयोश्चैतन्यमात्रलक्षकत्वे सम्भवत्यपि अन्यतरपदस्यैव चैतन्यमात्रे लक्षणायां सत्यां तस्य लक्ष्यस्य चैतन्यमात्रस्य पदान्तरवाच्यार्थभूतसर्वज्ञत्वादिधर्मविशिष्टेन वा किञ्चिज्ज्ञत्वादिधर्मविशिष्टेन वा एकत्वे विरोधो न भवेदेव। तस्मात्पदद्वये लक्षणाभ्युपगमे न काचिदपि युक्तिरस्तीति।

Expansion now.. jīva and īśvara are there, we apply bhagatyaga lakṣaṇa in both cases, when there is a simpler solution why go for both. In jīva you apply bhaagatyaga lakṣaṇa only in one of them,

jīva will refer to shuddha caitanyam, in īśvara you don't apply. īśvara will be consciousness with superior attributes. jīva will be pure consciousness īśvara with superior attributes. so you will have no problems. the ultimate meaning is consciousness with superior attributes, second option is superior attributes are knocked off. the caitanyam with inferior attributes and caitanyam... you can choose one of them, why do you need to knock off both attributes and have Nirguṇa caitanyam? like visishtadvaitam īśvara will stand. you don't have reason to apply bhāga tyāga lakṣaṇa for both the words.

Topic 456 तत्र महावाक्येष्वेकपद एव लक्षणेति वादी प्रष्टव्यः

(आ. ४५६-४६०) पूर्वोक्ताक्षेपसमाधिः । पदद्वयलक्षणा सफ- लेति प्रदर्शनम् —
(४५६) तत्र महावाक्येष्वेकपद एव लक्षणेति वादी प्रष्टव्यः —

पूर्वोक्ताक्षेपसमाधिः। objection mentioned in previous para, the samadhaanam or reply (samaadhi- uttaram is meaning) पदद्वयलक्षणा सफलेति प्रदर्शनम् it is meaningful to employ bhāgatyāga lakṣaṇa to both tvam pada and tat pada, your simplification will not work. —
तत्र महावाक्येष्वेकपद एव लक्षणेति वादी the objectionist who is vehemently arguing that lakshaa must be applied only to one प्रष्टव्यः I'm going to ask certain question. Is this your suggestion? He is continuously going to ask. First he asks, we have taken 4 maha vakyams independently. In all 4 jīva padam and īśvara padam are there. Jīva and īśvara are there..do you want to say we should employ lakṣaṇa in the first word or the second word of the mahāvākyam? Then he says if you take first word in all mahāvākyam you will have problem, second one too...Pūrvapakṣī says I don't say first or second..all words referring to the jīva vacakam I say. Word referring to jīva, their lakṣaṇa, then also problem, do you want to say īśvara word in all mahāvākyam. We

are going to see 4 options. First word is lakṣaṇa, second word lakṣaṇa, jīva vācaka, or īśvara vācaka word. All 4 will have issue. You have to apply everywhere . next 4 pages this only.

Exercise 1: First word alone: in 3 mahāvākyams the first word refers to jīva. Ayam ātmā brahma, Prajñānam brahma, aham brahmasmi, tat tvam asi. If we uniformly apply lakṣaṇa to the first word. In first three inferior attributes will go away, superior will remain. In last one, superior attributes will be knocked off by bhāga tyāga lakṣaṇa. inferior attributes will remain. So 3 will convey superior attributed caitanyam and one inferior attributed caitanyam. So within vedas you will have conflicts.

महावाक्यगतपदद्वये कतरस्मिन् पदे लक्षणेति । तत्र सर्वेषु महावाक्येषु प्रथमपदे एव लक्षणा न द्वितीयपदे इत्यभ्युपगमो न सङ्गच्छते । तथैव सर्वत्र द्वितीयपदे एव लक्षणा न प्रथमपदे इत्यप्यसङ्गतमेव । तथा नियमे वाक्यानां परस्परविरोध एव स्यात् । तथा हि, “अहं ब्रह्मास्मि”, “प्रज्ञानं ब्रह्म”, “अयमात्मा ब्रह्म” इति वाक्यत्रये प्रथमपदं जीववाचकम् । “तत्त्वमसि” इति वाक्ये तु प्रथमपदमीश्वरवाचकम् । सर्ववाक्येषु प्रथमपदे लक्षणाङ्गीकारे चैतन्यं सर्वज्ञत्वादिधर्मविशिष्टेश्वरस्वरूपमिति प्रथमवाक्यत्रयस्यार्थः स्यात् । यतः प्रथमवाक्यत्रये प्रथमपदं जीववाचकम् । तस्य चैतन्यमात्रे लक्षणा । द्वितीयस्येश्वरवाचकपदस्य वाच्यार्थ एव गृह्यते । ततश्च चैतन्यं सर्वमीश्वरस्वरूपमिति प्रथमवाक्यत्रयस्यार्थः पर्यवसन्नः।

Here he is assuming that we use lakṣaṇa only for first word. First three mahāvākyam it is jīva therefore inferior attributes will go superior attributes will remain. ततश्च चैतन्यं सर्वमीश्वरस्वरूपमिति प्रथमवाक्यत्रयस्यार्थः पर्यवसन्नः। first 3 will convey mahāvākyam will convey caitanyam with superior attributes is ultimate reality.

“तत्त्वमसि” इति वाक्ये तु चैतन्यं किञ्चिज्ज्ञत्वादिधर्मविशिष्टसंसार्यात्मकजीवस्वरूपमिति चतुर्थमहावाक्यार्थः स्यात्। यतः “तत्त्वमसि” इति वाक्ये प्रथमपदमीश्वरवाचकम्। तस्य चैतन्यमात्रे लक्षणा। द्वितीयस्य जीववाचकपदस्य वाच्यार्थ एव गृह्यते। ततश्च चैतन्यं सर्व जीवस्वरूपमिति चतुर्थवाक्यार्थः पर्यवसन्नः।

This is the extension of the same discussion. In 4th mahāvākya, caitanyam with inferior attributes will remain as first word tat refers to īśvara and superior attributes will be knocked off. Final message is ultimate reality is caitanyam with inferior attributes. So here contradiction between 1,2,3rd mahāvākya and 4th mahāvākya. Thus there is a contradiction among the mahāvākya not within mahāvākya.

Same contradiction will come with dvitīya pada lakṣaṇa.

तथा सर्ववाक्येषु द्वितीयपदे एव लक्षणेत्यभ्युपगमे प्रथमवाक्यत्रये जीववाक्यत्रये (not required) जीववाचकप्रथमपदस्य वाच्यार्थो ग्राह्यः। ईश्वरवाचकद्वितीयपदस्य चैतन्यमात्रे लक्षणा ग्राह्या। ततश्च ‘किञ्चिज्ज्ञत्वादिधर्मविशिष्टं चैतन्यम्’ इति प्रथमवाक्यत्रयस्यार्थः पर्यवसन्नः। “तत्त्वमसि” इति वाक्ये तु प्रथमस्येश्वरवाचकपदस्य वाच्यार्थो गृह्यते। जीववाचकद्वितीयपदस्य चैतन्यमात्रे लक्षणा गृह्यते। ततश्च ‘सर्वज्ञत्वादिधर्मविशिष्टं चैतन्यम्’ इति तत्त्वमसीति वाक्यस्यार्थः पर्यवसन्नः। एवमपि परस्परं विरोध एव। इत्थं महावाक्येषु प्रथमपदे एव, द्वितीयपदे एव इति लक्षणाया नियमो नाभ्युपगन्तुं शक्यते। तस्मादाचार्या महावाक्येषु पदद्वयेऽपि लक्षणां कथयन्ति।

We are going to **exercise no 2** (dvitīya pada lakṣaṇa) . Apply lakṣaṇa for second word. For first three mahāvākya, a caitanyam with inferior attributes will be revealed. In 4th word inferior attributes will go away and therefore īśvara’s superior attributes will

remain in first word (tat). So caitanyam with superior attributes remains. Opposite problem of exercise 1 (Prathama pada lakṣaṇa) . Again the first 3 mahāvākyam and fourth one will be opposed. Upaniṣad will not have consensus here too. In brahma sūtra gati sāmānyāt says this is very important, avagati sāmānya nyāya. All tatparya or mahāvākyam there should be consensus. Like the UN security council. Four maha vakyams, tat tvam asi uses veto power to negate others !!! therefore, इत्थं महावाक्येषु प्रथमपदे एव exercise 1, द्वितीयपदे एव exercise 2 इति लक्षणाया नियमो when you try both exercises नाभ्युपगन्तुं शक्यते you cannot apply these rules । तस्मादाचार्या महावाक्येषु पदद्वयेऽपि लक्षणां कथयन्ति। we have to apply to both padas only... we have completed exercise 1 and 2. Hereafter, Pūrvapakṣī says if I say Prathama or dvitiya pada there is a problem, so I will not use first or second word, I will say in all maha vakyas, jīva vācaka pada alone apply lakṣaṇa or say īśvara vācaka pada only.. do either then all 4 will reveal only one saguṇa caitanyam. Either inferior attributed caitanyam (jīva vācaka) or superior attributed caitanyam (īśvara vācaka). Upaniṣad wants to reveal saguṇa caitanyam either utkr̥ṣṭa or nikr̥ṣṭha caitanyam only. Upaniṣad will reveal oneness, but saṃsāra will not go in these two exercises. Saṃsāra disease won't go

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एवमपि परस्परं विरोध एव। इत्थं महावाक्येषु प्रथमपदे एव, द्वितीयपदे एव इति लक्षणाया नियमो नाभ्युपगन्तुं शक्यते। तस्मादाचार्या महावाक्येषु पदद्वयेऽपि लक्षणां कथयन्ति। We are in the final discussion of chapter 6. Four options were given for analysing the 4 mahāvākyam.

Option 1: प्रथम-पद-लक्षणम्- Take lakṣyārtha of first word and retain vācyārtha of second word (“अहं ब्रह्मास्मि”, “प्रज्ञानं ब्रह्म”, “अयमात्मा ब्रह्म” इति वाक्यत्रये प्रथमपदं जीववाचकम् । “तत्त्वमसि” इति वाक्ये तु प्रथमपदमीश्वरवाचकम्)

Option 2: द्वितीय-पद-लक्षणम् reverse of option 1. Take vācyārtha of first word and retain lakṣyārtha of second word

Option 3: ईश्वर-पद you take lakṣyārtha for jīva vaca pada take vacyārtha

Option 4: reverse of option 3

He wants to point out that in all the 4 there are issues and therefore you have to take padadvaya lakṣaṇa. we completed options 1 and 2.

In all if you take Prathama pada lakṣyārtha, you will get īśvara in first 3 mahāvākyam, caitanyam with superior attributes will be revealed, 4th mahāvākyam will give caitanyam with inferior attributes.

In option 2, opposite will happen. first 3 mahāvākyam, caitanyam with inferior attributes will be revealed, 4th mahāvākyam will give caitanyam with superior attributes. Same caitanyam will not be revealed, therefore there will be contradiction between the mahāvākyam. तस्मादाचार्या महावाक्येषु पदद्वयेऽपि लक्षणां कथयन्ति। Therefore you have to take both the words’ lakṣaṇa.

Topic 457 ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः

(४५७) ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः — अथ यद्युच्यते — ‘महावाक्येषु प्रथमपदे एव लक्षणेति वा द्वितीयपदे एव लक्षणेति वा नियमो नाङ्गीक्रियते । किन्तु सर्वत्र ईश्वरवाचकपदे एव लक्षणेत्येव नियमः । ईश्वरवाचकपदं प्रथमं वा भवतु द्वितीयं वा । न च वाक्यानां परस्परं विरोधः’ इति ।

Now the other person says you are assuming things that I never intended.

ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः — अथ यद्युच्यते — Suppose the pūrvapakṣī is suggesting. ‘महावाक्येषु प्रथमपदे एव लक्षणेति वा द्वितीयपदे एव लक्षणेति वा नियमो नाङ्गीक्रियते in the mahāvākyam we don’t say lakṣaṇa is in first or second word, we have not suggested so, किन्तु सर्वत्र in all mahāvākyam ईश्वरवाचकपदे एव लक्षणेत्येव नियमः find out which word refers to īśvara, in aham brahmasmi brahma padam etc in tat tvam asi tat padam.,। ईश्वरवाचकपदं प्रथमं वा भवतु द्वितीयं वा । does not matter first or second word. In first 3 mahāvākyam, it is first word, last it is second word. All mahāvākyam will reveal caitanyam with inferior attributes will remain as in bhāgatyāga lakṣaṇa, īśvara’s superior attributes will be removed. न च वाक्यानां परस्परं विरोधः’ इति । all mahāvākyam will reveal caitanyam with inferior attributes. There is consensus.

Heading: ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः lakṣaṇa is only for Īśvarapadam will also not work-meaning of heading

तन्न। ईश्वरवाचकपदे एव लक्षणेत्यभ्युपगमे किञ्चिज्ज्ञत्वपराधीनत्व-जननमरणादिदुःखनिदानत्वरूपसकलानर्थास्पदीभूतः संसारी जीव एव सर्वश्रुतिवाक्यगम्य इति तादृशजीव एव ज्ञेयो भवेत् । तथा च मोक्षहानिः स्यात् । Previous para is P’s. Now our reply.

तन्न। ईश्वरवाचकपदे īśvara vācaka pada alone must not be taken, all superior attributes will be knocked out. “glorious jīva” will be retained. एव लक्षणेत्यभ्युपगमे किञ्चिज्ज्ञत्वपराधीनत्व- limited knowledge, dependent जननमरणादिदुःखनिदानत्वरूप in the form of pain of birth and death सकलानर्थास्पदीभूतः all causes of misery संसारी जीव called jīva, a caitanyam with inferior attributes एव सर्वश्रुतिवाक्यगम्य all śruti vākya reveal miserable jīva is the central topic, we have to learn this इति तादृशजीव एव ज्ञेयो भवेत् । तथा च मोक्षहानिः स्यात् । that will be the conclusion that through śravaṇam mananam nididhyāsanam we have to know miserable jīva. We are not going to get mokṣa at any time. Entire vedānta is for mokṣa only. That benefit of mokṣa will not happen.

अयं भावः — ईश्वरवाचकपदे एव लक्षणेत्यभ्युपगमे महावाक्या- नामेवमर्थः स्यात् — तत्पदलक्ष्यार्थभूतमद्वयमसङ्गं मायामलरहितं चैतन्यमेव अविद्याकामकर्मवशं गतं सत्
किञ्चिज्ज्ञत्वाल्पशक्तिमत्त्वपरिच्छिन्नत्वपुण्यपा-
पाधीनसुखदुःखजन्ममरणेहलोकपरलोकगमनागमनादिभाक्त्वरूपानेकानर्थास्पदम्
इति । अस्यैव महावाक्यार्थत्वे जिज्ञासोरत्रैवार्थे बुद्धेः स्थैर्यं सम्पादनीयं भवेत् ।
यत्रैव बुद्धिः स्थिरीक्रियते तदेव प्राणवियोगानन्तरं पुरुषः प्राप्नोतीति नियमः ।

“यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति” (छा. ३.१४.१) ।

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ भ. गी. ८.६ ॥

इत्यादिश्रुतिस्मृतिशतेभ्यः ।

Once you accept īśvara vācaka pada as lakṣaṇa, by bhāgatyāga lakṣaṇa all superior attributes will be lost. Nirguṇa caitanyam alone has become miserable jīva will be the revelation.

अयं भावः — ईश्वरवाचकपदे एव लक्षणेत्यभ्युपगमे महावाक्या- नामेवमर्थः स्यात्
following meaning will be conveyed. — तत्पदलक्ष्यार्थभूतमद्वयमसङ्गं
non dual relations less free from impurities of māyā that caitanyam
मायामलरहितं चैतन्यमेव has become अविद्याकामकर्मवशं गतं now
associated with avidyā impurities सत्

किञ्चिज्ज्ञत्व all inferior attributes-अल्पशक्तिमत्त्व limited powers-
परिच्छिन्नत्व-limited size पुण्यपापाधीन being subject to puṇya papa-
सुखदुःख pleasure pain -जन्ममरण-इहलोकपरलोक-गमनागमनादि going to
other worlds and coming back , in this form -भाक्त्वरूपा-
अनेकानर्थास्पदम् the śuddha caitanyam is in the form of this
miserable jīva, you have to understand this jīva. one long samasa.
इति । अस्यैव महावाक्यार्थत्वे if this is the message of mahāvākya
जिज्ञासोरत्रैवार्थे बुद्धेः स्थैर्यं (nishṭhā) सम्पादनीयं भवेत् by the śravaṇa
manana nididhyāsanam it will mean every student should get
nishṭhā in miserable jīva। यत्रैव बुद्धिः स्थिरीक्रियते तदेव प्राणवियोगानन्तरं
पुरुषः प्राप्नोतीति नियमः । at the end of life, jīva in whom I have
nishṭhā, in next jenma I will be born as miserable jīva. Cycle will
be perpetuated. Whatever I am constantly meditating, after death,
that's what I attain the meditated thing is the rule.

“यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति” (छा. ३.१४.१) ।

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषो
यथाक्रतुरस्मिंल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ १ ॥

kratu is saṅkalpa, whatever be the thought a person has
throughout life, same thing alone he becomes in the next jenma.
Whatever he thinks he so becomes a proverb says. Applicable for
this jenma. Sastram says next jenma you will become. तत्क्रतुन्यायः.
शान्दिल्य-विद्या. "सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीतयं" 3.14.1

यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ भ. गी. ८.६ ॥

From Gita, whatever be your thought at the time of death and you drop the body suppose, kalevaram is name of dead body at the time of death, messy dead body. Any messy place we say kalevaram or kalebaram. Only that particular object he thinks of a person attains, whatever he has practised through out life. तस्मात् सर्वेषु कालेषु माम् अनुस्मर even in pain scream Bhagavan's name for triangular format. You scream śivoham... binary form screaming.

इत्यादिश्रुतिस्मृतिशतेभ्यः । because of 100s of such statements, one can never get mokṣa stuck in jīva bhava only.

अतो वेदान्तविचारेण मुमुक्षुरनर्थमेव प्राप्नोति । नानन्दमिति सिद्ध्येत् । तस्मान्महावाक्येष्वीश्वरवाचकपदे एव लक्षणा न जीववाचकपदे इति नियमोऽसङ्गतः।

अतो वेदान्तविचारेण मुमुक्षुरनर्थमेव प्राप्नोति।by the vedānta vicāra using your method he will only have anartham in perpetuating saṃsāra नानन्दमिति सिद्ध्येत्। he will never get ānanda तस्मान्महावाक्येष्वीश्वरवाचकपदे एव लक्षणा your idea that only īśvara vācaka pada must have lakṣaṇa न जीववाचकपदे इति such a lopsided rule is inappropriate. नियमोऽसङ्गतः। now comes fourth and final option.

Topic 458 जीववाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः

(४५८) जीववाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः — ननु निखिलेष्वपि महावाक्येषु जीववाचकपदे एव लक्षणा, नेश्वरवाचकपदे। न च पुरुषार्थहानिः। जीववाचकपदे लक्षणाभ्युपगमे सति त्वंपदार्थलक्ष्यभूतचैतन्यभागः सर्वशक्तिमत्सर्वज्ञस्वतन्त्रजन्मादिबन्धरहितेश्वरस्वरूपं भवतीति महावाक्यार्थः स्यात्। अस्मिन्नर्थे बुद्धेः स्थैर्यकरणात् जिज्ञासोरत्युत्तमेश्वरभावापत्तिः स्यात्। तस्माज्जीववाचकपदे लक्षणेति नियम्यत इति चेत् —

Now comes 4th option. Very beautiful option. Everything will be Maṅgalam.

जीववाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः — ननु unlike what you said in option 3 निखिलेष्वपि महावाक्येषु in all 4 mahāvākya जीववाचकपदे एव लक्षणा take the lakṣaṇa in jīva vācaka adam, 4 different words are there, aham, Prajñānam, ayam, tvam , apply bhāgatyāga lakṣaṇa , all inferior attributes will be filtered out नेश्वरवाच- कपदे । न च पुरुषार्थहानिः there will be no loss of mokṣa here । जीववाचकपदे लक्षणाभ्युपगमे सति take bhāgatyāga of jīva vācaka padam त्वंपदार्थलक्ष्यभूतचैतन्यभागः only caitanyam associated with īśvara vācaka padasya vācyārtha, superior attributes (we retain) सर्वशक्तिमत्-omnipotent सर्वज्ञ-omniscient स्वतन्त्र-independent जन्मादिबन्धरहित-free from bondages like birth and death ईश्वरस्वरूपं भवतीति महावाक्यार्थः will be the final meaning, śuddha caitanyam with superior attributes. Like viśiṣṭādvaitam स्यात् । īśvara who has anantakalyana....अस्मिन्नर्थे बुद्धेः स्थैर्यकरणात् therefore śrotavyaha hear more and more about Narayana, meditate on Narayana , saguṇa Narayana upāsakas—brahma vit, he will attain mokṣa in vaikunṭa. जिज्ञासोरत्युत्तमेश्वरभावापत्तिः स्यात्। he will be Narayana nishṭhā, after death he will merge into Narayana or īśvara तस्माज्जीववाचकपदे लक्षणेति नियम्यत इति चेत् —such a niyama if I give..option 4

तन्न। त्वंपदलक्ष्यार्थभूतः साक्ष्येश्वर इत्युक्तिर्न सङ्गच्छते । अतो- ऽभिज्ञाः पदद्वयेऽपि लक्षणां वदन्ति ।

This is not acceptable. त्वंपदलक्ष्यार्थभूतः jīva sākṣī caitanyam (OC which is enclosed within śarīratrayam), cidābhāsa supporting OC, that is jīva sākṣī. Long before this was discussed. Not discussed in other texts. Tvampada lakṣyārtha is jīva sākṣī tatpada-īśvara sākṣī. Reference: page 43, first para, jīva sākṣī. Jīva sākṣī are anekham. It is obtaining only in jīva's śarīratrayam. Like ghaṭākāśa within pot. Vyāvahārika drṣṭya, īśvara sākṣī is one and pervading. साक्ष्येश्वर इत्युक्तिर्न सङ्गच्छते īśvara vācyārtha -saguṇa īśvara, such a statement will never work । अतोऽभिज्ञाः पदद्वयेऽपि लक्षणां वदन्ति । well informed advaita acārya.. don't accept jīva vācaka pada matra lakṣaṇa. Therefore, you have to accept lakṣaṇa in both. Why? Is being discussed

अयमभिप्रायः — जीववाचकपदे एव लक्षणामभ्युपगम्येश्वरवाचकपदे तामनङ्गीकुर्वाणो वादी प्रष्टव्यः — (१) त्वंपदस्य किं व्यापके चैतन्ये लक्षणा (२) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति । व्यापकचैतन्ये त्वंपदस्य लक्षणा वक्तुं न शक्यते । वाच्यार्थे यत् प्रविष्टं तत्रैव भागत्यागलक्षणा सम्भवति। व्यापकचैतन्यं तु त्वंपदवाच्यार्थे न प्रविष्टम्, किन्तु जीवोपाध्यन्तर्गतं साक्षिचैतन्यमेव प्रविष्टम्।

अयमभिप्रायः — This is our intention. जीववाचकपदे एव लक्षणाम् when you say lakṣaṇa is only for jīva vācaka padam, word revealing jīva, अभ्युपगम्येश्वरवाचकपदे तामनङ्गीकुर्वाणो and if you do not accept lakṣaṇa in īśvara vācaka padam. Such a person in option 4 वादी the debater प्रष्टव्यः is going to be asked — (१) त्वंपदस्य किं व्यापके चैतन्ये लक्षणा when jīva vācaka padam you take lakṣyārtha it refers to caitanyam. Cidābhāsa śarīratrayam you are setting aside, what type of OC is

lakṣyārtha of tvam pada. Does it refer to all pervading OC or enclosed OC? Lakṣyārtha is OC no issues, but we are asking if it is all pervading or enclosed? (२) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति । or is it OC enclosed within the śarīratrayam. That is called jīva sākṣī caitanyam. Rama jīva sākṣī Lakshmana jīva sākṣī etc is present. Enclosed consciousness. Suppose he says it is referring only to enclosed consciousness. It cannot be equated to all pervading consciousness. Then we have to say no it does not refer to EC but OC only. In bhāgatyāga lakṣaṇa all components of vācyārtha, you take one component and drop others, you can only take localized enclosed consciousness. (discarding localized RM, RC and taking localized OC)

Vicārasāgara 26th November 2022

अयमभिप्रायः — जीववाचकपदे एव लक्षणामभ्युपगम्येश्वरवाचकपदे तामनङ्गीकुर्वाणो वादी प्रष्टव्यः — (१) त्वंपदस्य किं व्यापके चैतन्ये लक्षणा (२) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति । व्यापकचैतन्ये त्वंपदस्य लक्षणा वक्तुं न शक्यते । वाच्यार्थे यत् प्रविष्टं तत्रैव भागत्यागलक्षणा सम्भवति। व्यापकचैतन्यं तु त्वंपदवाच्यार्थे न प्रविष्टम्, किन्तु जीवोपाध्यन्तर्गतं साक्षिचैतन्यमेव प्रविष्टम्।

We have to come to the final discussion of the 6th chapter mahāvākyam vicāra. Why should we have lakṣaṇa for both tvam pada and tat pada? Even if we take one wont the contradiction be removed. The question is why lakṣaṇa for both. 4 possibilities discussed. Prathama pada,, dviteeya pada, or lakṣaṇa of īśvara vacaka padam or jīva vacaka padam. Nīścala Dāsa wants to negate all 4 possibilities and establish that lakṣaṇa of both is required. We have come to the 4th option jīva vacaka pade eva lakṣaṇam. Pūrvapakṣī felt everything seems to be alright. Tvam will reveal jīva

pada lakṣyārtha, pure consciousness or jīva sākṣī is revealed. For īśvara we are only taking vācyārtha, we arrive at caitanyam with superior attributes but not sākṣī caitanyam. You have to combine śuddha caitanyam and īśvara utkrushta caitanyam and get caitanyam with superior attributes. Saṁgha īśvara will be revealed as ultimate reality. It will be similar to viśiṣṭādvaitam, what's wrong?

अन्तकाले च मामेव, स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं, याति नास्त्यत्र संशयः ॥ 5॥

8th chapter LK said if a person dies remembering God, he will merge into God. There are problems, the issue is being discussed. जीववाचकपदे एव लक्षणामभ्युपगम्येश्वरवाचकपदे having taken the lakṣyārtha of jīva vacaka pada, thus removing inferior attributes, tatpade and you don't employ lakṣaṇa in īśvara vacaka pada तामनङ्गीकुर्वाणो (shanac .kurvaanaha that contender) should be वादी प्रष्टव्यः asked.— (१) त्वंपदस्य किं व्यापके चैतन्ये लक्षणा when you take lakṣaṇa for jīva vacaka padam, you are taking OC dropping cidābhāsa and śarīram, is this OC all pervading all pervading vyāpakam or non pervading parichinna caitanyam (२) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति । Is it referring to an OC enclosed within śarīratrayam. This is not cidābhāsa which is limited, this is cit enclosed within śarīratrayam. Ghaṭākāśa. व्यापकचैतन्ये त्वंपदस्य लक्षणा वक्तुं न शक्यते । the first option is not acceptable. OC is all pervading is not possible, it can only be enclosed OC. Why? वाच्यार्थे यत् प्रविष्टं तत्रैव भागत्यागलक्षणा सम्भवति । OC must be a part of the vācyārtha of tvampada. Lakṣyārtha in bhāgatyāga lakṣaṇa must only be a component of vācyārtha. In vācyārtha several components are there. Certain components you are removing. Removed component and retained component must

be components of vācyārtha, here we eliminated RM, RC and retaining OC. Here OC component can only be paricchinna not vyāpakam-all pervading. Because this OC is also part of vācyārtha. Only after joining the lakṣyārtha of both the padam. you can combine, when you analyse the vācyārtha of one pada, it will only be limited. व्यापकचैतन्यं तु त्वंपदवाच्यार्थे न प्रविष्टम्, all pervading consciousness is not part of vācyārtha. किन्तु जीवोपाध्यन्तर्गतं साक्षिचैतन्यमेव प्रविष्टम्। main argument: OC which is enclosed and therefore non pervading, that's the sākṣī caitanyam that is jīva sākṣī. We discussed the jīva sākṣī and īśvara sākṣī in page 43, in year 2013 we discussed. Jīva sākṣīs are plural and they can illumine the avasthātrayam of that particular jīva. Enclosed and limited and many in number-jīva sākṣī. After mahāvākyam, the parichinna and nanatvam will be negated. Whereas īśvara sākṣī is ekam and pervading, māyā enclosed consciousness, prapañcatrayam enclosed consciousness. त्वंपदवाच्यार्थैकदेशभूते साक्षिचैतन्ये एव त्वंपदस्य लक्षणा भवेत्, न व्यापकचैतन्ये। तस्मिन् साक्षिचैतन्ये सर्वान्तःकरणप्रेरकत्वसर्वप्रपञ्चव्यापकत्वादय ईश्वरधर्मा न सम्भवेयुः। अपि च साक्षी सदापरोक्षः । तस्मिन् परोक्षत्वादीश्वरधर्माः सुतरां न सम्भवेयुः। किञ्च दण्डरहितस्य दण्डित्वव्यपदेशः, संस्काररहितद्विजशिशोः संस्कारवत्त्वोक्तिश्च यथासङ्गता तथा त्वंपदलक्ष्यस्य मायारहितचैतन्यस्य मायाविशिष्टेश्वरत्वोक्तिश्च न युज्येतैव। तस्मात्साक्षिचैतन्यस्येश्वराभेदोक्तौ महावाक्यस्यासम्भावितार्थप्रतिपादकत्वमापद्येत।

When you take such a sākṣī (jīva sākṣī) and try equating there will be a problem. त्वंपदवाच्यार्थैकदेशभूते साक्षिचैतन्ये in that enclosed OC which is one component of tvampada vācyārtha एव त्वंपदस्य लक्षणा भवेत्, tvam pada muast be combined. Tatpada has superior attributes न व्यापकचैतन्ये। तस्मिन् साक्षिचैतन्ये

सर्वान्तःकरणप्रेरकत्वसर्वप्रपञ्चव्यापकत्वादय ईश्वरधर्मा īśvara is the activator of all the antahkaraṇa minds of all jīvas of 14 lokas. These superior attributes cannot be equated to attribute less limited enclosed OC. न सम्भवेयुः I will not happen. 2nd contradiction. अपि च साक्षी सदापरोक्षः sākṣī caitanyam, all 3 RM RC and OC all are aparokṣa wrt jīva. Immediately available even before operating any pramāṇam. Not requiring any medium of pramāṇam. Sākṣī is sada aparokṣa. Saguṇa īśvara is not aparokṣa or pratyakṣa it is parokṣha beyond pramāṇam. Adokshyaha in Viṣṇu sahasranamam. तस्मिन् परोक्षत्वादीश्वरधर्माः सुतरां न सम्भवेयुः this is the second problem.

किञ्च the third problem दण्डरहितस्य a person not carrying a staff (danda) दण्डित्वव्यपदेशः, he has danditvam status and non danditvam status can never be equated. Similarly attributeless jīva sākṣī and attributed īśvara sākṣī cannot be equated. Taking a staffed person as a staffless person. A boy who has not been initiated, he has not been religiously purified. Then he becomes samskaravaan, dvijaha one who is born second time. Prakruta bala to sanskruta bala. Like ecchal. After upanayanam, he cannot do it. īśvara is most refined good samskaras (superior attributes- he does not require upanayanam), sākṣī caitanyam has no attributes and therefore cannot be equated. संस्काररहितद्विजशिशोः a dvija putra who has not been initiated yet, if you call him dvija, how it is inappropriate. संस्कारवत्त्वोक्तिश्च यथासङ्गता तथा त्वंपदलक्ष्यस्य मायारहितचैतन्यस्य the tvam pada lakshya which does not have māyā (no śuddha samskara) मायाविशिष्टेश्वरत्वोक्तिश्च न युज्येतैव। whereas saguṇa īśvara is associated with māyā all superior attributes, these two cannot be equated तस्मात्साक्षिचैतन्यस्येश्वराभेदोक्तौ when you equate īśvara with sākṣī caitanyam महावाक्यस्य असम्भावितार्थप्रतिपादकत्वमापद्येत it will mean

mahāvākyam is revealing an impossible sense/illogical message, if we take your suggestion of eka pada lakṣaṇa. therefore you have to use lakṣaṇa for both jīva vacaka and īśvara lakṣaṇa padam.

Topic 459 पदद्वये लक्षणा

(४५९) पदद्वये लक्षणा । ओतप्रोतभावश्च — पदद्वयेऽपि लक्षणाभ्युपगमे तु नास्ति दोषः। उभयपदवाच्यार्थनिष्ठा- नेकत्वविरोधिनः सर्वधर्मान् विहाय स्वयंप्रकाशचैतन्यमात्रांशे निखिलधर्मशून्ये उभयोरपि पदयोर्लक्षणा ग्राह्या।

पदद्वये लक्षणा । we have to take both lakṣaṇa, we should also read mahāvākyam twice. First tat tvam, brahman is you. Here brahman is subject, you are predicate. Tvam tat- You are brahman is second time, here you is subject predicated to brahman. Then you will; drop misconception of both jīva and īśvara. Ota prota Niścala Dāsa uses the term. Tat tvameva tvameva tat in kaivalya upaniṣad. In vākyavṛtti, anyonya tadatmya pratipatti Śaṅkarācārya uses. Total oneness must be understood. ओतप्रोतभावश्च reading mahāvākyam twice, once regular order, then reverse order — पदद्वयेऽपि लक्षणाभ्युपगमे when you take lakṣyārtha of both तु नास्ति दोषः। all drawbacks of all 4 possibilities of pūrvapakṣī will be absent in our interpretation उभयपदवाच्यार्थनिष्ठानेकत्वविरोधिनः when you take lakṣyārtha of both, what happens is whatever obstructs the equation of both, when I say I'm God or adhiṣṭhānam of entire universe, intellect has resistance to accept. Contradictions cause the intellectual resistance for claiming I'm the support of the entire universe. Meaning that from my innermost heart is more difficult. When you take lakṣyārtha, contradictions will go, intellect will accept and say

मय्येव सकलं जातं, मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति, तद् ब्रह्माद्वयमस्म्यहम्॥

अणोरणीयानहमेव तद्वद्, महानहं विश्वमहं विचित्रम् ।

पुरातनोऽहं पुरुषोऽहमीशः, हिरण्मयोऽहं शिवरूपमस्मि॥

Intellectual resistance causing contradictions are called anekatva virodhee. Obstructing features. विरोधिः 2.3 (nakaranta pullinga) सर्वधर्मान् विहाय intellect robs all of them (obstructing features), resistance is gone, this jñānī can claim happily. (sitting on brahman chair and say I'm brahman) स्वयंप्रकाशचैतन्यमात्रांशे there is only one self evident caitanyam as the meaning of the Word I. निखिलधर्मशून्ये which is free from all limiting attributes. उभयोरपि both tvam pada and tat pada पदयोर्लक्षणा ग्राह्या। lakṣaṇa of both must be taken.

उपाधितत्प्रयुक्तधर्मपुरस्कारेण चैतन्यस्य भेदे सत्यपि न स्वरूपतश्चैतन्यस्य भेदोऽस्ति। तस्मादुपाधितत्प्रयुक्तधर्मपरित्यागेन पदद्वयलक्ष्यार्थभूतचैतन्यैक्यं सम्भवति ।

उपाधितत्प्रयुक्तधर्मपुरस्कारेण from the vācyārtha angle contradictions will continue. A jñānī will boldly accept the contradictory attributes but he will put a comma and then add from vācyārtha or vyāvahārika angle. There is no denial of problems at vyāvahārika level. However from pāramārthika dr̥ṣṭi this contradiction is not there. Therefore through nididhyāsanam he can go to lakṣyārtha and he will have capacity to endure the problems. When you are anchored in lakṣyārtha, Titikṣā will come.

मात्रास्पर्शास्तु कौन्तेय, शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत ॥ २-१४॥

यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ ६-२२॥

However from the standpoint of the three bodies and their attribute चैतन्यस्य भेदे सत्यपि caitanyam will have difference from īśvara न

स्वरूपतश्चैतन्यस्य भेदोऽस्ति from pāramārthika dr̥ṣṭi no bheda is there तस्मादुपाधितत्प्रयुक्तधर्मपरित्यागेन when you go to pāramārthika dr̥ṣṭi, śarīratrayam is understood as mithyā पदद्वयलक्ष्यार्थभूतचैतन्यैक्यं सम्भवति talk on “significance of dream example” from waker’s angle alone dream is unreal. Parityaga by understanding its mithyātvam, Titikṣā will come. Caitanyam which is lakṣyārtha of both padas, their oneness is very much possible. Even when I experience pain, I know difference between vyāvahārika and pāramārthika, I can say I’m brahman without intellectual resistance. Benefit is titikṣā, pain does not go, endurance goes up. Learn to endure suffering. Vedānta gives us endurance to go through praarabhdha.

Tattvabodha प्रारब्धकर्मणां भोगादेव क्षय. In vedāntasāra we saw definition of titikṣā.

Pot space example.

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तस्मादुपाधितत्प्रयुक्तधर्मपरित्यागेन पदद्वयलक्ष्यार्थभूतचैतन्यैक्यं सम्भवति ।

We are in the final discussion of the chapter. RMs and RCs have to be kept aside mentally from jīva and īśvara. Then you get jīva sākṣī and īśvara sākṣī. Mahāvākyam equates both these as one and the same. The example used is pot space and hall space. When these two spaces are equated, only space remains.

घटाकाशगतघटदृष्टिपरित्यागमात्रेण न तस्य मठाकाशैक्यं सम्भवति। मठाकाशगतमठदृष्टेरपि परित्यागे त्वैक्यं सम्भवति। तद्वत् पदद्वयवाच्यार्थगतोपाधितत्प्रयुक्तधर्मपरित्यागे त्वैक्यं महावाक्येषु सम्भवति ।

घटाकाशगतघटदृष्टिपरित्यागमात्रेण when there is an equation between pot space and hall space and you remove only one enclosure pot

enclosing space and leave the hall, equation will not fit in, न तस्य मठाकाशैक्यं that space will not be equal to maṭhākāśa, where the maṭhadr̥ṣṭi is not removed. सम्भवति। मठाकाशगतमठदृष्टेरपि परित्यागे you have to remove maṭhadr̥ṣṭi in maṭhākāśa also, both enclosures must be kept aside. Only then you will get one all pervading space. Then you will get akāśa aikyam, divisionless is possible. त्वैक्यं सम्भवति। तद्वत् पदद्वयवाच्यार्थगतोपाधितत्प्रयुक्तधर्मपरित्यागे extending the example, do the samasta pada vigraham... tvam pada and tat pada in both vācyārtha, the upādhi śarīratrayam and prapañcatrayam and along with them the attributes, superior and inferior attributes, keep them aside. Take lakṣyārtha of both. Otherwise you will end up with viśiṣṭādvaitam. त्वैक्यं महावाक्येषु सम्भवति । now ota-prota bhava. Reading the equation in both directions. Jīvātmā must be equated to paramātmā, jīvātmā is paramātmā. In second method paramātmā is jīvātmā. In both ways of reading, different misconceptions are removed. Jīva sākṣī is subject īśvara sākṣī is predicate. First equation will remove misconception of jīva sākṣī which is jīva sākṣī is associated with limitations. Thereafter īśvara sākṣī is equated to jīva sākṣī. Now īśvara sākṣī centred misconception will go away. All pervading consciousness sākṣī is associated with parokṣatvam available only through śāstram. Never experienced... but only through śāstra pramāṇam. Since jīva sākṣī is aparokṣam, īśvara sākṣī also will get aparokṣatvam knocking off parokṣatvam of īśvara sākṣī. Similarly aparicinnatvam of īśvara sākṣī will travel to īśvara sākṣī and knock off paricinnatvam. Therefore one sākṣī which is aparokṣam and aparicinnam will be left. Aparokṣam is meaning of I which is aparicinnam which is limitless. Aparokṣa aparicinna sākṣī caitanyam I is only left out. To arrive at

this, you have to read the equation both ways. In that one consciousness parokṣatvam as well as paricinnatvam must not be there. Two way equation and therefore two way knock out is required. Everything that I experience is only mithyā nāmarūpa superimposed on one I self evident limitless witness consciousness which lends existence to everything. Wherever I experience existence, it is my own existence handed over temporarily to the objects in the world. This is ota prota discussion verse 40, 41 vākya-vṛtti.

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।

अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ४०॥

तदर्थस्य पारोक्ष्यं यद्येवं किं ततः शृणु ।

पूर्णानन्दैकरूपेण प्रत्यग्बोधोवतिष्ठते ॥ vākya-vṛtti ४१॥

The ota-protā bhava is mentioned.

‘तत् त्वम्’, ‘त्वम् तत्’ इत्येवंप्रकारेण सर्वमहावाक्येषु ओतप्रोतभावो विज्ञेयः। ओतप्रोतभावकरणेन च महावाक्यार्थे परोक्षत्वपरिच्छिन्नत्वभ्रान्तिर्निवर्तते। ‘तत् त्वम्’ इत्युक्त्या तत्पदार्थस्य त्वंपदार्थेनाभेद उक्तो भवति । त्वंपदार्थभूतसाक्षी नित्यमपरोक्षः । तेन परोक्षत्वभ्रमो निवर्तते । ‘त्वं तत्’ इत्युक्त्या त्वंपदार्थस्य तत्पदार्थेनाभेद उक्तो भवति । तत्पदार्थ- स्यार्थो व्यापकत्वम् । तेन परिच्छिन्नत्वभ्रमो निवर्तते ।

‘तत् त्वम्’, ‘त्वम् तत्’ इत्येवंप्रकारेण सर्वमहावाक्येषु ओतप्रोतभावो विज्ञेयः। ओतप्रोतभावकरणेन by reading the mahāvākya in both ways, च महावाक्यार्थे in mahāvākya, one sākṣī caitanya, two misconceived attributes are eliminated. With both sākṣīs two wrong attributes are associated परोक्षत्वपरिच्छिन्नत्वभ्रान्तिर्निवर्तते because of our bhrama. They will go away. । ‘तत् त्वम्’ इत्युक्त्या in one order तत्पदार्थस्य त्वंपदार्थेनाभेद tat padārtha identity with tvam pada is stated here उक्तो भवति । त्वंपदार्थभूतसाक्षी नित्यमपरोक्षः the tvampada lakṣyārtha

sākṣī is always aparokṣa self evident meaning of I, always aparokṣa. This aparokshatvam will travel towards īśvara sākṣī. It knocks out parasksatvam in īśvara sākṣī। तेन परोक्षत्वभ्रमो निवर्तते । this misconception is knocked off. When I experience jīva sākṣī im experiencing īśvara sākṣī all pervading. Then limitation associated with jīva sākṣī must be knocked off 'त्वं तत्' इत्युक्त्या त्वंपदार्थस्य तत्पदार्थेनाभेद उक्तो भवति tatpada is predicate videyam and tvampada is subject udeshyam। तत्पदार्थस्यार्थो व्यापकत्वम् ।tatpada īśvara sākṣī is all-pervading OC. All pervasiveness will go towards jīva sākṣī and remove limitation of jīva sākṣī. तेन परिच्छिन्नत्वभ्रमो निवर्तते। superimposed limitation of jīva sākṣī will be removed. First maha vākya is done. We have to extend to others.

तथैव 'अहं ब्रह्म', 'प्रज्ञानं ब्रह्म', 'आत्मा ब्रह्म' इत्यादिभिः परिच्छिन्नत्वं निवर्तते । किञ्च 'ब्रह्माहम्', 'ब्रह्म प्रज्ञानम्', 'ब्रह्म आत्मा' इत्यादिभिः परोक्षत्वं निवर्तते । यत्र यत्र वेदवाक्यानि स्मृतिवाक्यानि वा जीवब्रह्मैकत्वं बोधयन्ति तत्र सर्वत्र भागत्यागलक्षणा ज्ञेया ।

तथैव in the same way 'अहं ब्रह्म', 'प्रज्ञानं ब्रह्म', 'आत्मा ब्रह्म' ayam ātmā brahma इत्यादिभिः परिच्छिन्नत्वं निवर्तते in this order limitation of jīva sākṣī goes away। when you read other way किञ्च 'ब्रह्माहम्', 'ब्रह्म प्रज्ञानम्', 'ब्रह्म आत्मा' इत्यादिभिः परोक्षत्वं remoteness of īśvara sākṣī (I have not experienced all pervading consciousness, no such thing possible) निवर्तते is removed । more mahāvākya यत्र यत्र वेदवाक्यानि स्मृतिवाक्यानि wherever in smṛti and śruti,

in chapter 7 of gita,

जीवभूतां महाबाहो, ययेदं धार्यते जगत् ॥ 7-5॥

chapter 13..

क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं, यत्तज्ज्ञानं मतं मम ॥13-3॥

वा जीवब्रह्मैकत्वं बोधयन्ति there is only one aparokṣa aparicinna sākṣī caitanyam तत्र सर्वत्र भागत्यागलक्षणा ज्ञेया । in all these bhāgatyāga lakṣaṇa as well as ota-prota bhava is discerned. With this all sastric teaching is over. And it is in the dream of Agr̥dhadevah. Reported to the waking disciple Tarkadr̥ṣṭi to waking guru. From dream state we have to go to waking state.

Topic 460 स्वप्नग्रन्थस्य समाप्तिः

(४६०) स्वप्नग्रन्थस्य समाप्तिः —

इत्थं गुरूपदेशं श्रुत्वा शिष्यः कृतकृत्योऽभवत् —

इत्थं श्रुत्वा कृतार्थोऽभूद्वाक्यं शिष्यो गुरोर्मुखात् ।

इत्थमन्योऽपि यः कश्चिद्वेद चेच्चिद्विचारणात् ॥

निश्शेषदुःखनाशात्स सद्य एव विमुच्यते ।

सर्वमेतच्चोपदिष्टं स्वप्नवत् स्वविकल्पितैः ॥

We are temporarily coming to waking state. Tarkadr̥ṣṭi got liberated Guru says. Then we have to know what happened to agr̥dhadevah.

Prayojanam of Tarkadr̥ṣṭi.

स्वप्नग्रन्थस्य समाप्तिः — the end of the dream teaching

इत्थं गुरूपदेशं श्रुत्वा in this manner, guru upadeśa was heard by

Tarkadr̥ṣṭi student became totally fulfilled. Said in shloka शिष्यः

कृतकृत्योऽभवत् —

इत्थं श्रुत्वा thus hearing mahāvākya from Guru कृतार्थोऽभूद्वाक्यं शिष्यो

गुरोर्मुखात् । śiṣya became fulfilled, any other śiṣya who is exactly

like Tarkadr̥ṣṭi will be liberated

इत्थमन्योऽपि यः कश्चिद्वेद चेच्चिद्विचारणात् any other student who

understands the mahāvākya by enquiring into the maha vākya ॥

निश्शेषदुःखनाशात्स सद्य एव विमुच्यते । there will be total elimination

of sorrow, there is no sorrow in sākṣī caitanyam. Mind is mithyā

which will not affect adhiṣṭhāna sākṣī caitanyam. Instantaneously after jñānam, सर्वमेतच्चोपदिष्टं स्वप्नवत् स्वविकल्पितैः ॥ all this teaching was given by introducing guru śāstra and śiṣya in dream. Like a dream, with help of projected characters.

गुरुवेदान्तशास्त्राद्यैर्मिथ्याभूतैर्मनःकृतैः ।

श्रुतेऽस्मिन् ग्रन्थरत्ने तु ह्यज्ञानं प्रविनश्यति ॥

उपदेशोऽगृधदेवस्य स्वप्ने गुरुकृतोऽप्ययम् ।

मिथ्यावनस्वरूपं तु न नष्टं दुःखकारणम् ॥

So waking guru projected dream characters for the sake of teaching. Dream guru dream vedānta śāstram and dreaming agr̥dhadevah. All 3 were projected by the teacher's mind. Tarkadṛṣṭis guru.

गुरुवेदान्तशास्त्राद्यैर्मिथ्याभूतैर्मनःकृतैः ।

श्रुतेऽस्मिन् ग्रन्थरत्ने तु ह्यज्ञानं प्रविनश्यति ॥when such a teaching occurring in the gem of a book, vicārasāgara, is studied by any student, all the ajñānam will go away. (āstika samajam students)

Now dream, उपदेशोऽगृधदेवस्य स्वप्ने गुरुकृतोऽप्ययम् lagr̥dhadevah was not totally satisfied, even though teaching was given to him in dream. Dreaming agr̥dhadevah was in the dream forest. Dream forest was introduced long before page 225 3rd para last line mithyā vanam, huge forest, and he saw himself to be a low caste candela a samsari..it was elaborately described. मिथ्यावनस्वरूपं तु न नष्टं the forest did not go away दुःखकारणम् ॥ which is the cause of sorrow. Therefore he again spoke to his guru. Agr̥dhadevah's guru.

Topic 461 शिष्यस्य प्रश्नः

(४६९) शिष्यस्य प्रश्नः — हे सद्गुरो स्वामिन्, भवदुपदिष्टमिमं ग्रन्थं सतात्पर्यमहमशृणवम् । तथापि दुःखनिदानभूतसंसारवनमद्यापि मे भाति । केनोपायेन तद्धनं नश्येत् । कृपया तदुपायं बोधय मामिति शिष्योऽपृच्छत् ।

शिष्यस्य प्रश्नः — dreaming Agrdadevah asked like some of our students. हे सद्गुरो स्वामिन्, भवदुपदिष्टमिमं ग्रन्थं this wonderful text, I heard very well. सतात्पर्यमहमशृणवम् । तथापि दुःखनिदानभूतसंसारवनमद्यापि saṃsāra around me which is cause of the sorrow is still very much there. मे भाति । केनोपायेन तद्वनं नश्येत् । how will it go away? कृपया तदुपायं बोधय मामिति शिष्योऽपृच्छत् । please give me solution for the continuing saṃsāra.

Topic 462 पूर्वोक्तप्रश्नस्योत्तरम् गुरुरेवमाह

(आ. ४६२-४६३) पूर्वोक्तप्रश्नस्योत्तरम् —

(४६२) गुरुरेवमाह — हे सोम्य, संसारवननाशोपायं तुभ्यं ब्रवीमि । शृणु सावधानमनाः । महावाक्यार्थविचार एव संसारवननाशोपायः । नास्त्युपायान्तरम् । महावाक्यार्थं सम्यग्विचार्य ‘अयमहमस्म्यगृधः’ इति निश्चित्य दृढतरमुद्धृष्य वदेति । शिष्योऽप्येवमेव महावाक्यार्थं सुविचार्य ‘अहमेवागृधः’ इत्युच्चैरघोषयत् । उत्तरक्षणे निद्रायाः प्रबुद्धो नेत्रे उन्मीलयति स्म । तत्क्षणमेव स्वप्ने दृष्टं संसारवनम्, गुरुः, ग्रन्थ इति सर्वं द्वैतं तिरोबभूव । संसारवनदुःखं सर्वं विनष्टम् । ‘अहमगृधः’ इति ज्ञात्वा सुखी बभूव ।

(आ. ४६२-४६३) पूर्वोक्तप्रश्नस्योत्तरम् — answer to question of dreaming agrdhadevah by his guru. He said there is no other method other than maha vākyaṃ jñānam. If it has not given a solution, you have to do more mananam and nididhyāsanam. śravaṇābhyāsarūpa nididhyāsanam brahmābhyāsarūpa nididhyāsanam or samādhibhyāsarūpa nididhyāsanam.

(४६२) गुरुरेवमाह — हे सोम्य, संसारवननाशोपायं तुभ्यं ब्रवीमि । शृणु सावधानमनाः । listen carefully महावाक्यार्थविचार एव संसारवननाशोपायः । hold on to vedānta either of SMN नास्त्युपायान्तरम् no other way. । महावाक्यार्थं सम्यग्विचार्य ‘अयमहमस्म्यगृधः’ here teacher uses the word agrdhah, literal meaning is (niṣkāmah) ātmā, happens to be the name of the person also. Therefore may you repeat aham agrdhah,

इति निश्चित्य दृढतरमुद्घुष्य वदेति śiṣya did the same thing. । शिष्योऽप्येवमेव the dreaming agrdadevah also practised smn again and again महावाक्यार्थं सुविचार्य 'अहमेवागृधः' इत्युच्चैरघोषयत् in the dream he shouted very loudly, the dream went away. । उत्तरक्षणे निद्रायाः प्रबुद्धो because of his own shouting he got out नेत्रे उन्मीलयति स्म opened his eyes, no candela, no wild animals no saṃsāra । तत्क्षणमेव स्वप्ने दृष्टं संसारवनम्, गुरुः, ग्रन्थ इति सर्वं द्वैतं तिरोबभूव all duality disappeared, guru śiṣya grantham all sorrow disappeared । संसारवनदुःखं सर्वं विनष्टम् । 'अहमगृधः' इति ज्ञात्वा सुखी बभूव from waker standpoint I'm agrdhah the dreamer and super waker standpoint I'm agrdhah, aham ātmā. (until jñānaṃ becomes drḍham). He became happy.

In vākyam vṛtti ācārya says until this teaching jñānaṃ becomes a conviction, you continue śravaṇādi. You continue maintaining Sadhanacatuṣṭayam.

अहं ब्रह्मेतिवाक्यार्थबोधो यावद्दृढीभवेत् ।

शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥ vākyavṛtti ४९॥

Topic 463 conclusion

(४६३) मिथ्याभूतगुरुवेदान्तवाक्यादिभिरज्ञानतत्कार्यरूपमिथ्याभूताखिलजगत आत्यन्तिकनिवृत्तिः सम्भवत्येव । अगृधदेवस्य मम यथा निद्रावशात् संसारवनदुःखमभवत् तथा स्वात्मस्वरूपाज्ञानवशात् अहङ्कारादिद्वैतप्रपञ्चप्रतीतिरभवत् । यथा मिथ्याभूतगुरुणा ग्रन्थेन च मिथ्यावनं नष्टमभवत्, तथैव मिथ्याभूतेन गुरुणा वेदान्तेन च मिथ्याभूतजगज्जीवेश्वरादि दृश्यं सर्वं द्वैतं नश्यति । महावाक्यानां लक्ष्यार्थज्ञानेन जिज्ञासुर्मुमुक्षुर्निरावरणः कृतकृत्यो भवति । निरावरणमायातीतसद्गुरुरेवाहम् ।

Entire para is declaration of Agrdhadevah after waking up, he extends dream to waking state

मिथ्याभूतगुरुवेदान्तवाक्यादिभिरज्ञानतत्कार्यरूपमिथ्याभूताखिलजगत् with the help of mithyā guru śāstra etc all ignorance and products of ignorance, alkl unreal universe will go away. In regular dream it will go away from experience. In case of spiritual awakening the world does not go away but he understands it as brahman only. आत्यन्तिकनिवृत्तिः सम्भवत्येव । अगृधदेवस्य मम यथा just as for me because of dream I experienced pain of saṃsāra vanam and in dream it was very very real. Because of this self-ignorance this waking dream is also happening निद्रावशात् संसारवनदुःखमभवत् तथा स्वात्मस्वरूपाज्ञानवशात् अहङ्कारादिद्वैतप्रपञ्चप्रतीतिरभवत् । I thought body pañca anātmā is real, all problems I faced is real I thought यथा मिथ्याभूतगुरुणा ग्रन्थेन च मिथ्यावनं नष्टमभवत्, just as dream saṃsāra disappeared because of my regular waking up तथैव मिथ्याभूतेन गुरुणा वेदान्तेन च मिथ्याभूतजगज्जीवेश्वरादि दृश्यं सर्वं द्वैतं नश्यति in the waking state too, like my dream Guru vedānta all are mithyā, in reality world is mithyā jīvas īśvara all are mithyā ।

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्.कारिका वै.प्र ३२ ॥

महावाक्यानां लक्ष्यार्थज्ञानेन by understanding the maha vākyaṃ, जिज्ञासुर्मुमुक्षुर्निरावरणः the jignāsu mumukṣu ajñānaṃ is gone and therefore totally कृतकृत्यो भवति fulfilled, IO was śiṣya, I became guru in dream. । निरावरणमायातीतसद्गुरुरेवाहम् । I and guru are the same.

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।

बुद्धा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥

I do namaskāra as much as I can as real namaskāra is not possible. Biggest chapter of vicārasāgara is over.

इति श्रीवासुदेवब्रह्मोन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे
गुरुवेदान्तादिसर्वसाधनमिथ्यात्ववर्णनं नाम ॥ षष्ठस्तरङ्गः ॥ ३१९
संस्कृतविचारसागरे जीवन्मुक्तिविदेहमुक्तिवर्णनं नाम ॥

Vicārasāgara chapter 6 summary 10th Dec 2022

This is the penultimate and biggest chapter of vicārasāgara.

In the first two chapters Niścāla Dāsa discussed anubandha catuṣṭayam the general discussion of anubandha catuṣṭayam in first chapter and special discussion in second chapter. Third chapter qualifications of the disciple, of the guru, guru bhakti and guru seva were discussed. 4th chapter onwards 3 dialogues on vedānta we got. Fourth chapter is dialogue between guru and Tattvadrṣṭi dialogue, he was uttama adhikārī. In fifth guru and Adrṣṭi, who is madhyama adhikārī. In chapter 6th very elaborate dialogue between guru and Tarkadrṣṭi kaniṣṭha adhikārī an intellectual student and therefore will take long time to get convinced. The topics are continuously numbered through all chapters. Total 537 topics,

Chapter 6 summary – 7 parts

Part 1: 317 to 329

First part 317 to 329...in this first part third student by name Tarkadrṣṭi is introduced. He raises a question based on chapter 5. Guru had pointed out that entire universe is mithyā. Like svapna he said world is mithyā. Based on that, Tarkadrṣṭi asks, how do you say this world is mithyā like dream. I don't accept dream as mithyā because dream is nothing but memory of the waking state. Dream which is the memory of the waking, dream is really smṛti only. Therefore you cannot give it as an example for mithyā waking. Dream is not memory, it is similar to memory but it is an adhyāsa

or superimposition. There are similarities because of past vasanas. Memory is different, vāsana matra janyam. Superimposition is doṣa sahita vāsana janyam. Dream comes under doṣa sahita vāsana janya adhyāsa, there is vāsana and mistake also. It is an superimposition and an experience, that's why nobody says I remembered the waking they say I experienced a dream. Dream is therefore mithyā adhyāsa not memory. Waking is also like dream only.

2nd part 330-341. In this second part the famous dr̥ṣṭi sr̥ṣṭi vāda is discussed. Some important observations. In vedānta there are two prakriyas. dr̥ṣṭisr̥ṣṭi and sr̥ṣṭidr̥ṣṭi vāda. dr̥ṣṭisr̥ṣṭi vāda is rarely used. sr̥ṣṭidr̥ṣṭi vāda the popular one is also known as trivida satta vāda. Pāramārthika satyam which is brahman, then vyāvahārika satyam jāgrat prapañca, Prātibhāsika satyam which is dreamer's world. Here Niścala Dāsa discusses dr̥ṣṭisr̥ṣṭi vāda also known as dvivida satta vāda. Two orders of reality. According to this there are only Prātibhāsika and pāramārthika satyam. According to this vāda jāgrat prapañca is also Prātibhāsika like swapna prapañca.

Features of this Prātibhāsika satyam. 3 are there.

Feature 1 : They (jāgrat and swapna) will enjoy status of vyāvahārika in their respective states. Jāgrat prapañca enjoys vyāvahārika status in jāgrat avasthā-transaction worthy. Swapna prapañca has vyāvahārika status in swapna avasthā, both of them have ETU in their respective state.

Feature 2 : both jāgrat and swapna prapañca are projections of mūlā vidya not mental projections. In which projection the mind is also included. Waker's mind waker's world are both mūlā vidya projections in waking state. Dreamer's mind and dreamer's world are both mūlā vidya projections in dream state. Both of them are

mithyā borrowing existence from the observer sākṣī caitanyam or consciousness. This is dr̥ṣṭisr̥ṣṭi vāda.

3rd part 342-352.

In this third part alone Agr̥dhadevah swapna introduction. When the student Tarkadr̥ṣṭi listens to DS vāda, he is not totally convinced. Thats why DS vāda is very rare. How can you say jāgrat and swapna are both pr̥atibhāsikam? Here teacher introduces this story to convince agr̥dhadevah. Agr̥dhadevah enters a long dream. He goes through the experience of different lokās. Naraka loka, bhūlokā bhuvarloka etc. After roaming everywhere, he comes to bhūlokā. Looks at himself as caṇḍāla. He is wandering in bhūlokā and gets interested in spiritual knowledge. He meets a guru in dream. Due to pūrva jenma puṇyam. He asks three questions to the guru in swapna avasthā. Dream agr̥dhadevah in dream asks 3 questions to dream guru.

- 1) aham kah who am I? Jīva svarūpam.
- 2) who is the creator of thisworld? Jagat karta kah. Īśvara svarūpam.
- 3) mokṣa sādhanam kim.. what is the means of liberation?

4th part 353-382

answers to the three questions begin. introduction of elaborate Vedānta, with maṅgalaśloka answers start. 353-382 vedānta teaching begins, answer to first question of Agr̥dhadevah in dream, Prathama praśna uttaram . Jīva svarūpam. Answering who am I .

Here guru points out jīva is sākṣī caitanyam which is the witness of the three śarīram body mind sense complex three avasthā etc saṅghāta sākṣī caitanyam jīvah body mind sense complex . This sākṣī caitanyam is called ātmā which is ekah, sat cit ānanda

svarūpaha. This is what you are. You are not the body mind sense organs you are ātmā witness non dual. Teacher elaborately discusses nature of sat cit ānanda. Because student is Tarkadr̥ṣṭi, teacher talks about other schools of thought. sāṅkhya matam and Nyāyika matam. Nature of ātmā according to sāṅkhya nyāya. Three types of Nyāyika matam. Discusses ātmā. He rejects their theories also. They are all wrong theories. This is elaborately discussed as ātmās are many in sāṅkhya and nyāya. In nyāya ātmā is jaḍam with consciousness as a temporary attribute. This is 4th part. 353-382

Part 5 383-387 topics answer to second question is given. Jagat karta kah? Guru discusses this only briefly as īśvara has been discussed elaborately in chapter 5. Sarvajñya sarva śaktimān etc. īśvara is creator and not created being. He discusses logical problems if īśvara is created. This is part 5. īśvara cannot be created. He makes an aside note, even though jīva and īśvara are superficially different essentially, they are one satcidānanda ātmā. Niścala Dāsa

Part 6 very elaborate discussion 388-414.. answering the third question. Mokṣa sādhanam kim. He discusses various options. Can karma give mokṣa can upāsana give? Can jñānaṃ give mokṣa? Can combination of any two give mokṣa, final option can a combination of all 3 give mokṣa. discussing the 4 results of karma āpti utpatti samskara and vikārah. Reaching producing transforming purifying. And he adds the fifth one nāśah or destruction. Normally we discuss caturvida karma phalam, here 5 pañca vidha. Then the natural question will be was nāśah excluded in caturvida? No nāśah

was included in transformation. Destruction is included in change or transformation. Mokṣa is nityah, karma phalam is anityam, therefore karma cannot give mokṣa. Upasana is also another form of karma(mānasa) therefore it can also produce only pañca vidha karma phalam which is anityam. Combination also cannot give mokṣa. Then karma jñānaṃ combination or upāsana jñāna combination or all three. In previous discussion we included karma and upāsana.

Now Niścala Dāsa enters jñāna karma samucchaya vāda elaborate discussion. Upasana is included in karma.

Huge topic that Śaṅkarācārya discusses in all his bhāṣyams and prakaraṇa grantha. It was a powerful Pūrvapakṣī and therefore Niścala Dāsa discusses. Thus sub topic is 393-412 in topic 6. Jñāna karma samucchayavāda kandaṇam. So many new concepts are introduced. Not found in the acārya's bhāṣyams. Pūrvapakṣī is also very elaborate, refutation also. pakṣi patana bird flying, setu darśanaṃ dṛṣṭanta, vṛkṣa secanam dṛṣṭanta. Each one is refuted, and finally he says same as Śaṅkarācārya bhāṣyams. Jñānaṃ and karma cannot be combined as they are opposed to each other. Jñānaṃ and upāsana are also opposed to each other. Many arguments are there. One argument is karma promotes kartṛtvam, jñānaṃ destroys kartṛtvam. One requires beda bhāvaha other requires abheda bhāvaha... karma also we have karta kāraṇam karma etc in upāsana also.. whereas in jñānaṃ sajātīya vijātīya. Svagata bheda all we negate, here also he makes an unique observation.

Karma has got 3 fold status in each stage of spiritual journey. New and nice points. First level of journey is from karma yoga upto rise of manda jñānaṃ. Students has gone through karma yoga upāsana

yoga comes to jñāna yoga. Śravaṇam mananam he has small flame of jñānaṃ. Manda jñānaṃ. Karma is favourable in this stage.

2nd stage is manda jñānaṃ to dṛḍha jñānaṃ. Converting knowledge into conviction. During this period, karma is unfavourable. They talk of bheda where as jñānaṃ speaks of abheda. Only more śravaṇam mananam and nididhyāsanam helps. Reduce karma upāsana and give more time to SMN. Karma is favourable in first level it is unfavourable in second level. Third stage is dṛḍha jñānaṃ to death. Neither favourable nor unfavourable. Adṛḍha jñānī may choose to do karma or not. A dṛḍha jñānaṃ, for loka saṅgraha, the karma will be karma ābhāsa, no harm done to jñānaṃ. He does not require karma or Upasana. If he does also no problem.

We don't find these in bhāṣyams. The later ācāryas have provided constructive contribution by later ācāryas. Khyati vāda etc are post Śaṅkara developments. Arthādhyāsa jñānādhyāsa all are acāryas contribution. Anirvacanīya khyāti etc phala vyāpti vṛtti. Vyapti etc, These ācāryas quote Śaṅkarācārya. Having refuted all of them, karma cannot give mokṣa...combination cannot give mokṣa..then what can give mokṣa. jñānaṃ and advaita jñānaṃ only knowledge can give mokṣa. We are not discrediting karma and upāsana, but they are very useful to prepare the mind. Thereafter reduce / renounce karma yoga upāsana yoga. One after the other they should come,

With this all 3 qs are answers,

Part 7-415 to 461

Final topic.. this is the an extension to the answer to tooic 3. Answer was jñānaṃ, what is the means of getting jñānaṃ, the 7th part is jñāna sādhanam and upasamhara. Jñāna sādhanam is

mahāvākya vicāra. Mahāvākya vicāra must be preceded by vaksyastha pada vicāra. Words that constitute the sentence. Therefore if tattvam asi is mahāvākya, we have to do a analysis of tvam pada vicāra then tat pada vicāra thereafter tat tvam asi. Vṛtti is method by which word conveys its meaning. śakti vṛtti and lakṣaṇa vṛtti. Śakti vṛtti means by which a word conveys its meaning directly, lakṣaṇa vṛtti means method by which the word conveys its meaning directly. Two vṛtti or methods by which word conveys its meaning. Then śakti is discussed bhāṭṭa matam, Nyāyika matam. vyyākara matam, advaita matam

He establishes advaita matam. Definition Pada niṣṭhā padārtha bodhana sāmartyam. Ability if a word to reveal its meaning is called pada śakti. Then lakṣaṇa vṛtti is discussed- jahatī ajahatī bhāgatyāga lakṣaṇa. Thereafter he points out you have to use lakṣaṇa vṛtti and bhāgatyāga lakṣaṇa. You will arrive at jīva sākṣī caitanyam and īśvara sākṣī caitanyam and through mahāvākya the jīva sākṣī caitanya īśvara sākṣī caitanya aikyam. Then discussion whether lakṣaṇa of both words or one word must be taken. Then he concludes that you have to take lakṣaṇa of both words.

Then conclusion in waking state and dream state. In waking state Tarkadṛṣṭi is convinced of the knowledge.

Agr̥dhadevah in dream is not convinced so guru says you do śravaṇam and mananam and do nididhyāsanam and proclaim loudly I'm agr̥dhadevah. He realises I'm Mr. agr̥dhadevah in dream state. and I'm agr̥dhah ātmā which is my real nature.

7th chapter is jñāna phalam of jīvan mukti videha mukti and various misc topics..

Chapter 7

संस्कृतविचारसागरे जीवन्मुक्तिविदेहमुक्तिवर्णनं नाम

॥ सप्तमस्तरङ्गः ॥

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रव्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।

तदेवाहं न मत्तो न्यदिति मे निश्चिता मतिः॥२॥

Vicārasāgarah chapter 7 started on 17th December 2022

We have to enter the 7th and final chapter of this textbook. First the outline of the topic. First part author discusses the lifestyle of a jīvanmukta if it is governed by śāstric rules and regulations or is he beyond the rules and regulations. Author wants to hold the view that he is beyond these. Some acāryas believe he should continue only ātmā dhyānam and not any other worldly pursuits in keeping with the gītā.

यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ ३-१७॥

In cāndogya upaniṣad

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा पुरस्तादात्मा
दक्षिणत आत्मोत्तरत आत्मैवेदः सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं
विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराङ्गवति तस्य सर्वेषु लोकेषु
कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां सर्वेषु
लोकेष्वकामचारो भवति ॥ ७.२५.२ ॥

This view is presented very elaborately and how ātmā jñānaṃ must be practiced in keeping with rules of aṣṭāṅga yoga etc and then concludes that a jñānī's life is not governed by any of these. Either way he is free and then concludes with videha mukti topic.

Later half he deals with the 4 characters he introduced at the beginning of the 4th chapter, King Śubhasantati, three princes Tattvadr̥ṣṭi Adr̥ṣṭi Tarkadr̥ṣṭi, chapters 4, 5 and 6 students respectively. What happened to them after chapter 6? While talking about the events of their lives so many topics of vedānta śāstra and other śāstras are discussed elaborately. Finally he discusses various devatas and upāsana. Which devata is to be considered superior? Śiva Viṣṇu Devi Gaṇeśa etc? first we will discuss the lifestyle of a jñānī jīvanmukta.

Topic 464 ज्ञानिनो व्यवहारनियमो नास्ति

(४६४) ज्ञानिनो व्यवहारनियमो नास्ति — पूर्वपीठिका उत्तममध्यमकनिष्ठानामधिकारिणां त्रयाणामित्थं गुरूपदेशश्रवणादिभिर्निःसंशयं 'अयमात्मैव ब्रह्म' इत्यत्युत्तमं ज्ञानं बभूव । त्रयाणामप्ये तेषां गुरूपदेशे समानेऽपि, ब्रह्मसाक्षात्कार उत्तमस्य तत्त्वदृष्टेरेवाभूत् ।

ज्ञानिनो व्यवहारनियमो नास्ति — Niścala Dāsa's view, for jñānī there are no rules and regulations with regard to their lifestyle. They can be in pravṛtti or nivṛtti. पूर्वपीठिका First a general introduction. पूर्वपीठिका In chapters 4,5,6 we talked of Tattvadr̥ṣṭi uttama adhikārī, Adr̥ṣṭi Madhyama, Tarkadr̥ṣṭi, kaniṣṭha adhikārī, an intellectual student who has too many doubts not easily convincible. त्रयाणामित्थं as given in the chapters 4,5 and 6 respectively गुरूपदेशश्रवणादिभिर्निःसंशयं 'अयमात्मैव ब्रह्म' इत्यत्युत्तमं ज्ञानं बभूव all of them got Guru's teachings and after śravaṇam and mananam, they received the knowledge completely, Jivātmā paramātmā aikya

jñānam. They understood the teaching doubtlessly this ātmā alone is brahman. Such a knowledge, the greatest knowledge took place. Even though all 3 got knowledge there was a difference. । त्रयाणामप्ये तेषां गुरूपदेशे समानेऽपि, received the teaching from the same guru in same manner, still there was a difference in grasping the knowledge, ब्रह्मसाक्षात्कार complete aparokṣa jñānam, for me mokṣa is no more my goal, I'm the adhiṣṭhānam of entire universe, this was there only for uttama adhikārī उत्तमस्य तत्त्वदृष्टेरेवाभूत् । for other two it remained a scholarship only. I'm free here and now. I don't require any other sadhana. This is aparokṣa jñānam. More about the students, we will see. Now the lifestyle of a jñānī like Tattvadrṣṭi.

वृक्षस्य शुष्कानि पर्णानि पतितानि यथा वायुनेतस्तत उह्यन्ते तथा प्रारब्धकर्मशेषवशात् नाना कर्म कुर्वत् ज्ञानिनः शरीरमपि इतस्ततो नीयमानमिव प्रतिभाति। ज्ञानी हि कदाचिद्रथवाजिगजाद्यारूढः सन् वनारामादीन् पश्यति। कदाचिद्विनापि पादरक्षां सञ्चरति। तस्य शयनासनादिकमप्यव्यवस्थितमेव। तस्य कदाचिद्भोगभोजनाद्युत्तममेव भवति। कदाचिदनशन एव गिरिगुहायां वसञ्छिलातले शयानो रजनीमतिवाहयति। कदाचित्सहस्रशस्तं पुरुषाः प्रणमन्ति। कदाचिदयमुभयलोकभ्रष्ट इति कर्मिभिर्निन्द्यते। ये तावत्तं पूजयन्ति ते तस्य सुकृतं प्राप्नुवन्ति। ये तु तं दोषदृष्ट्या पश्यन्ति ते तस्य पापमश्रुवन्ति। इत्थं ज्ञानिदेहस्यानियतो व्यवहारः। तत्त्वविदो भ्रमसंशयादयो नैव सम्भवन्ति। कदाचित्कुत्रचिदपि नैवास्ति किञ्चित्कर्तव्यं तस्य। यतः समग्रतया तस्य भेदभ्रमभयादयो नष्टाः। सर्वोत्तमवेदप्रमाणजनितस्वप्रकाशाद्वितीय-प्रत्यग्रह्यात्मापरोक्षसाक्षात्कारवान् ह्यसौ ।

Simple Sanskrit. Suppose there is tree, from the tree the leaf falls down, its green initially then when it dries up because of its lightness, then when the wind blows, no predictable direction with regard to the movement of the wind, therefore the leaf's movement

is unpredictable. A jñānī is like the leaf. His life direction cannot be predicted, determined by prārabdha the wind factor.

वृक्षस्य शुष्कानि पर्णानि पतितानि the dried leaves of the tree fallen on the ground यथा वायुनेतस्तत उह्यन्ते due to wind, the leaf moves here and there, uhyante lifted vah dhatu karmani prayoga तथा in the same way प्रारब्धकर्मशेषवशात् whatever be the remaining prārabdha, already partially exhausted initial part of life, he gained knowledge too due to this. Still some more prārabdha is remaining. नाना कर्म कुर्वत् he will be doing varieties of loka saṅgraha karmas, travel, teach, establish institutions, can do anything for the benefit of the world ज्ञानिनः शरीरमपि therefore the body of the jñānī इतस्ततो नीयमानमिव is taken here and there. Śaṅkarācārya travelled all over India. Some travel all over the world. As though iva, because from jñānī's angle these are seeming activities. Only one brahman is reality, rest are all māyā. प्रतिभाति it appears। ज्ञानी हि कदाचिद्रथवाजिगजाद्यारूढः he might be travelling in a chariot or elephant or horse any vehicle, mounted on them सन् वनारामादीन् पश्यति। he experiences garden forest etc कदाचिद्विनापि पादरक्षां सञ्चरति। sometimes he does not have any transport, so only barefoot walking, without complaining तस्य शयनासनादिकमप्यव्यवस्थितमेव। his bed seat etc are not always uniform. तस्य कदाचिद्भोगभोजनाद्युत्तममेव भवति। sometimes some great rich devotees may invite and give them special food 5 star accommodation (comfortable)-top class कदाचिदनशन एव गिरिगुहायां no bhikṣa sometimes, ekādaśī for him that day, he is wandering in forest caves in mountains etc वसञ्छिलातले शयानो (shee shanac pratyanta rūpam) no more special bed, but the surface of the rock रजनीमतिवाहयति। he spends his night, people stay in five star hotel,

jñānī stays in multistar hotel!! Puja Swamiji says. Fallen leaves becomes nice bed. Rajani is night. कदाचित्सहस्रशस्तं पुरुषाः प्रणमन्ति। sometimes there are 100s/1000s of people welcoming him, arranging for talks, 5 feet malas etc highly respected कदाचिदयमुभयलोकभ्रष्ट sometimes he is criticized by people who don't know the value of spirituality, either nāstikas or ritualists. They expect the jñānī to do rituals and if he does not, they criticize. They say this person has no accomplishment in this life and due to non performance of rituals, he does not get higher lokās also. This is the criticism of nāstikas and ritualists. इति कर्मभिर्निन्द्यते। by the people who believe in work and achievement, these jñānīs are looked upon as wasting their time ये तावत्तं पूजयन्ति ते तस्य सुकृतं प्राप्नुवन्ति। whatever puṇyaṃ is there in the name of the jñānī, jñānī is not going to use, that puṇyaṃ will be distributed to those who worship this jñānī like worshipping Bhagavan. Jñānīs puṇyaṃ is given to worshippers of jñānī. In Tattvabodha we saw this. ये तु तं दोषदृष्ट्या पश्यन्ति ते तस्य पापमश्नुवन्ति। those who insult or criticize a jñānī, they see with a wrong dṛṣṭi, they get pāpam. How come pāpam? Jñānī will not do now ass a jñānī, in a past jenma/jenmas he could have pāpam that is now prārabdha. इत्थं ज्ञानिदेहस्यानियतो व्यवहारः। in this manner, jñānīs lifestyle is completely unpredictable. As a karta what he does is unpredictable, as a bhokta what he experiences also is unpredictable. In and through all these actions and experiences, what is the mindset of the jñānī? तत्त्वविदो भ्रमसंशयादयो नैव सम्भवन्ति। as far as jñānī is concerned, he has no confusion regarding what is fact and reality. Brahma satyam, jagat nitya, name fame good and bad experiences are all mithyā. He is available in binary format always. Ātmā anātmā viveka. As far as my

liberation is concerned, there is no connection between my liberation and my experiences. No doubt or confusion will ever happen. jñāna nishṭhā. I'm unconditionally free. कदाचित्कुत्रचिदपि नैवास्ति किञ्चित्कर्तव्यं तस्य he doesn't have anything to be done as a duty. Jñānī does not identify with any varna or āśrama. He is not bound by any duty. Even cittaśuddhi, he already knows he is not the mind etc, so none of these (KY, UY, Śravaṇam mananam etc) are not relevant for him. यतः because समग्रतया totally in entirety तस्य भेदभ्रमभयादयो misconception that there is plurality and differences, नष्टाः! these are not there. Sense organs will continue plurality, in advaitam there is only understanding, experientially jñānī will have dvaitam experience. Plurality is negated in understanding. Duality alone causes fear. In jñānī's mind no duality. सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्न बिभेमीति तत एवास्य भयं वीयाय कस्माच्चभेष्यद्वितीयाद्वै भयं भवति ॥ बृह.उप १.४.२ ॥

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ... ॥ १ ॥ ब्रह्मनन्दवलि ७.१

यतो वाचो निर्वर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । ... ॥ ब्रह्मनन्दवलि ४.१ ॥

How did jñānī get this mindset? No fear only because of advaita jñānam.

सर्वोत्तमवेदप्रमाणजनितस्वप्रकाशाद्वितीयप्रत्यग्ब्रह्मात्मापरोक्षसाक्षात्कारवान्

Tip for vighraha is, you have to tackle from right to left. Aparokṣa sakshatkaravān, has got aparokṣa jñānam of प्रत्यक्- ब्रह्म आत्मा of the

oneness between brahman and sākṣī caitanyam. Both are one. Aham brahmasmi. Advitīyam, secondless. Sākṣī and brahman are two names and svaprakāśa, not an object of experience but always evident in the form of I am. He understand brahman as I am. He claims the higher self not body or mind. Self-evident consciousness principle. Supporter of entire universe, lends existence to entire world. This jñānam came from sarvottama veda pramāṇa janitam, from the vedas (not meditation which is for assimilation), through vedānta pramāṇam. Sarva uttama greatest pramāṇa that can never be challenged by other pramāṇam. Source of knowledge or means of knowledge. All other means of knowledge deals with anātmā. Since area of operation is different, one cannot challenge this. Indeed, असौ, our jñānī, Tattvadṛṣṭi is such a jñānī. For such a jñānī there are no rules and regulations. Hereafter we are going to get opposite views. Some ācāryas in advaitic tradition believe a jñānī must not engage in worldly activities but must withdraw and must spend time only in ātmā-dhyānam. Ātmā dhyānam will give him ātmā-dhyana sukham. Especially when he practices samādhi. More intense the meditation more intense the joy. Special joys name is termed-jīvan0mukyi0sukham. Ātmā dhyana sukham, samādhi-sukham, jīvan mukti sukham. Intensity varies, these jñānīs are graded as well. Sapta Bhūmika talk, Śivaratri talk. Jīvan mukti viveka of Vidyāranya swami. This brahmavit is called brahmavitvaraḥ, he gets great joy in meditation. Then the degree of happiness is higher when he becomes an expert brahmavitariyān. Greatest one is lost in samādhi cannot be woken up from samādhi. Birds build nest in the beard. Anthill may grow around him. Brahmavitvariṣṭhaḥ. A jñānī must progress this way using yogasana.

These topics are going to be introduced. Some ācāryas believe it is compulsory to progress this way. (debate is between must meditate and may meditate)

Vicārasāgarah chapter 7 class 2 on 24th December 2022

Topic 464

All the three students received the teaching. Even though the teaching was the same, because of difference in qualifications, they all did not receive same way. Tattvadr̥ṣṭi got aparokṣa jñānaṃ without obstacles. For him vedāntic knowledge has given complete benefit. The other two had sapratibandaka aparokṣa jñānaṃ. As bad as ajñānaṃ. As good as parokṣa jñānaṃ. For them the journey is not over. First he takes up Tattvadr̥ṣṭi for whom the journey is over. So a general discussion. Is the lifestyle of jñānī governed by rules... niyatam vyavahāra.. governed by niyamas .. is it not governed by any niyamas? Or Aniyatam vyavahāra? Author wants to say in advaita sampradaya itself there are opposite views. Niyatam and aniyatam. The author supports vyavahāra aniyatam. It is governed by prārabdha karma and vāsana. Prārabdha karma influences the bhokta part of jñānī and prārabdha vāsana the karma, karta aspect. He does not have any confusion regarding any liberation, he does not look for confirmation from guru or even God. Therefore, he need not do any sadhana to remove any confusion. He does not have delusion regarding bheda or abheda... he is not concerned about our jenma papa puṇyaṃ no naraka bhayam. अभयं प्रतिष्ठां विन्दते। His jñānaṃ is so dṛḍam and jñāna

niṣā is drdhā. It has come from the highest pramāṇam, pramāṇa mūrdhanyah, the highest and cannot be challenged by any knowledge,. Tattvadr̥ṣṭi happens to be such a great jñānī. Not governed by rules. Now the second group is going to come.. cant be pravṛtti pradhāna but nivṛtti pradhāna.

Topic 465

(आ. ४६५-४८३) ज्ञानिनो व्यवहारानियमाक्षेपः —

(४६५) ज्ञानिना समाधेः शरीरस्थितिनिर्वाहकाद्यातिरिक्ते कार्ये न प्रवृत्तियुक्तेन भाव्यमित्यत्राक्षेपः —

आ. ४६५-४८३) ज्ञानिनो व्यवहारानियमाक्षेपः —counter point with regard to the author's statement that jñānī does not have any rules governing him. By other group of advaitins.

(४६५) ज्ञानिना समाधेः शरीरस्थितिनिर्वाहकाद्यातिरिक्ते कार्ये

न प्रवृत्तियुक्तेन भाव्यमित्यत्राक्षेपः — ज्ञानिना न प्रवृत्तियुक्तेन भाव्यम्...they should never get into vyavahāra, there is a rule. bhāve prayoga. Jñānī na pravarteta ..its a niyama. only two activities he is allowed, one is constantly sitting in samādhi, samādhi sukham... heavily relies on Vidyāranya's school, saptabhūmika jīvan mukti viveka. He should not stop with being brahmavit but move to the 7th stage, samādhi time must be increased. If he remains only a jñānī it is inferior position. Vāsanakṣaya mano nāśah group talks this way. Only samādhi allowed, in between samādhi he can come out briefly for maintenance of the body eating etc. only two permitted activities. All other activities he should avoid. In this manner, in the context of jñānī vyavahāra there is a counter point... Swamiji referred to this portion of vicārasāgara when he gave the saptabhūmika talk.

ज्ञानिनोऽपि व्यवहारे नियमोऽस्तीति केचिद्वदन्ति । त्रिपुटीमात्रं दुःखनिदानमिति बुद्ध्वा तत्परित्यज्य ज्ञानी सदा समाधिनिष्ठो भवति । यदा व्यवहारः सम्भवति तदापि सोऽपि

अशनायापिपासादिप्रयोज्यभिक्षाशनजलपानादिशरीरस्थितिकारणेष्वेव। नान्यत्र। न च स विस्मरति कदाचिदपि समाधिसुखम् । ततोऽधिकसुखाभावात्। दुःखहेतुत्वेन त्रिपुट्या उद्विजते। अतः समाध्यर्थमेव ज्ञानी भूयो भूयो यतते। यस्तु समाधिसुखं भ्रमतो बाह्यसुखासक्त्या तज्यति स श्वर्गदभप्रेतसम एव। गौडपादमाण्डूक्यकारिकायां समाधिप्रकारः सप्रपञ्चं प्रपञ्चितः। इत्थं ज्ञानी प्रपञ्चविक्षेपभ्रमं तुच्छीकृत्य सकलसुखसागरीभूतस्वरूपानन्दात्मनैवावतिष्ठते ।

ज्ञानिनोऽपि even a jñānī who has become a siddha purusha व्यवहारे नियमोऽस्तीति he also has rules with regard to what he should do it. केचिद्वदन्ति । some people declare..basically author disagrees with this. These people believe any transaction involves tripuṭī.. त्रिपुटीमात्रं according to vedānta duality or plurality will cause bhayam or saṃsāra briha 1-4 द्वितीयाद्वै भयं भवति ... udara mante kurute..we say god fearing person not god loving person.. any type of tripuṭī sacred or secular.. is the

दुःखनिदानमिति cause for pain बुद्ध्वा jñānī is aware of this.तत्परित्यज्य he escapes from tripuṭī , savikalpaka avasthā and goes to nirvikalpaka avasthā. Savikalpa is division caused by tripuṭī. Nirvikalpaka samādhi is like bomb shelter. ज्ञानी सदा समाधिनिष्ठो भवति here he uses the word bhavati, not only it is śāstric instruction, but jñānī knows this will cause saṃsāra therefore he will choose pravṛtti mārga. indirectly they say if a person does not go to samādhi he is not jñānī he says. । यदा

व्यवहारः सम्भवति तदापि he is explaining heading, even if he engages in transaction, only minimum transaction, सोऽपि

अशनायापिपासादिप्रयोज् for addressing hunger and thirst
यभिक्षाशनजलपा-

नादिशरीरस्थितिकारणेष्वेव । नान्यत्र । eating and drinking water
respectively which are both required for śarīra yātRa..

नियतं कुरु कर्म त्वं, कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते, न प्रसिद्ध्येदकर्मणः ॥ 3-8॥

Only for these reasons there is vyavahāra, nānyatra.. after eating
drinking go to samādhi straight... eat samādhi eat samādhi this
alone should be done. In brahmavitvariṣṭha even that stops. Very
thin difference between variṣṭha and videhamukti. Topic of jīva
samādhi came. Some people say he is still in jīva samādhi.. because
we don't know if he has attained videha mukti.. not in any
otherworldly activity.. ..

Continuation of ekadeśī , we don't use the word purvapakṣa. As
this person or group is advaitin only. Another group of advaitins.

न च स विस्मरति कदाचिदपि even when he takes a brief break from
samādhi even at that time he quickly and mechanically go through
bhikṣa, his mind will be always soaked in samādhi sukham that he
enjoys in samādhi, food whether salty or sweet etc समाधिसुखम् ।
like in front of TV and eating... like samādhi sukham,! Four verses
in gītā defining nirvikalpaka ..

यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ 6-20॥

सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ 6-21॥

यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ 6-22॥

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यः, योगोऽनिर्विण्णचेतसा ॥ 6-23॥

Four verses are box item for this group; chapter 6

यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ 3-17॥ chapter 3

2nd box item

तद्बुद्ध्यस्तदात्मानः, तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषाः ॥ 5-17॥chapter 5

Samādhi sukham, referred as sukham atyantikam in gītā. Other than samādhi sukham no greater sukham. From this standpoint entire world is duḥkham

ततोऽधिकसुखाभावात् । दुःखहेतुत्वेन त्रिपुट्या उद्विजते all other activities tripuṭī is there which gives duḥkham therefore everything is duḥkham only. Udvijate he is afraid of.. त्रिपुट्याः 5- udvijate governs pañcami.

In chapter 12 ,

यस्मान्नोद्विजते लोकः, लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैः, मुक्तो यः स च मे प्रियः ॥ 12-15॥

यस्मान्नोद्विजते लोकः Jñānī is not afraid of anything. This group says jñānī is afraid of the world. Therefore he runs away and goes to nirvikalpaka samādhi. Such a person described such a person that when he comes out of samādhi he feels as if scorpions are stinging..therefore त्रिपुट्याः ikaranta strīliṅga. I think, 5-1. He is afraid of tripuṭī. । अतः

समाध्यर्थमेव ज्ञानी भूयो भूयो यतते therefore only for entering into samādhi again and again he strives.। यस्तु समाधिसुखं भ्रमतो बाह्यसुखासक्त्या तज्यति suppose a jñānī stops entering into samādhi and enters into vyavahāra.. suppose a jñānī comes out of samādhi

because of delusion enters into worldly transactions bhramataha tasil, brāmāt iti arthah. Because of his interest in external activities which he prefers to samādhi, preference is due to delusion, स श्वगर्दभप्रेतसम एव such a jñānī is like a dog donkey and pretaha ghost , therefore jñānī should remain in samādhi only and ge will naturally remain in samādhi। गौडपादमाण्डूक्यकारिकायां in Maṇḍukyakārika..

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ३-४४ ॥

manaso nigrahaha... mind is withdrawn from worldly transactions, thats theonky way to be be fearless. समाधिप्रकारःhow to practise samādhi सप्रपञ्चं प्रपञ्चितः elaborately discussed, 4 types of obstacles. Niścala Dāsa us going to present ekadeśī view elaborately therefore samādhiabhyasa rūpa nididhyāsanam, layaḥ vikṣepa etc will be discussed. । इत्थं ज्ञानी प्रपञ्चविक्षेपभ्रमं तुच्छीकृत्य in this manner jñānī should see the entire world as vikṣepa... which is mithyā ... he does not give any value at all to either sacred part ir secular part of the world, even śāstra.

न शास्ता न शास्त्रं न शिष्यो न शिक्षा

न च त्वं न चाहं न चायं प्रपञ्चः ।

स्वरूपावबोधो विकल्पासहिष्णुः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७॥

There is no ruler nor rule, no pupil nor training.

There is no YOU nor I. This universe is not. For the realistion of the true nature of the Self does not tolerate any distincion.

That One, the Residue, the Auspicious, the Alone, am I

Nirvana dasakam.. Madhusudana Sarasvatī wrote elaborate commentary called siddhānta bindu, Bellamkonda Ramaraya kavi

wrote Siddhāntasindhu, whole world is mithyā ,, तुच्छीकृत्य -चि प्रत्यय....

सकलसुखसागरीभूतस्वरूपानन्दात्मनैवावतिष्ठते l he will enter the ocean of ānanda. अभूत तद्भावे चि chvi,,, grammar .. svarūpa ānanda...

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥ 6-25॥

He will remain only in samādhi if he is a person worth the name jñānī. All this is ekadeśī. Next para too.

अष्टाङ्गमन्तरेण च समाधिसुखं न लभ्यते। समाधिसुखकारणत्वादष्टाङ्गस्य। असाधारणं कारणमन्तरेण च नैव कार्यमुत्पद्यते। अतस्तान्युच्यन्ते शृणु —

—once jñānī has decided to pursue samādhi sukham right through life, next natural consequence is he has to learn the aṣṭāṅga yoga if he has not learnt. Ashta angas are mentioned means and destination angī nirvikalpaka samādhi is angī In aṣṭāṅga yoga the 8th step is called samādhi here it is final step savikalpaka samādhi. Nirvikalpaka samādhi is destination, here tripuṭī is avoided. Therefore jñānī has to enter nirvikalpaka samādhi. If he is not an expert in aṣṭāṅga yoga therefore he can never reach 6,7,8 stages of saptabhūmika. Madhusudan Sarasvati writes an elaborate commentary on gītā , gūḍātha dīpikā, the hidden meanings, he writes a commentary on chapter 6.

यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ 6-20॥,

Śaṅkarācārya writes 2 or 3 lines. Madhusudana Sarasvati writes 20 or 30 lines, heavily yoga sūtra quotations will come, if you want advaitic commentary on yoga sūtra, you should read Madhusudan Sarasvatī commentary on chapter6, he adds if you want more details go to jīvan mukti viveka of Vidyāranya. Therefore here he quotes the ekadeśī.

Without the aṣṭāṅga yoga you can never get samādhi sukham or jīvan mukti sukham. Why because if aṣṭāṅga yoga is means if enjoying nirvikalpaka samādhi and samādhi sukham. Because aṣṭāṅga yoga is means for samādhi sukham. Because end cannot be accomplished without means, therefore you have to accomplish means.

First your goal is goal, then means become goal. Employment leading to money leading to house. You have to pursue means to achieve goal.

असाधारणं कारणमन्तरेणे च नैव कार्यमुत्पद्यते therefore antarena, without specific means you cannot have specific end accomplished, therefore I'm going to talk about aṣṭāṅga yoga. । अतस्तान्युच्यन्ते शृणु

—

Vicārasāgarah chapter 7 class 3 on 31st December 2022

Should the jīvanmukta jñānī follow śāstric instructions? Is he free to lead a life as governed by his prārabdha? He has understood through jñānaṃ mokṣa is not my goal but my very nature. His primary pursuit of mokṣa has been accomplished.

नैव तस्य कृतेनार्थः, नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु, कश्चिदर्थव्यपाश्रयः ॥ गीता 3-18॥

He has nothing to accomplish. Therefore he need not follow any śāstric sadhanas. He is siddhaha. He is not governed by any rules.

The other view is not so. He should follow only one thing. He should not enter into worldly transactions pravṛtti. But he must only focus on ātmā dhyānam and enter samādhi and spend rest of his life spending in samādhi-sukhamn. Saptabhūmika group (jīvan mukti viveka).. one becomes brahmavariṣṭa this way. Expanding

duration of samādhi. This is the ekadeśī view. This ekadeśī is presenting the view.

Samādhi sukham which is nirvikalpaka samadhi. Gita defines these

सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ 6-21 ॥

Samādhi sukham is possible only when you enter samādhi. Only through aṣṭāṅga yoga you can practice yoga and enter nirvikalpaka samādhi and then continue. Therefore aṣṭāṅga yoga of Patanjali becomes crucial. In fact ekadeśī group is now dominant in the advaitic group.

अष्टाङ्गमन्तरेण च समाधिसुखं न लभ्यते । samādhi sukham is not possible without aṣṭāṅga yoga. समाधिसुखकारणत्वादष्टाङ्गस्य । it is the route map. असाधारणं कारणमन्तरेण च नैव कार्यमुत्पद्यते । without a specific cause a specific result cannot be attained. Similarly samādhi sukham can be achieved only through asadhāraṇam kāraṇam aṣṭāṅga yoga. अतस्तान्युच्यन्ते शृणु therefore I'm going to enumerate the aṣṭāṅga yoga. May you listen carefully.

(१-२) प्रत्येकं पञ्च पञ्च यमनियमौ । (३) अनेकविधान्यासनानि । (४) अनेकविधाः प्राणायामाः । (५) अनेकविधाः प्रत्याहाराः । (६) धारणा । (७) ध्यानम् । (८) समाधिः सविकल्पकः । सम्यग्स्मिन्नष्टाङ्गे साधिते, सुकरः स्यान्निर्विकल्पकः समाधिः । नान्यथा । अतोऽवश्यमनुष्ठेयं तत् । इत्थं समाधेरवश्यानुष्ठेयतां श्रुत्वा 'भूताविष्टवदेतेऽन्यथा कथयन्ति' इति मत्वा तत्त्वदृष्टिस्तूष्णीमनुक्त्वा किञ्चिदपि, जहास ।

The eight steps are mentioned

(१-२) प्रत्येकं पञ्च पञ्च यमनियमौ । yama and niyama, they talk of our character, moral character, virtues even according to aṣṭāṅga yoga.

Yama -discipline 5 things involving restrained, 5 to be followed. I have talked about this in “ten commandments of Hinduism” first set ahimsa satyam asteyam brahmacaryam aparigrahaḥ. niyamaḥ – 5 of them, śaucam santoṣam tapaḥ svādhyāyaḥ īśvara praṇidānam

(३) अनेकविधान्यासनानि। this will be elaborated, varieties of asanas. The physical posture. The seat over which we sit also is āsanam. आस्यते अस्मिन् इति आसनम् many types are mentioned.

(४) अनेकविधाः प्राणायामाः। there are many types of prāṇāyama...lots of names like sudarshana kriya etc. They are all valid disciplines. प्राणस्य आयामः...आसमन्तात् यमनम् -to control

(५) अनेकविधाः प्रत्याहाराः। the withdrawal of the sense organs or damad, prati + ā_ hRu.. to restrain, in the positioning of the eye. In one place Kṛṣṇa says..

स्पर्शान्कृत्वा बहिर्बाह्यान्, चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा, नासाभ्यन्तरचारिणौ ॥ 5-27 ॥

In the 6th chapter, the same Kṛṣṇa says

समं कायशिरोग्रीवं, धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं, दिशश्चानवलोकयन् ॥ ६-13 ॥

May your eyes direct to tip of the nose, varieties of sensory restraints

(६) धारणा। fixing the mind upon the object of meditation, holding the mind in the object of meditation. In Uddhava gītā we saw in 9th chapter how Kṛṣṇa dhyānam must be done.

(७) ध्यानम्। holding the mind there for a length of time. Struggling to hold! Arjuna says : in gītā

यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ 6-26 ॥

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6-34॥

We struggle to hold is dhyānam

(८) समाधिः सविकल्पकः। samādhi, getting absorbed. सविकल्प सविकल्पक both are ok. ka indicates bahuvrihi विकल्पैः सह वर्तते। सह बहुव्रीहिः

Upto this are the steps. सम्यगस्मिन्नष्टाङ्गे साधिते, when a person successfully goes through all these steps, the destination is सुकरः very easy स्यान्निरविकल्पकः समाधिः। nirvikalpaka samādhi means where divisions are not there. निर्गताः विकल्पाः यस्मात् सः- प्रादि बहुव्रीहिः in savikalpa there is will continuing therefore tripuṭī is evident, after absorption it will become habitual...will withdraws thereafter. Since will is not involved, tripuṭī is no more evident. It is dormant in nirvikalpaka samādhi, avyakta rūpa. नान्यथा। should be connected with naiva kāryam utpadyate, without these 8 steps, nirvikalpaka samādhi will not be easier. It will be impossible. In each step we should be perfect. Effectiveness of every step will influence final outcome. अतोऽवश्यमनुष्ठेयं तत् therefore, definitely aṣṭāṅga yoga experts you should become. Ekadeśī says this... the siddhānti Tattvadrṣṭi a jīvan mukta jñānī , इत्थं समाधेरवश्यानुष्ठेयतां श्रुत्वा having heard the statement of ekadeśī that samādhi must be practiced by every one, response of the siddhānti Tattvadrṣṭi... इति मत्वा तत्त्वदृष्टिस्तूष्णीमनुक्त्वा किञ्चिदपि, जहास। he smiled a little, has dhatu lit 1.1. he did not say anything. He knows ekadeśī wants to speak more. He wants to allow him to talk. The other person will not listen. ‘भूताविष्टवदेतेऽन्यथा कथयन्ति’ these people are as though possessed by the bhūtam, saptabhūmika or samādhi bhūtam. They are saying something other than the śāstram. These are the

thoughts of siddhānti. That's why matva is used. किञ्चिदपि अनुक्त्वा तूष्णीं जहास।

अस्यायं सिद्धान्तः — नैवास्ति नियमो ज्ञानिनः शरीरव्यवहारे। तस्य हि तदा व्यवहारहेतुभूताज्ञानतत्कार्यभेदभ्रमतञ्जन्यरागद्वेषादयो न सन्ति। किन्तु प्रारब्धं कर्मैकमेवावशिष्टम्। तदेव च तदा तद्व्यवहारहेतुः। तादृशस्य च प्रारब्धकर्मणः पुरुषभेदेन नानाप्रकारत्वात् प्रारब्धकर्मजन्य-ज्ञानिव्यवहारोऽपि नानाप्रकार एव स्यात् न नियतः। अयमेव सिद्धान्तपक्षः।

Tattvadr̥ṣṭi is going to give his answer later. Now author. अस्यायं सिद्धान्तः siddhānta paksha now. — नैवास्ति नियमो there is no rule that jñānī should enter samādhi ज्ञानिनः शरीरव्यवहारे।his bodily activities, there are no such rules are not there. Because all these rules exist to remove saṃsāra kāraṇam. After jñānam, vyavahāra hetu bhūtam, cause of vyavahāra specific pursuits is ajñānam तस्य हि तदा व्यवहारहेतुभूताज्ञानतत्कार्यभेदभ्रमतञ्जन्यरागद्वेषादयो न सन्ति।, delusion of division, kriya karaka phalam difference is required for specific vyavaharas, individualities. The rāga dveṣa born out of these specific goals. Individuality is not there, binding rāga dveṣa is not there. No more deliberate rāga or dveṣa. no individuality.. किन्तु प्रारब्धं कर्मैकमेवावशिष्टम्। only prārabdha vāśana and janya rāga dveṣa are all falsified as mithyā, that remains, rāga dveṣa vāśana is cause for transaction. A jñānī looks upon it as ahaṅkāra's vyavahāra.

तत्त्ववित्तु महाबाहो, गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते, इति मत्वा न सञ्जते ॥ ३-28॥

The anātmā prapañcatrayam and śārīratrayam, jñānī does not identify with anything. He does not stop any prārabdha related process. Saksi bhava is always there.. पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्श्वसन् ॥ 5-8॥ all the gītā shlokas must be remembered here. तदेव च prārabdha vāsana and karma तदा तद्व्यवहारहेतुः after jñānam is responsible for jñānī's functioning. By saying this, author is saying śāstra vidhi and niṣedha do not matter to him. “nistraigunya pativicaratām ko vidhihi ko nishedhaha” śāstric rule is applicable to all jñānīs so all jñānīs should do only that. Only prārabdha is applicable. It is different for different people so their vyavahāra cannot be uniform. तादृशस्य च प्रारब्धकर्मणः पुरुषभेदेन नानाप्रकारत्वात् prārabdha will vary, type quantity quality, long life short life etc. प्रारब्धकर्मजन्य-ज्ञानिव्यवहारोऽपि jñānī's vyavahāra influenced by prārabdha will be variable, it can never be made uniform. One of the jñānīs might have a prārabdha/prārabdha vāsana which can make him love samādhi, they may not like vyavahāra नानाप्रकार एव स्यात् न नियतः। अयमेव सिद्धान्तपक्षः। this is our siddhānta. Ekadeśī insists on samādhi. This is the explanation of the silent smile of Tattvadr̥ṣṭi given by author.

केचिदाहुः — ज्ञानिनो विहितकर्मानुष्ठाननियमाभावेऽपि, निषिद्धाचरणनिवृत्तौ नियमोऽस्त्येव। ज्ञानिनो हि प्रवृत्तिर्देहस्थितिहेतुभूत-भिक्षाशनकौपीनाच्छादनमात्रग्रहण एव स्यात्, नान्यत्र। यतः प्रागेव ज्ञानोत्पत्तेर्जिज्ञासादशायां मुमुक्षोः साधनचतुष्टयसत्त्वेन तीव्रविषयदोष-दृष्टिवशाद्वैराग्यं सम्पन्नमेव। तादृग्वैराग्यं ज्ञानोत्पत्त्यनन्तरमपि दोषदृष्टिबलाद्विषयमिथ्यात्वनिश्चयवशाच्च दृढतरं वर्तते।

अद्वितीयात्मापरोक्षज्ञानबलात् अनात्मपदार्थेषु तुच्छत्वनिश्चये सति पुनः पदार्थसत्यताबुद्धिर्न जायते। दोषदृष्टिप्राबल्ये हि सति नैव रागो जायते। प्रवृत्तिमात्रं च रागमूलकमेव। ज्ञानिनो रागासम्भवान्नैवास्ति प्रवृत्तिः। शरीरजीवनार्थभोजनादिप्रवृत्तिस्तु विनैव रागं प्रारब्धकर्माधीनतयैव जायते।

Again ekadeśī comes back, he wants to emphasis again. Advaita ekadeśī.. in footnote. “१. सन्न्यासिन एव ज्ञाने मुख्याधिकार इति वदन्तः शङ्करानन्दप्रभृतयः । “

śaṅkarānanda is one of gurus of Vidyāraṇya, seen in maṅgala shloka of pañcadaśī. These people claim that only sanyasis are primary candidates for jñānaṃ and mokṣa. They must be committed to samādhi abhyāsa also. śaṅkarānanda's book on commentary on Gita, very often samādhi is talked about. केचिदाहुः such people vehemently argue. — ज्ञानिनो (sanyasi) jñānīs, for them they refer to sanyasis, विहितकर्मानुष्ठाननियमाभावेऽपि, even though he does not have vedic karmas to be performed, निषिद्धाचरणनिवृत्तौ with regard to avoidance of all niṣiddha or prohibited activities in withdrawal there are rules. He has to withdraw necessarily. नियमोऽस्त्येव। ज्ञानिनो हि

प्रवृत्तिर्देहस्थितिहेतुभूतभिक्षाशनकौपीनाच्छादनमात्रग्रहण he can have pravṛtti as exceptional area, very small area, for maintenance of body, living on bhikṣa, he is assuming jñānī is sanyasi, procuring minimum dress called kaupīnam, vastram, , only that much for procuring these, only those allowed एव स्यात्, नान्यत्र। no other activity he should get involved. यतः प्रागेव ज्ञानोत्पत्ते even before

getting jñānaṃ, as a jijñāsu जिज्ञासादशायां मुमुक्षोः as a mumukṣu also साधनचतुष्टयसत्त्वेन already he has got Sādhanaṇacatuṣṭaya sampatti. Already he has vairagyam. तीव्रविषयदोषदृष्टिवशाद्वैराग्यं सम्पन्नमेव। he has seen that all the objects of the world are causes of duḥkham and miseries, has three types of doṣās , he has dedicated his life for vedānta तादृग्वैराग्यं that vairagyam will definitely continue after jñānaṃ also. ज्ञानोत्पत्त्यनन्तरमपि दोषदृष्टिबलाद्विषयमिथ्यात्वनिश्चयवशाच्च same doṣa he will be intensively aware. It will only reinforce the vairagyam. Entire world is mithyā that also he has registered deeply through nididhyāsanam. दृढतरं वर्तते। after jñānaṃ, vairagyam is stronger. Additional factor is world is mithyā. Because of aparokṣa jñānaṃ of ātmā, aham brahma asmi. अद्वितीयात्मापरोक्षज्ञानबलात् it does not involve any mysticism, अनात्मपदार्थेषु entire anātmā padārtha that the world values so much, śobhanādhyāsa, this is best worthy etc including worldly relationships, worldly things. So much worth he had earlier. तुच्छत्वनिश्चये they have becomes worthless like crow's shit (Śaṅkarācārya says) सति पुनः पदार्थसत्यताबुद्धिर्न again developing the idea that they are real, it is not possible for a jñānī जायते। thoughtful rāga dveṣa is not possible. He cannot sincerely pursue that.

Vicārasāgarah chapter 7 class 4 on 7th January 2023

अद्वितीयात्मापरोक्षज्ञानबलात् अनात्मपदार्थेषु तुच्छत्वनिश्चये सति पुनः पदार्थसत्यताबुद्धिर्न जायते। दोषदृष्टिप्राबल्ये हि सति नैव रागो जायते। प्रवृत्तिमात्रं च रागमूलकमेव। ज्ञानिनो रागासम्भवान्नैवास्ति

प्रवृत्तिः। शरीरजीवनार्थभोजनादिप्रवृत्तिस्तु विनैव रागं
प्रारब्धकर्माधीनतयैव जायते।

In the beginning of the final chapter, the author is discussing the lifestyle of a jñānī. There is a debate within advaitam itself. We are called Siddhāntīs and the counter view holders are called advaita-ekadeśī. This is a debate that's going on. Samādhi debate. One context is whether nirvikalpaka samādhi is compulsorily required to become a jñānī. To get aparokṣa jñānaṃ or liberating jñānaṃ. One debate, this is not the debate here. Here also ekadeśī believes samādhi is compulsory for aparokṣa jñānaṃ. Our siddhānta clearly point out that nirvikalpaka samādhi is not a compulsory necessity for aparokṣa jñānaṃ. He can get the liberating jñānaṃ. Here debate is

After getting aparokṣa jñānaṃ (how we are not discussing), he is a jīvanmukta, what way should he spend the rest of his life? Here also the siddhānta, conclusion of Niścala Dāsa , Dayananda Swamiji's Parampara, after jñānaṃ there is no śāstric rule after jñānaṃ, he can lead any type of life according to prārabdha, active sannyasi householder or a recluse sannyasi as well. This is our siddhānta. Advaita ekadeśī claims that he should take up nivṛtti and transactions must be limited to bhikṣa food etc. rest of the time he should pursue aṣṭāṅga yoga culminating in nirvikalpaka samādhi for enjoying samādhi sukham. His aim must be to increase the duration of the samādhi. In jīvan mukti viveka etc this is said, permanently in nirvikalpaka samādhi.

He gives the reason here. Ekadeśī's reason, why jñānī should not and whe he will not. Any pravṛtti is prompted by desire. A jñānī has removed rasga even before coming to jñāna yoga in the form of Sāadhanacatuṣṭaya sampatti. After becoming a jñānī there is an additional reason also.. trivida doṣa.. so many drawbacks are there in the world therefore vairagyam. It gets reinforced through jñānaṃ. Jagat mithyātvam is additional knowledge. Nobody will be interested in acquiring fake currency. Whole world is any case mithyā. Tuccham world is. In aparokṣānbhūti, like kakaviṣṭa like crow's dropping. No rāga or kama a person will have. Ekadeśī is speaking this.

अद्वितीयात्मापरोक्षज्ञानबलात् because of advaita aparokṣa jñānaṃ
अनात्मपदार्थेषु तुच्छत्वनिश्चये सति because of entire anātmā he has
tuccham पुनः पदार्थसत्यताबुद्धिर्न जायते। once again he can never
imagine world as satyam दोषदृष्टिप्राबल्ये हि सति when doṣa
darśanaṃ is two fold, नैव रागो जायते। he cannot be attached to
any blessed thing in creation. प्रवृत्तिमात्रं च रागमूलकमेव। any
worldly activity is possible only if you are attached to it. Even for
propagating śāstra you need attachment to śāstram, which is
anātmā mithyā after all. Jñānī does not have attachment. ज्ञानिनो
रागासम्भवान्नैवास्ति प्रवृत्तिः। since jñānī is incapable of developing
attachment there can be no pravṛtti. If at all it is there it is only
for ātmā. That is aṣṭāṅga yoga for nirvikalpaka samādhi for ātmā
ānanda. Bhikṣa pursuit can happen because of prārabdha.
Instinctively... शरीरजीवनार्थभोजनादिप्रवृत्तिस्तु pursuit of bhojanam
for the sustenance of the body. Even without attachment विनैव रागं

प्रारब्धकर्माधीनतयैव जायते। purely governed by prārabdha it will happen.

Now 3 types of karmas are going to be discussed now.

कर्म च सञ्चितागामिप्रारब्धभेदात् त्रिविधम्। तत्र (१) अतीतानन्तशरीरानुष्ठितं सत् फलायानरब्धं कर्म सञ्चितम् (२) वर्तमानशरीरकृतं भविष्यत् कर्मागामि। (३) अतीतशरीरकृतं सत् वर्तमानशरीरहेतुभूतं (शरीरारम्भकं) कर्म प्रारब्धम्।

कर्म च सञ्चितागामिप्रारब्धभेदात् in the three types of karma (puṇya papa rūpa adrṣṭa karma phalam not just action karma) त्रिविधम्। तत्र (१) अतीतानन्तशरीरानुष्ठितं the karma which has been done in past endless births (jīva is never born or created, Bhagavan does not create the jīva, even in pralaya they are very much present) सत् फलायानरब्धं that karma has not yet started fructification कर्म सञ्चितम् -सम् + चि धातु चिनोतु.. <https://ashtadhyayi.com/dhatu/05.0005> to carefully earn and save krut pratyaya Past Passive Participle (२) वर्तमानशरीरकृतं भविष्यत् कर्मागामि। आगच्छति इति आगामि those actions which are done by current body producing adrṣṭa puṇya pāpam which is going to fructify in future can be current or a remote future jenma even next sṛṣṭi. (३) अतीतशरीरकृतं सत् वर्तमानशरीरहेतुभूतं (शरीरारम्भकं) karma that has been done in past life, a portion has got ready to fructify, cause for origination of this body कर्म प्रारब्धम्।

In footnote, 3 examples are given. Popular example

१. कुसूलस्थधान्यं in the granary (pattayam), a huge amount of grains are there, पुनः पुनः पूर्यमाणं every year after harvest, you add, क्रमेण भुज्यमानं यथा which will be gradually sequentially taken for our consumption , तथानेकजन्मार्जितमन्तःकरणोपहितसाक्ष्यज्ञानावरणशक्तिनिष्ठं कर्म सञ्चितम् । which is there in the āvaraṇa śakti and therefore remains dormant and non fructifying.

२. वर्तमानशरीरकृतमितः परं कालान्तरफलप्रदं कर्मागामि । example is कृषिस्थधान्यवत्। like the grain already sowed, it will grow

३. एतेष्वेव यत्किञ्चित्परिपक्वं सत् वर्तमानशरीरद्वारा
सुखदुःखप्रदत्वेनाज्ञानविक्षेपशक्त्या-

श्रयि कर्म प्रारब्धम् । अन्नभूतधान्यवत् । grain which has already been cooked ,
ready for consumption. Granary grain, sown grain, cooked grain
examples.

तत्र च (१) सञ्चितं ज्ञानेन विनश्यति। (२) ज्ञानिन आत्मनि
कर्तृत्वादिभ्रान्त्यभावान्नैवास्ति आगामि। (३) यत्तु ज्ञानिनः शरीरं जनयित्वा
तत्स्थितिहेतुभूतभिक्षाशनादौ प्रवर्तयति प्रारब्धं तत् अन्तरेण भोगं न क्षीयते ।

तत्र च what will happen after jñānam?

(१) सञ्चितं ज्ञानेन विनश्यति। through jñānam sañcita karma is
destroyed. (२) ज्ञानिन आत्मनि कर्तृत्वादिभ्रान्त्यभावान्नैवास्ति आगामि। agami
also will not be there for jñānī as there is no kartṛtva bhokṛtva
bhavana. Only karma-ābhāsa is there. No delusion or misconception
with respect to doership etc.

यस्य नाहङ्कृतो भावः, बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्, न हन्ति न निबध्यते ॥गीत १८-१७॥

That jñānī. even if he kills so many people jñānī does not tell
anyone jñānī is not bound by any of these.

(३) यत्तु ज्ञानिनः शरीरं जनयित्वा that prārabdha of a jñānī that has
already started fructifying, तत्स्थितिहेतुभूतभिक्षाशनादौ and it is the
prārabdha that makes a jñānī go after bhikṣa, for the sustenance,
bhikṣa snānam vastra dhāraṇam taking medicines प्रवर्तयति तत् प्रारब्धं
you need tat twice, after pravartayati you should have tat तत्
अन्तरेण भोगं न क्षीयते। without going through biological pain or
pleasure the prārabdha wont go away.

38.45

अवश्यम् अनुभोक्तव्यं कृतं कर्मशुभाशुभम्
ना भुक्तं क्षीयते कर्म कल्पकोटिशतैरपि

Even after koti kalpa satam you can't escape, if you have not exhausted..

A note now:

क्वचिच्च (अपरोक्षानुभूतिविवेकचूडामण्यादिग्रन्थेषु)
सञ्चितागामिकर्माभावन्यायबलात् ज्ञानिनः प्रारब्धमपि नैव सम्भवति । अतो
भोजनादिप्रवृत्तिरपि तस्य न युज्यते इति यदुच्यते। तत्रायमभिप्रायः — ज्ञानिनः
स्वदृष्ट्या स्वात्मनि क्रियातत्फलसम्बन्धो नास्त्येव। तस्मात्सर्वकर्मप्रतिषेधः
प्रारब्धप्रतिषेधश्च स्वात्मनि क्रियते, न तु ज्ञानिनः शरीरे भोगमेव नोत्पादयतीति।

We saw this debate in 108 verses of vivekacūdāmaṇi also. With regard to prārabdha, a jñānī really has no prārabdha. In aparokṣānbhūti too Śaṅkarācārya gave both versions. However really speaking jñānī does not have prārabdha. क्वचिच्च in some works like (अपरोक्षानुभूतिविवेकचूडामण्यादिग्रन्थेषु) aparokṣānbhūti and vivekacūdāmaṇi सञ्चितागामिकर्माभावन्यायबलात् if jñānaṃ can destroy sañcita and agami jñānaṃ can destroy prārabdha as well, it is also karma only ज्ञानिनः प्रारब्धमपि नैव सम्भवति any karma will be destroyed by jñānaṃ. No prārabdha is possible. अतो therefore jñānī does not have pravṛtti pursuit of bhojanam/bhikṣa भोजनादिप्रवृत्तिरपि तस्य न युज्यते इति यदुच्यते। it is not logical that jñānī will pursue bhikṣa. (if he pursues bhikṣa he is not a jñānī). Adi Śaṅkara has said so. तत्रायमभिप्रायः such a statement has to be understood properly. — ज्ञानिनः स्वदृष्ट्या स्वात्मनि क्रियातत्फलसम्बन्धो नास्त्येव। when you say jñānī has prārabdha, it is jñānī's anātmā continues to have prārabdha and it will influence anātmā part. Pursuit of bhikṣa is by anātmā part of bhikṣa (śarīram), if you say jñānī does not go for bhikṣa we are referring to ātmā part of jñānī not doing.

Like

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्चसन् ॥ 5-8॥

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From worldly standpoint, jñānī means anātmā. For a jñānī, from his own standpoint, he has no action or reaction or result, the word I means ātmā. Śarīram will have prārabdha, jñānī's body. This is the message. From jñānī's standpoint (ātmā) तस्मात्सर्वकर्मप्रतिषेधः all the karmas are negated, includes prārabdha as well. प्रारब्धप्रतिषेधश्च स्वात्मनि क्रियते, न तु ज्ञानिनः शरीरे भोगमेव नोत्पादयतीति। jñānī's ātmā does not have prārabdha only śarīram. In the body of jñānī prārabdha is never negated. Bodily pain can never be avoided, response to the pain may be different. If jñānaṃ removes biological pain, then every class you prick yourself and check!!

Vicārasāgarah chapter 7 class 5 on 14th January 2023

Debate regarding lifestyle of a jīvanmukta going on, whether it is governed by śāstra-vidhi-niṣedha or just prārabdha. Prārabdha karma is not uniform so lifestyle can vary greatly. Advaita ekadeśī say it is governed by śāstra vidhi especially niṣedha. A jñānī should not have any pravṛtti but nivṛtti only, a lifestyle of withdrawal. Siddhānti group says a jñānī may take to nivṛtti if it is according to his prārabdha, but there is no such rule that they have to withdraw. From previous page 321, last para ekadeśī is giving his views. he says jñānī has vairāgyam and has withdrawn from the world and has come to vedānta and therefore he will not go after world and therefore no pravṛtti at all. He has enjoyed meditational ānanda in nididhyāsanam, as said in gītā

सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ गीता 6-21॥

प्रशान्तमनसं ह्येनं, योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं, ब्रह्मभूतमकल्मषम् ॥ 6-27॥

Highest ānanda can be enjoyed through ātmā-jñānaṃ. After enjoying that superior ānanda no jñānī will think of coming to this

tuccham world. So he has only one duty sitting in samādhi and enjoy. That alone he will naturally do. He indirectly says if you don't do that you are not a jñānī. Throughout this discussion we must remember we are discussing ekadeśī. Prārabdha karma affects bhokta prārabdha vāsana influences the karta. We must remember this. Ekadeśī takes a diversion to discuss other two karmas, sañcita and agami. We saw jñānīs sañcita karma is burnt by jñānaṃ. Agami karma is not acquired. Ref Tattvabodha. With regard to prārabdha, two views are there. In aparokṣānbhūti and vivekacūdāmaṇi Śaṅkarācārya presents. Jñānī has prārabdha and has no prārabdha two views. Which one is correct? Author wants to say both are correct from different standpoints. Jñānī is a mixture of ātmā and anātmā. Jñānī looks at himself from ātmā standpoint. Ātmā bring akarta and abhokta, ātmā does not have any karma. From standpoint of anātmā, jñānīs body prārabdha karma is there. World looks at jñānī from body standpoint. From body angle prārabdha does exist and it will influence the body. Body and mind will go through ups and downs. Praises criticism etc. ज्ञानिनः स्वदृष्ट्या स्वात्मनि क्रियातत्फलसम्बन्धो नास्त्येव। from its own angle. तस्मात्सर्वकर्मप्रतिषेधः प्रारब्धप्रतिषेधश्च स्वात्मनि क्रियते, therefore jñānī negates all the karmas in himself the ātmā. न तु ज्ञानिनः शरीरे भोगमेव नोत्पादयतीति। even jñānī does not say prārabdha does not affect his body. Very fact he is limping indicates karma is affecting the body. No śāstra no jñānī can negate prārabdha for the body.

यतो (१) ज्ञानिनः सञ्चितं कर्म ज्ञानेन नश्यति। (२) आगामिनस्तु कर्मणः सम्बन्ध एव नास्ति। (३) प्रारब्धं तु भोगत एव नश्यति नान्यथा। अयमेव च

सूत्रकाराद्यभिप्रायः। तस्मात्प्रारब्धवशाच्छरीरपोषणादिनिर्वाहकक्रियादिषु, ज्ञानिनः प्रवृत्तिः स्यादेव। अन्यत्र तु न स्यात् ।

यतो because of the above mentioned reason (१) ज्ञानिनः सञ्चितं कर्म ज्ञानेन नश्यति। sañcita karma of jñānī is destroyed by jñānam (२) आगामिनस्तु कर्मणः सम्बन्ध एव नास्ति। agāminah is adjective of brahmanah, sambandha itself is not there for the jñānī the ātmā. (३) प्रारब्धं तु भोगत एव नश्यति नान्यथा। however for prārabdha, from body standpoint through experience alone it is exhausted. Tattvabodha.. prārabdha...अयमेव च सूत्रकाराद्यभिप्रायः। given in Brahmasūtra also. Chapter 4. Sūtrakara is vyāsacarya. Adi refers to bhashyakara Śaṅkarācārya. Nīścala Dāsa agrees upto this. Now he is making another statement. Ekadeśī view. Guided by prārabdha तस्मात्प्रारब्धवशाच्छरीरपोषणादिनिर्वाहकक्रियादिषु, ज्ञानिनः प्रवृत्तिः स्यादेव। a jñānī will certainly engage in pravṛtti (limited area) preserving the body by taking to bhiksha. Ajagara or madhukara vṛtti. Maintenance of body like cleaning etc, अन्यत्र तु न स्यात्। not other activities, jñānī should never engage, no teaching, no travelling, no writing books, no establishing mathas etc. only be in nirvikalpaka samādhi. This person is a saptabhūmika advaitin. See footnote.. anubhūtiprakāśa and vivekacūdāmaṇi... the references are given in next two pages. It is body note not foot note!!.

In page 323, last set of shlokas, para ends, sudurlabham, at end it says nada bindu upaniṣad..

सुदुर्लभं निर्विशेषब्रह्मात्मैक्यसाक्षात्कारस्य वर्णाश्रमधर्मपरितोषितपरमेश्वरप्रसादैक समधिगम्यत्वादित्यर्थः । परमार्थसत्तैवैका श्रुतिसम्मता। तद्वीत्या मायायास्तुच्छत्वेन प्रारब्धकर्मादिकं न सम्भवति । अनिर्वचनीयप्रातिभासिकसत्ताभ्युपगमेऽपि मायायाः, प्रारब्धं नैव युज्यते ।
नादबिन्दूपनिषदि —

उत्पन्ने तत्त्वविज्ञाने प्रारब्धं नैव मुञ्चति ।
 तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ॥
 देहादीनामसत्त्वात्तु यथा स्वप्ने विबोधतः ।
 कर्मजन्मान्तरीयं यत्प्रारब्धमिति कीर्तितम् ॥
 तत्तु जन्मान्तराभावात्पुंसो नैवास्ति कर्हिचित् ।
 स्वप्नदेहो यथाध्यस्तस्तथैवायं हि देहकः ॥
 अध्यस्तस्य कुतो जन्म जन्माभावे कुतः स्थितिः ।
 उपादानं प्रपञ्चस्य मृद्भाण्डस्येव पश्यति ॥
 अज्ञानञ्चेति वेदान्तैस्तस्मिन्नष्टे क्व विश्वता ।
 यथा रज्जुं परित्यज्य सर्पं गृह्णाति वै भ्रमात् ॥...

You find the above shlokas in vivekacūdāmaṇi. Are these vivekacūdāmaṇi or nada bindu shlokas. Ācārya does not say it is śruti, therefore we wonder if somebody wrote upaniṣad later. Similarly page 324.

अध्यात्मोपनिषदि ज्ञानोदयात् पुरारब्धं कर्म ज्ञानान्न नश्यति इति स्फुटतयावेद्यते ।
 अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ।
 व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ॥
 न तिष्ठति भिनत्येव लक्ष्यं वेगेन निर्भरम् ।
 अजरोऽस्म्यमरोऽस्मीति य आत्मानं प्रपद्यते ॥
 तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ।
 प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ॥
 देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ।
 प्रारब्धकल्पनाप्यस्य देहस्य भ्रान्तिरेव हि ॥
 अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
 अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥
 ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
 तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥
 समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
 न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥
 परिपूर्णमानघन्तमप्रमेयमविक्रियम् ।
 सद्भनं चिद्भनं नित्यमानन्दघनमव्ययम् ॥

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।

अहेयमनुपादेयमनाधेयमनाश्रयम् ॥ इत्यादि ।

These shlokas are from adyatma upaniṣad. 108 upaniṣads it is there. These shlokas are there in vivekacūdāmaṇi. Similarly in aparokṣānbhūti also we see from minor upaniṣads. So wondering if somebody wrote these later. Pujya Swamiji says never do that. Similarly many people introduce so many gayatris... like rudra gayatri etc.. Viṣṇu gayatri, Viṣṇu gayatri, in mahanarayana upaniṣad. Many people introduce new gayatri. Motive may be noble, but after sometime we may not know which is pauruṣeya or apauruṣeya. We therefore do not know about many other upaniṣads whether they are apauruṣeya...

Topic 466 अत्राक्षेपः

(४६६) अत्राक्षेपः — कर्म हि अनेकप्रकारकम्। एकशरीरारम्भकमेकं कर्म। अनेकशरीरारम्भकमेकं कर्मेति। तत्र एकमेव कर्म यत्रानेकशरीराणि आरभते तत्र तादृशकर्मफलभूतप्रथमशरीर एव ज्ञानोत्पत्तौ सत्यामपि ज्ञानिनः शरीरान्तराण्यपि तत्फलभूतानि सम्भवेयुः। अन्तरेण भोगं प्रारब्धं कर्म नैव नश्यति।

Here we are getting an aside discussion with regard to prārabdha. Extraordinary situation introduced by ekadeśī only. There are certain karmas puṇya and pāpa when they are powerful. The result will extend to several jenmas. He may be born several times, prosperous healthy have good families, 3 or 7 jenmas etc. similarly for certain heinous crimes, even 7 jenmas of daridra etc. he will be rogi also. Without treatment he will suffer. Ekam karma but aneka jenma. Suppose a person has current birth and it one of many assume. Of those assume say out of 7, he is going through 1st jenma, suppose in 1st jenma he gets ātmā jñānam, then there is a

problem. Because of jñānaṃ, this must be last jenma but according to law of karma, prārabdha has to be exhausted. He has to take 6 more jenmas. Due to jñānaṃ this must be last jenma. What will happen in this case? अत्राक्षेपः in this objection..— कर्म हि अनेकप्रकारकम्। karma is of several types. एकशरीरारम्भकमेकं कर्म। one karma capable of producing 1 jenma. अनेकशरीरारम्भकमेकं कर्मेति। one karma capable of producing several good bad or neutral jenma, a. तत्र एकमेव कर्म यत्रानेकशरीराणि आरभते suppose there is a case where one karma has started to fructify with first jenma and he belongs to this extraordinary category, तत्र तादृशकर्मफलभूतप्रथमशरीर एव in the first jenma od say 7 jenma-prārabdha, in first jenma itself ज्ञानोत्पत्तौ सत्यामपि jñānaṃ happens, PP is giving a solution, prārabdha will be more powerful as compared to jñānaṃ, so 7 jenmas will be there. He may be a jñānī but he has to have more bodies and exhaust. Following 6 jenmas, which is the result of prārabdha, jñānī will have to take punar jenma... ज्ञानिनः शरीरान्तराण्यपि तत्फलभूतानि सम्भवेयुः। अन्तरेण भोगं without exhaustion, प्रारब्धं कर्म नैव नश्यति। prārabdha does not end. Solution is going to be suggested by another person not siddhānti. We name him madhyasthah, a middle man.

Topic 467 तत्र समाधानम्

(४६७) तत्र समाधानम् — प्रारब्धकर्मफलभूतानि यावन्ति शरीराणि तावन्त्यपि ज्ञानिनः शरीराणि भवन्त्येव। प्रारब्धभोगयोग्यादधिकं शरीरं न जायेत। तेन ज्ञानमपि सफलमिति यदि कश्चित्समाधानं ब्रूयात्, तन्न युज्यते। वेदस्यायं सिद्धान्तः —

It is a debate. Another person says, it is true. Question will be what about śāstric statement that a jñānī will not have punar

jenma, “यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ”, jñānī will not have punar jenma after exhausting prārabdha. We are not talking of number of jenmas. तत्र समाधानम् — प्रारब्धकर्मफलभूतानि यावन्ति शरीराणि as many jenmas are required to exhaust तावन्त्यपि ज्ञानिनः शरीराणि so many jenmas (यावान्, यावति, यावत् -3 genders for as many-so many in 3 genders..śarīram is neuter therefore यावन्ति शरीराणि , if you use देहाः masculine, then it will be यावन्तः., feminine तनुः यावत्याः तनवः) भवन्त्येव। will happen, jñānī will not have punar jenma after exhausting prārabdha. प्रारब्धभोगयोग्यादधिकं शरीरं न जायेत। he will not have more number of bodies than number required to exhaust the prārabdha. तेन ज्ञानमपि सफलमिति this way jñānam is fruitful (after exhausting prārabdha) getting videha mukti this is middle person's view यदि कश्चित्समाधानं ब्रूयात्, तन्न युज्यते। now another middle person, this interpretation is not correct. वेदस्यायं सिद्धान्तः — because veda has said that jñānī's jenma is carama last jenma.

ज्ञानिनः प्राणा लोकान्तरं वास्मिँल्लोके देहान्तरं वा न प्राप्नुवन्ति। अपि तु अत्रैवान्तःकरणमिन्द्रियाणि च सम्प्रलीयन्ते। प्राणस्य गमनं विना शरीरान्तरं न प्राप्यते। तस्मात् ज्ञानिनः प्रारब्धशेषबलाच्छरीरान्तरं जायेतेति कथनं न सम्भवति।

Middle man no 2 or 3rd person says: I cannot accept jñānī taking several jenmas for exhausting prārabdha. ज्ञानिनः प्राणा लोकान्तरं वास्मिँल्लोके देहान्तरं वा न प्राप्नुवन्ति। jñānī's prāṇa or sūkṣma śarīram will not go out of the current body or to another body in this loka or another loka. Bri upa 2.2 arthabhaga ४.४ बृ.उप “ न तस्य प्राणा उत्क्रामन्ति” ..jñānī's prāṇa will not leave the body and take another body अपि तु अत्रैवान्तःकरणमिन्द्रियाणि च सम्प्रलीयन्ते। in this current body itself, when sthūla śarīram dies, no travel..it will resolve here

itself. प्राणस्य गमनं विना शरीरान्तरं न प्राप्यते। without prāṇa travelling out of the body, another body cannot be taken without prāṇa leaving current body. Jñānīs prāṇa will not leave the body as per śāstra. Therefore another jenma is not possible. तस्मात् ज्ञानिनः प्रारब्धशेषबलाच्छरीरान्तरं जायेतेति कथनं न सम्भवति। therefore opinion of the previous person, because of leftover prārabdha, some extraordinary jñānī will take rebirth, such a view is unacceptable. Two laws are contradicting;; prārabdha must be exhausted, and jñānī should not have rebirth. (pre-requisite: he gains jñānaṃ in first of several jenmas)

How to resolve? We have to add a sentence. Either way problem.

Answer: in this extraordinary case, suppose a person has extraordinary prārabdha requiring several jenmas, even if he studies he will not get jñānaṃ. It will be sapratibandaka jñānaṃ, blocked jñānaṃ. Example of Vamadeva ṛṣi is given he got jñānaṃ in garbha. He got jñānaṃ in previous some jenma. Due to powerful prārabdha he had to take more jenmas. In Aitareya upaniṣad, in womb, Vamadeva declares, गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा । शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ २-४-५ ॥ Therefore, if a prārabdha requires several jenmas, till then jñānaṃ will be sapratibandaka jñānaṃ. This prārabdha will finally get exhausted and then he becomes jñānī and attains videha mukti.

Vicārasāgarah chapter 7 class 6 on 21st January 2023

वेदस्यायं सिद्धान्तः — ज्ञानिनः प्राणा लोकान्तरं वास्मिँल्लोके देहान्तरं वा न प्राप्नुवन्ति। अपि तु अत्रैवान्तःकरणमिन्द्रियाणि च सम्प्रलीयन्ते। प्राणस्य गमनं

विना शरीरान्तरं न प्राप्यते। तस्मात् ज्ञानिनः प्रारब्धशेषबलाच्छरीरान्तरं जायेतेति कथनं न सम्भवति।

In the beginning of the 7th chapter, there is a debate between two groups of advaitins. One group ekadeśī, their view is that jñānī after jñānam should spend rest of his life in samashianusthanam. Only for maintenance of body he can engage in transactions. Siddhānti says jñānī can lead any type of life not governed by any vishinshedha but hisprārabdha. Can be active or withdrawn lifestyle. Now ekadeśī is presenting his view from topic 465 Page 321 last para. केचित् आहुः upto topic 483 page 336. As a part of this discussion he wanted to say that jñānī will have prārabdha and influenced by that he will take to bhikshadanam seeking food etc, minimum maintenance activity, prārabdha will lead only to samādhi anushtanam. Three types of karma spoken. According to law of karma, jñānam will destroy sañcita karma, agami wont be there, prārabdha will continue. It will not affect ātmā. He gave the opinion of Brahmasūtra also. 4.1.13 and 4.1.15. now he has come to the discussion of an extraordinary prārabdha.

Normally the ordinary prārabdha will be exhausted in one jenma. This is ordinary rule. For jñānī also and ajñānī also. If at all, next jenma has to be there it will be from prārabdha coming from sañcita. Ekadeśī says there are some extraordinary cases, one karma is extraordinary status. It is an intense puṇyam or pāpam. That one karma is capable of giving multi good births or multi bad births. This is based on śāstra. Multi-birth prārabdha (MBP). This is extraordinary situation.

Suppose there is a person who is in Multi-birth prārabdha , let us assume it has to give him 2 jenmas. Suppose a person becomes a jñānī in first jenma. Whatever happens to a jñānī there is a significant violation to vedāntic law. One possibility he completes this life and gets videha mukti prāṇa-anukranti nyama. With first birth he will get videha mukti. There will be violation of prārabdha bhoga niyama. He has not exhausted the left over part of Multi-birth prārabdha . He has gone through only one jenma. Second jenma giving prārabdha he is not exhausting. This niyama(prārabdha bhoga) is violated.

To avoid this you operate prārabdha bhoga niyama, then even after he is a jñānī he has to exhaust part of Multi-birth prārabdha in jñāna jenma and has to be born again to exhaust the rest, to fulfill prārabdha bhoga niyama. Now other law gets violated, prāṇa anukranti niyama, jñānī should not take rebirth. Page 325 footnote no 1. 4th line from bottom. . “न तस्य प्राणा उत्क्रामन्ति... अत्र ब्रह्म समश्नुते” (बृ. ४.४.६-७) इति श्रुतेः । this bṛhadāraṇyaka vākyam is prāṇa anukranti niyama. Another reference is also there bṛhadāraṇyaka 3.2.11. “उदस्मात्प्राणाः क्रामन्त्याहोऽ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते ...॥११॥ “ jñānī will not have punar jenma. If an Multi-birth prārabdha jñānī gets jñānaṃ in first jenma, what will happen to him? Either way conflict. Here we saw one group held on to prārabdha bhoga niyama saying jñānī will have rebirth. Another group held on to prāṇa anukranti niyama and said jñānī will not have rebirth. Vicārasāgara is not saying that. You cannot ask which one is stronger? Both are śāstra pramāṇa vākyam. Without rejecting either, how can we explain the situation of Multi-birth prārabdha person?

Answer: if an Multi-birth prārabdha person becomes jñānī in first jenma, there is problem. One of the laws will get violated. Since both laws cannot be violated, an Multi-birth prārabdha will not get jñānaṃ in first birth. This unique prārabdha will ensure that. Even if he studies vedānta. He will have mahāvākya jñānaṃ but wont have mahāvākya artha jñānaṃ. Only in the final jenma of Multi-birth prārabdha , mahāvākya artha jñānaṃ will happen. Like our tube light... in the last jenma it will get unblocked. Here both laws are fulfilled, no conflict. Prāṇa anukranti niyama is also fulfilled. Therefore, in Multi-birth prārabdha case a person will not become a jñānī during the initial jenmas but only in the last birth of the prārabdha. Advantage in this approach is both laws are not violated. This is an academic discussion. Ekadeśī is giving the answer.

इदं त्वत्र समाधानम् — यत्र एकेन कर्मणा अनेकशरीराणि जायन्ते, तत्र चरम एव जन्मनि ज्ञानं जायेत, न तु पूर्वतनशरीरेषु।

इदं त्वत्र समाधानम् — this is the response. यत्र एकेन कर्मणा अनेकशरीराणि जायन्ते, through one karma many jenmas are required तत्र चरम एव जन्मनि ज्ञानं जायेत, only in the last of the Multi-birth prārabdha jenma, jñānaṃ will take place न तु पूर्वतनशरीरेषु।not in the previous jenmas even if he studies, it will remain purely academic. He will brilliantly talk of jivo brahmaiva na paraha but can never claim aham brahmasmi. Due to some pratibandha. Now author is going to say there can be several type of pratibandhas. Obstacles are many. One obstacle is Multi-birth prārabdha . We have no way of knowing, because prārabdha is adr̥ṣṭa. Like the stay order in the court.

Swamiji's experience. In vedānta course of Swamiji, group discussion. 11 groups were there. Once a week. Somewhere we used to sit and discuss. One group will have to do in front of Swamiji. Our group came. One brahmacāri was explaining 14th chapter gunātīta. Nirguṇa brahma as well as jñānī are called gunātīta. Both are one and the same. Brahmacāri was talking about gunātīta jñānī. Pujya Swamiji just observes. Swamiji that day interrupted at the brahmacāri and asked Are you gunātīta. Absolute silence. Nobody spoke. Brahmacāri was tongue tied. Longest silence. Ok continue he said afterwards. At regular intervals, I decided I should imagine this scene and check what will I respond to my Guru if he asks. The answer has to reinforce that I have understood mahāvākyam. Mayyeva sakalamno inverted comma after aham brahmasmi. No so says guru, Bhagavan, upaniṣad etc.

If I cannot categorically answer yes, it is with pratibandha only. Only if I can say yes without hesitation it is mahāvākya artha jñānam.

If any pratibanda is there, a categorical yes can never come. No mystic experience is required. if teaching is properly received. Like the kenopanisad śiṣya. Every śiṣya must once in a way go to imaginery room and ask this question. I should be able to tell my Guru yes I am. Otherwise even if he has studied gītā upaniṣad etc, it is only pratibandaka jñānam. One of the blocks is Multi-birth prārabdha .

अनेकशरीरप्रदप्रारब्धस्य तत्र प्रतिबन्धकत्वात्। यथा (१) विषयासक्तिः, (२) बुद्धिमान्द्यम्, (३) भेदवादिद्वैतशास्त्रवचनविश्वासश्चेत्यादिर्ज्ञानप्रतिबन्धः तथा विलक्षणप्रारब्धम् अपि ज्ञानप्रतिबिन्धकमेव।

Other possible obstacles. One is Multi-birth prārabdha . In the initial jenmas this obstacle will operate. अनेकशरीरप्रदप्रारब्धस्य तत्र प्रतिबन्धकत्वात्। यथा (१) विषयासक्तिः, due to worldly attachments, ahaṅkāra mama kāra rāga dveṣa, he will remain in tvampada vācyārtha and not lakṣyārtha. He has to transcend these four. (२) बुद्धिमान्द्यम्, intellect or intelligence is not sharp enough to make the distinction between lakṣyārtha and vācyārtha, ātmā and anātmā. Subtle intellect is not there. Vedānta requires intellectual pursuit. Emotions must cooperate but pursuit is not emotional but intellectual. According to vedānta the problem is ignorance. Knowledge is the solution. That's why vedānta has less followers unlike emotional philosophies like bhakti etc. they shed tears. Using intellect they have reservations. manushyānam sahasreshu..... The other philosophers recommend keeping aside the intellect. Open the heart. Upanyasaka should also shed tears. (३) भेदवादिद्वैतशास्त्रवचनविश्वासश्चेत्यादिर्ज्ञानप्रतिबन्धः all theological systems which says Bhagavan is different, you are different, all the time. Even when you get mokṣa or you go to vaikunṭha difference is maintained. You can enjoy Bhagavan's company eternally. Dvaitavadi is bhedavadi. Their acāryas say this. They have written prasthānatrayam bhāṣyam, they must be right. Aham brahmasmi jñānam is not required. as long as you are carried away by these, you will never come to vedānta. Mahāvākyam will never work. We should not feel bad to say dvaitam is mithyā. These violate "dviteeyadvai bhayam bhavati". Let them continue. तथा विलक्षणप्रारब्धम् अपि Multi-birth prārabdha which is different from these 3 is another extraordinary case ज्ञानप्रतिबन्धकमेव which is also an obstacle.

प्रतिबन्धकसद्भावदशायां क्रियमाणं ज्ञानसाधनीभूतं श्रवणमननादिकं सर्वं प्रतिबन्धकनिवृत्त्यनन्तरमेव चिरकालप्रतिबद्धमपि प्रथमजन्मकृतमेव सत् शरीरान्तरे ज्ञानमुत्पादयति।

Suppose a person comes under Multi-birth prārabdha case. प्रतिबन्धकसद्भावदशायां in the first birth, when Multi-birth prārabdha obstacle is operating even if other 3 pratibandhas are absent. क्रियमाणं ज्ञानसाधनीभूतं श्रवणमननादिकं सर्वं śravaṇam mananam etc is a means of producing knowledge, but it does not produce knowledge that I'm ānanda svarūpam, I'm advaitam brahman etc. I will say jñānī is gunātīta, jñānī is brahman. We explain all the terms but always exclude ourselves from the jñānī list प्रतिबन्धकनिवृत्त्यनन्तरमेव चिरकालप्रतिबद्धमपि प्रथमजन्मकृतमेव सत् शरीरान्तरे ज्ञानमुत्पादयति। mahāvākyam will produce jñānam much later when Multi-birth prārabdha obstacle is gone. Only in last jenma it will work. Only after the removal of pratibanda requiring few jenma, the mahāvākyam which is listened to in this jenma beginning (like tube light) in a later jenma he says he understood. Spiritual prodigies who get jñānam without śāstric study guru and clearly says aham brahmasmi come under this category. In the upaniṣad, the example is Vamadeva gained jñānam in the womb of the mother. Mahāvākyam heard in past jenma produced jñānam.

Vicārasāgarah chapter 7 class 7 on 28th January 2023

प्रतिबन्धकसद्भावदशायां क्रियमाणं ज्ञानसाधनीभूतं श्रवणमननादिकं सर्वं प्रतिबन्धकनिवृत्त्यनन्तरमेव चिरकालप्रतिबद्धमपि प्रथमजन्मकृतमेव सत् शरीरान्तरे ज्ञानमुत्पादयति।

The discussion between ekadeśī and siddhānti is continuing. Page 321 to 336- ekadeśī discussion 465-483 topics. A jñānī must not engage in worldly vyavahāra. They are governed by prārabdha only. A special prārabdha is being discussed. Even though it is one karma it is capable of giving many jenmas. It can be extremely good karma leading to many good jenmas or a bad karma leading to bad jenmas. In such a case what happens if he studies vedānta. There is a footnote that summarises the discussion. Page 325 bottom.

२. ब्रह्महत्यादिकमेकमपि कर्म नरकानुभवानन्तरं श्वसृगालसर्पाद्यनेकजन्महेतुत्वेन स्मृतिपुराणादिप्रसिद्धम्। कृत्तिकाशुद्धपूर्णिमायां स्वामिदर्शने कृते धनादिसम्पद्विशिष्टः सप्तजन्मसु ब्राह्मणो जायत इति च । इत्थमनेकजन्महेतुभूतमेकमेव कर्म प्रारब्धरूपेण फल- दानादागामिप्रतिबन्धो भवति । श्रवणादिविचाररूपज्ञानसाधने प्रवृत्तस्यापि पुरुषस्येदृश-प्रतिबन्धे सति नैव ज्ञानं जायते । तस्मात् एतत्कर्मफलभूतचरमजन्मन्येव भाविप्रतिबन्धा-भावात् ज्ञानमुत्पद्यते । जन्मान्तरानुष्ठितं श्रवणादिकमपि तदा तत्रोपकरोतीति तदपि ननिष्फलम्। भरतस्य प्रारब्धं जन्मत्रयस्य हेतुरभूत् । सत्यामपि साधनसामग्र्यां नाभूत्तस्य ज्ञानम्। तृतीये तु जन्मनि विनाप्युपदेशं जन्मान्तरकृतश्रवणादिबलात्समजायत ज्ञानम् ।...

Pañcamahāpātakam example given in footnote. Brahmana hatyā. That murder is only one karma. In smṛti puraṇam the scriptures talk of many bad jenmas. One will go to hell and suffer and then have dog birth jackal birth snake etc. many jenmas will be there.

Kritika pournami somebody has swami darśanam, for 7 jenmas he will be born a brahmana, very prosperous jenmas he will get. He has to take many jenmas. During that time a person is involved in śravaṇa mananam, obstacle can be puṇya pratibandha or papa pratibandha, that will not allow the jñānam to come. That jñānam will remain as pure scholarship. He is not able to claim aham brahmasmi. He is never able to transcend mind. He will remain in

vācyārtha not lakṣyārtha. Because of śravaṇam, the vāsana is there, he will continue the vedānta in subsequent jenmas until the last jenma. This extraordinary prārabdha is referred as āgami pratibandha or bhāvi pratibandha. In the last jenma he might not come to a guru or study śāstra, the study just fructifies. Pujya Swamiji calls them mystic jñānīs. They attain knowledge to previous jenma. The śravaṇam done in previous janma is not futile. Whatever śravaṇam we do will produce jñānam. भरतस्य प्रारब्धं जन्मत्रयस्य हेतुरभूत् । for jata bharatha it took 3 janmas. सत्यामपि साधनसामग्र्यां नाभूत्तस्य ज्ञानम्। although he did śravaṇam mananam nididhyāsanam etc. तृतीये तु जन्मनि विनाप्युपदेशं जन्मान्तरकृतश्रवणादिबलात्समजायत ज्ञानम् । jñānam came in the third janma for jadabharata although he did not do śravaṇam mananam nididhyāsanam. This is discussed elaborately in pañcadaśī. In next footnote page 326 footnote 1, it is discussed.

9. बुद्धिमान्द्यविशिष्टविषयासक्तिकुतर्कविपर्ययदुराग्रहाख्यो वर्तमानः प्रतिबन्धः। पुत्रवित्तदारादीष्टवस्तुनाशानन्तरमपि तत्स्मरणात्मको भूतप्रतिबन्धः। ब्रह्मलोकादिलोकान्तरभोगेच्छा, अथवा भाविजन्महेतुभूतप्रारब्धकर्मशेष आगामी प्रतिबन्धः।

तथोक्तं पञ्चदश्याम् (९.३२-४६) —

विचार्याप्यापरोक्षेण ब्रह्मात्मानं न वेत्ति चेत्। आपरोक्ष्यावसानत्वाद्बुद्धौ भूयो विचारयेत् ॥

विचारयन्नामरणान्नैवात्मानं लभेत चेत्। जन्मान्तरे लभेतैव प्रतिबन्धक्षये सति ॥

इह वामुत्र वा विद्येत्येवं सूत्रकृतोदितम्। शृण्वन्तोऽप्यत्र बहवो यत्र विद्युरिति श्रुतिः ॥

गर्भ एव शयानः सन् वामदेवोऽवबुद्धवान्। पूर्वाभ्यस्तविचारेण यद्वदध्ययनादिषु ॥

बहुवारमधीतेऽपि सदा नायाति चेत्युनः। दिनान्तरेऽनधीत्यैव पूर्वाधीतं स्मरेत्युमान् ॥

कालेन परिपच्यन्ते कृषिगर्भादयो यथा। तद्वदात्मविचारोऽपि शनैः कालेन पच्यते ॥

पुनः पुनर्विचारेऽपि त्रिविधप्रतिबन्धतः। न वेत्ति तत्त्वमित्येतत् वार्तिके सम्यगीरितम् ॥

कुतस्तज्ज्ञानमिति चेत् तद्धि बन्धपरिक्षयात्। असावपि च भूतो वा भावी वा वर्ततेऽथवा ॥

अधीतवेदवेदार्थोऽप्यत एव न मुच्यते। हिरण्यनिधिदृष्टान्तादिदमेव हि दर्शितम् ॥

अतीतेनापि महिषीस्नेहेन प्रतिबन्धतः। भिक्षुस्तत्त्वं न वेदेति गाथा लोके प्रगीयते ॥

अनुसृत्य गुरुः स्नेहं महिष्यां तत्त्वमुक्तवान्। ततो यथावद्वेदैष प्रतिबन्धस्य सङ्ख्यात् ॥...

Delay can be between śravaṇam and nididhyāsanam. When there is no pratibandham,, jñānaṁ can be produced by śravaṇam. Some people after mananam, jñānaṁ is produced out the śravaṇam done before. For some after nididhyāsanam, due to śravaṇam the jñānaṁ comes. Any of these, mananam or nididhyāsanam or experiences or sometimes jenmas can remove obstacles. But śravaṇam alone produces jñānaṁ. Pramāṇam is vedānta vākyaṁ. Obstacles can go through many ways but jñānaṁ only through śravaṇam.

तद्यथा वामदेवस्य किलर्षेः पूर्वजन्मनि कृतश्रवणादेरपि प्रारब्धकर्मफलभूतेनैकेन शरीरेण शेषभूतेन बलवता प्रतिबन्धान्न ज्ञानमुद्भूतं श्रवणाद्यनुष्ठानदशायामेव। शरीरपातेन शरीरान्तरप्राप्तिसमये पूर्वजन्मकृतमेव श्रवणादिकं तस्य गर्भ एव ज्ञानं जनयति स्म। तस्माज्ज्ञानानन्तरं शरीरान्तरसम्बन्धो नैव स्यात्। ज्ञानिनो वर्तमानशरीरचेष्टा तु प्रारब्धकर्माधीनतया जायते। तत्रापि शरीरनिर्वाहकत्वेन यावदाक्षिप्तं कर्म तावदेव स्यात्। रागजन्याधिकयथेष्टचेष्टादिकं नैव स्यात्। तस्मात्सर्वप्रवृत्तिशून्य एव ज्ञानी स्यात्।

Example of Vamadeva ṛṣi is quoted. Both ekadeśī and siddhānti accept Vamadeva. तद्यथा how this happened in the case of Vamadeva ṛṣi. वामदेवस्य किलर्षेः पूर्वजन्मनि कृतश्रवणादेरपि he did

śravaṇam mananam etc in previous jenma, प्रारब्धकर्मफलभूतेनैकेन शरीरेण because he had one more jenma remaining due to prārabdha शेषभूतेन due to remainder बलवता प्रतिबन्धान् that viśeṣa prārabdha was so powerful and that obstructed that jñānam. Intellectual knowledge, sapratibandaka jñānam, therefore never able to claim I'm brahman. न ज्ञानमुद्भूतं therefore liberating knowledge he was not able to gain. श्रवणाद्यनुष्ठानदशायामेव। शरीरपातेन शरीरान्तरप्राप्तिसमये that body he dropped and had to take another jenma requiring garbhavasa, at the time of the acquisition of new body.. (9 months). In the middle पूर्वजन्मकृतमेव श्रवणादिकं due to śravaṇam done in pūrva jenma the obstacle went away, got converted into apratibandaka jñānam. तस्य गर्भ एव ज्ञानं जनयति स्म। obstacle went away, sapratibandaka jñānam got converted into apratibandaka jñānam like the tank water flowing through the tap when the tap is opened. block removed. तस्माज्ज्ञानानन्तरं शरीरान्तरसम्बन्धो नैव स्यात्। Therefore after one gains apratibandaka jñānam, liberating knowledge is gained, no punar jenma is possible. Aside note: after apratibandaka jñānam, śāstra gives a guarantee that he will not have punar jenma, but interesting thing is once I get apratibandaka jñānam, I will never value that statement. "I don't have this jenma or previous jenma, general prārabdha, viśeṣa prārabdha, karma trayam, śarīratrayam. I don't bother about jīvanmukta or videha mukti but enjoy nitya mukti. Videha mukti is for sūkṣma śarīram, but I'm not bothered about it." This is the irony of vedānta. ज्ञानिनो वर्तमानशरीरचेष्टा तु even though he is going to get videha mukti now he enjoys jīvan mukti, the activities प्रारब्धकर्माधीनतया जायते। are governed by only prārabdha. Upto this ekadeśī and siddhānti agree. तत्रापि even there शरीरनिर्वाहकत्वेन यावदाक्षिप्तं whatever minimum

karma is required for the survival of the body, bhikṣa, snānam etc only that much will be there. कर्म तावदेव स्यात्। only that much. Rest of the time he will be in samādhi. Minimum sleep even rest samādhi रागजन्याधिक्यथेष्टचेष्टादिकं नैव स्यात्। jñānī should take to samādhi, if he likes teaching he should not do that. It is rāga janya viṣayam. Loka saṅgraha karma he should not do तस्मात्सर्वप्रवृत्तिशून्य एव no other activity should be there. In vedāntic circle ekadeśī became more popular. Many started prompting this. There is a work called jīva yatra. That swami writes after jñānaṃ is there his duties are not over..ब्रह्मनोऽपि स वासनाक्षयमनोनाशौ विधाय क्रमात् (verse 8) even after jñānaṃ he must practice vasnakṣya mano nāśah. He must go through sapta bhumika, varaha varīyan, varishthā. In kamalajadayitāṣṭakam, there the last shloka.. saccitrūpa...

सच्चिद्रूपात्मनो मे श्रुतिमनननिदिध्यासनान्याशु मातः
सम्पाद्य स्वान्तमेतद्विचियुतमनिशं निर्विकल्पे समाधौ ।
तुङ्गातीराङ्गराजद्वरगृहविलसच्चक्रराजासनस्थे
विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम् ॥८॥

Oh mother, I should get an opportunity to practice śravaṇa manam nididhyāsanam, give me something more, my mind should develop ruchi, taste or liking, for nirvikalpaka samādhi for anisham, continuously. Not only should I get jñānaṃ but must sit permanently in nirvikalpaka samādhi. Samādhi sukham is jīvan mukti sukham. This alone a jīvan mukta must do until getting videha mukti. This became popular and powerful after Vidyāraṇya. Madhusūdana Sarasvatī also writes in chapter 6 commentary. Niścala Dāsa is not in agreement with that. He says if you want you do, but its not compulsory. That comes later.

ज्ञानी स्यात्।

Topic 468 इत्थं निवृत्तिप्रधान एव स्याज्ज्ञानिनो व्यवहारः

(४६८) इत्थं निवृत्तिप्रधान एव स्याज्ज्ञानिनो व्यवहारः —

अत्रेयमाशङ्का — मनसो हि अत्यन्तचाञ्चल्यमेव स्वभावः । तस्य च न निरालम्बनतया स्थितिः क्षणमात्रमपि सम्भवति। यत्किञ्चिदालम्बनमाश्रित्यैव मनसः स्थितिः स्यात्। अतो मनसो यत्किञ्चिदालम्बनप्राप्तये ज्ञानिनोऽपि प्रवृत्तिः स्यादिति ।

इत्थं in this manner, (ekadeśī says) निवृत्तिप्रधान एव स्याज्ज्ञानिनो व्यवहारः — jñānī's activity must be withdrawing from activity. Engaging himself in nirvikalpaka samādhi. Somebody is raising an objection.

अत्रेयमाशङ्का — मनसो हि अत्यन्तचाञ्चल्यमेव स्वभावः । mind keeps on having thoughts, it will keep pushing the body into one activity or other. तस्य च निरालम्बनतया स्थितिः क्षणमात्रमपि न सम्भवति। mind can never be there without associating with one object or other (can be imaginary too) यत्किञ्चिदालम्बनमाश्रित्यैव by holding onto one thing or other मनसः स्थितिः स्यात्। mind can remain in that state only. अतो मनसो यत्किञ्चिदालम्बनप्राप्तये therefore better acknowledge and accept the nature of the mind. Therefore give the mind one job or the other. For holding on to some support even a jñānī ज्ञानिनोऽपि प्रवृत्तिः स्यादिति। must have some activity or other. This is an objection raised by an intermediary person to ekadeśī.

तत्रेदं प्रतिवचनम् — असमाहितचित्तस्य समाध्यनुष्ठानशून्यस्य चित्तसमाधानाभावेन मनसश्चाञ्चल्येऽपि समाहितचित्तस्यानवरतं समाधिमनुतिष्ठतस्तन्न स्यात्। ज्ञानी तु समाधौ सदा स्थितो भवति। तस्मान्नैव स्यात् कदाचिदपि प्रवृत्तिर्ज्ञानिनः। इति ।

Ekadeśī's reply. Gist: objection by the intermediary is true. Mind is fickle and wander. This is the general rule. It is possible to get the mind to focus and stay without any diversion, possible through Patanjali's aṣṭāṅga yoga. योगः चित्तवृत्तिनिरोधः restraining thoughts of the mind through yoga. 5 stages क्षिप्तम्, मूढम्, विक्षिप्तम्, एकाग्रम्,

निरुद्धम् Getting to निरुद्धं मनः in 5th stage. Ekadeśī jñānī must become an expert in aṣṭāṅga yoga and as said in chapter 6, you can stop thoughts. आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् (६-२५). यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।... ॥ ६-२०॥

They are all box verses for the ekadeśī. Kṛṣṇa himself has talked about निरुद्धं मनः. Such an expert in aṣṭāṅga yoga, will not get involved in worldly activities. All the time he will sit in nirvikalpaka samādhi. Mind remaining steady without any other thoughts.

Vicārasāgarah chapter 7 class 8 on 4th February 2023

तत्रेदं प्रतिवचनम् — असमाहितचित्तस्य समाध्यनुष्ठानशून्यस्य चित्तसमाधानाभावेन मनसश्चाञ्जल्येऽपि समाहितचित्तस्यानवरतं समाधिमनुतिष्ठतस्तन्न स्यात्। ज्ञानी तु समाधौ सदा स्थितो भवति। तस्मान्नैव स्यात् कदाचिदपि प्रवृत्तिर्ज्ञानिनः। इति ।

In this first part of first part of chapter 7, the author is discussing the lifestyle of a jñānī a jīvanmukta. What should the lifestyle of such a jīvanmukta be is the debate going on between ekadeśī and siddhānti. Ekadeśī is presenting his view from page 321 to 336, he says jñānī should spend rest of his life in ātmā jñānaṃ and samādhi. He has to be an expert in aṣṭāṅga yogah. He gradually increases the duration of nirvikalpaka samādhi, and finally dies in nirvikalpaka samādhi.

A person had raised a question: how can a person sit in samādhi without thoughts all the time? It is impossible as mind must hold on to something or other. Therefore some activity or other must be there. He is giving the answer by partially agreeing with the questioner. LK in chapter 6

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6-34॥

Mind is fickle wandering etc. the yoga pradhāna person says this the general law, we are talking of a specialist in yoga and he is an expert and he can go to samādhi and increase the duration and avoid all the activities. असमाहितचित्तस्य for a common man who has an uncontrolled mind समाध्यनुष्ठानशून्यस्य one who does not practice the samādhi meditation (like vipasana) चित्तसमाधानाभावेन he does not have mental concentration मनसश्चाञ्चल्येऽपि for him mind is restless समाहितचित्तस्यानवरतं who has perfectly disciplined his mind समाधिमनुतिष्ठतस्तन्न one who constantly practices samādhi स्यात् there is no problem at all. (no mind wavering) ज्ञानी तु समाधौ सदा स्थितो भवति। jñānī is in samādhi always. तस्मान्नैव स्यात् कदाचिदपि प्रवृत्तिर्ज्ञानिनः। इति therefore for our jñānī there will be no worldly activity, this is reply of samādhi priya vedanti.

Topic 459 to 475

(आ. ४६९-४७४) समाध्यष्टाङ्गनिरूपणम् —

Topic 469 समाध्यङ्गान्यष्टौ

(४६९) समाध्यङ्गान्यष्टौ — तानि च (१) यमः, (२) नियमः, (३) आसनम्, (४) प्राणायामः, (५) प्रत्याहारः, (६) धारणा, (७) ध्यानम्, (८) समाधिः सविकल्प इति ।

First he enumerates the steps of yoga. There are lot of vedāntic commentaries too. Yoga vṛtti written by Sadaśiva brahmendra Sarasvatī writes one such one. Madhusūdana Sarasvatī in his commentary on Chapter 6 of Gita, Vidyāranya writes an elaborate commentary in jīvan mukti viveka. 8 steps. (१) यमः, (२) नियमः, (३) आसनम्, (४) प्राणायामः, (५) प्रत्याहारः, (६) धारणा, (७) ध्यानम्, (८) समाधिः

सविकल्प इति । nirvikalpaka samādhi is destination sādhyam. Each one will be explained.

Topic 470 तत्र यमः

(४७०) तत्र यमः — (१) अहिंसा, (२) सत्यम्, (३) अस्तेयम्, (४) ब्रह्मचर्यम्, (५) अपरिग्रह इति पञ्चविधो यमः । yamah consists of 5 types of avoidance, non-violence avoidance of violence, truthfulness, avoidance of untruth, avoidance of stealing, austerity- avoidance of inappropriate sexual relationship – mythuna varjanam. Then aparigrahaḥ, avoidance of over-possession. In the case of sannyasi, not owning anything.

Topic 471 नियमः

(४७१) नियमः — (१) शौचम्, (२) सन्तोषः, (३) तपः, (४) स्वाध्यायः, (५) ईश्वरप्रणिधानमिति पञ्चविधो नियमः । ज्ञानसमुद्राख्ये ग्रन्थे दशविधो यमः, दशविधो नियमश्चोक्तः। सा च पौराणिकी रीतिः। वेदान्तसम्प्रदायरीत्या तु प्रत्येकं तयोः पञ्च पञ्चैव भेदाः ।

नियमः — niyama has 5 types of dos. (१) शौचम्, all forms of cleaning, verbal (chapter 17 gītā)

अनुद्वेगकरं वाक्यं, सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव, वाङ्मयं तप उच्यते ॥17-15॥

cleaning, speak only what is appropriate, thought cleaning

मनः प्रसादः सौम्यत्वं, मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्, तपो मानसमुच्यते ॥17-16॥

(२) सन्तोषः, I'm happy with whatever I have and never feel jealous of others (positive thought).

यल्लभसे निजकर्मोपात्तं

वित्तं तेन विनोदय चित्तम् ॥ २॥ भज गोविन्दम्

be positively happy, contentment (opp to greed or desire) (३) तपः, austerity chapter 17. Kayikam manasam vācikaṁ tapah (४) स्वाध्यायः, scriptural study, regular recitation of scriptures. In yoga sūtra it is defined as oṅkara japa. (५) ईश्वरप्रणिधानमिति surrendering to bhagavān; in yoga śāstra, yoga sūtra borrows from sāṅkhya, that's why they are twin brothers, they are dvaita and both are similar. Yoga is not advaitam. Even though both are similar in philosophy, sāṅkhya does not believe in God īśvara. But from veda standpoint he is āstika. Āstika nāstika person. Yoga philosopher accepts veda and īśvara. Saīśvara sāṅkhya it is called. sāṅkhyam plus īśvara. Therefore yoga minus īśvara is sāṅkhyam. पञ्चविधो नियमः। of the five niyamas, the last three, tapah, svādhyāyah and īśvara pranidānam is known as kriya yoga. Parahansa yogananda popularized this. Lot of powers mentioned here. He established self realization fellowship. They teach this as kriya yoga even in Chennai. In vedāntic language it is karma yoga. Kriya yoga and karma yoga have commonness. They never come to śravaṇa mananam nididhyāsanam. They will say sitting in samādhi you will get self0relisation, they never talk of

तद्विद्धि प्रणिपातेन, परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं, ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

Most of them have missed this important message of consistent systematic study of scriptures., ज्ञानसमुद्राख्ये ग्रन्थे in a text called jñāna samudram दशविधो यमः they talk of ten fold yama, दशविधो नियमश्चोक्तः। सा च पौराणिकी रीतिः that is puranic approach. Swamiji is surprised he does not mention Bhagavatam, where 12 yamas and niyamas are talked about Uddhava gītā chapter 14 verses 34 and 35.

वेदान्तसम्प्रदायरीत्या from the standpoint of vedāntic angle, for us yama is only 5 niyama is only 5. In New year talk, I spoke of ten commandments. Yama plus niyama is 10. तु प्रत्येकं तयोः पञ्च पञ्चैव भेदाः। there 10 sub divisions.

Topic 472 आसनम्

(४७२) आसनम् — अनन्ता ह्यासनभेदाः । तत्र (१) स्वस्तिकम्, (२) गोमुखम्, (३) वीरम्, (४) कूर्मम्, (५) पद्मम्, (६) कुक्कुटम्, (७) उत्तानम्, (८) कूर्मकम्, (९) धानुष्कम्, (१०) मत्स्यम्, (११) पश्चिमतानम्, (१२) मयूरम्, (१३) शवम्, (१४) सिंहम्, (१५) भद्रम्, (१६) सिद्धमिति प्रक्रम्य चतुरशीति (८४) आसनानि योगग्रन्थेषु निरूपितानि। तत्रैव तानि तल्लक्षणान्यपि विस्तरशो ज्ञेयानि। अत्र तु ग्रन्थविस्तरभयात्तेषां वेदान्तेऽत्यन्तोपयोगाभावाच्च न लिख्यन्ते। तेषु सिंहं भद्रं पद्मं सिद्धमिति चत्वारि मुख्यान्यासनानि। तत्रापि सिद्धासनमेवात्यन्तसाधनम्। तल्लक्षणञ्चैकत्रोक्तम् —

आसनम् — अनन्ता ह्यासनभेदाः। bodily posture, āsanam has another meaning: seat over which you sit, wood darbha etc. here it is bodily postures. Many postures are talked about. 16 of them. तत्र (१) स्वस्तिकम्, (२) गोमुखम्, (३) वीरम्, (४) कूर्मम्, (५) पद्मम्, (६) कुक्कुटम्, (७) उत्तानम्, (८) कूर्मकम्, (९) धानुष्कम्, (१०) मत्स्यम्, (११) पश्चिमतानम्, (१२) मयूरम्, (१३) शवम्, (१४) सिंहम्, (१५) भद्रम्, (१६) सिद्धमिति प्रक्रम्य चतुरशीति (८४) आसनानि 84 āsanam are there योगग्रन्थेषु निरूपितानि। primer of yogaśāstra is haṭhayoga pradīpikā. (translation is there) तत्रैव तानि all 84 तल्लक्षणान्यपि and their definitions विस्तरशो ज्ञेयानि you can learn from these books। अत्र तु ग्रन्थविस्तरभयात्तेषां here because of concern the book will become endless वेदान्तेऽत्यन्तोपयोगाभावाच्च you don't have to know all 84 for practicing meditation न लिख्यन्ते therefore I'm not going to all. Only four are important. one is very important.। Out of 84 तेषु सिंहं lion भद्रं पद्मं

lotus type सिद्धमिति चत्वारि मुख्यान्यासनानि four are main। तत्रापि सिद्धासनमेवात्यन्तसाधनम्। siddhāsanam is very very useful तल्लक्षणञ्चैकत्रोक्तम् and the definition is given in yoga grantha.

Definitions also vary. One or more aspects are emphasized.

I'm not giving details as it can too elaborate.

योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसेन्-
मेढ्रे पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम् ।
स्थासुः संयमितेन्द्रियोऽचलदृशा पश्येद्भुवोरन्तरं
ह्येतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते ॥ इति ।

Siddhāsanam is

गुदावृषणयोर्मध्ये वामपादं नियोजयेत् ।
दक्षपादाग्रभागञ्च वामजङ्घान्तरे न्यसेत् ॥
हस्तयुग्मं न्यसेदङ्गे सिद्धासनमितीरितम् ।
कुण्डलीबोधकं शीघ्रं समाधेश्चोपकारकम् ॥ इति ।

Left leg should be on the ground. Left heel must be below the anus and the genital organs. Thereafter, right foot should not be on the ground, it has to be between thigh and calf. (below knee). With hand (we saw in uddhava gītā) fingers must be crossed and put on the lap. You keep left foot down and right one up. It will be helpful in awakening the kundalini. It goes through 6 chakras and hits sahasraksha. Unfortunately they try to connect kundalini shakti with self-knowledge. Also they say when you study vedānta it will automatically raise. This is view of ekadeśī. It is very very useful for entering samādhi very quickly. I'm going to read the end only.

इदमेव सिद्धासनमत्यन्तं प्रधानम्। कानिचिदासनानि रोगनाशहेतूनि। कानिचित् प्राणायामादिसमाध्यङ्गसाधकानि। इदं तु सिद्धासनं समाधिकालोपयोगित्वादत्यन्तं प्रधानमुच्यते। इदमेव वज्रासनम्, मुक्तासनम्, गुप्तासनमित्यनेकधोच्यते।

इदमेव सिद्धासनमत्यन्तं this is siddhāsanam प्रधानम् very important sādhanam.। कानिचिदासनानि some of the other are cause for removing illnesses. रोगनाशहेतूनि। therapy; we are not against using yoga. Very useful physical mental pranic health. Yoga class was compulsory in ashram. कानिचित् some other asanas are conducive to go to other steps of yogāsana like prāṇāyama etc. प्राणायामादिसमाध्यङ्गसाधकानि। इदं तु सिद्धासनं whereas this siddhāsanam समाधिकालोपयोगित्वादत्यन्तं is useful for sitting in samādhi, therefore it is useful even for nididhyāsanam, प्रधानमुच्यते। इदमेव वज्रासनम्, it is known as vajrāsanam also (we see it is actually different in practice) मुक्तासनम् also called so गुप्तासनमित्यनेकधोच्यते। secret āsanam it is called.

Topic 473 प्राणायामः

(४७३) प्राणायामः — आसनसिद्ध्यनन्तरं प्राणायामः कर्तव्यः । प्राणायामस्त्वेकविधः। तथापि तल्लक्षणं सङ्ग्रहेणोच्यते — (१) नासिकाया वामच्छिद्रस्थेडाख्यनाडीद्वारा वायोरन्तः पूरणं कार्यम् । तदेव पूरकम् इत्युच्यते । (२) दक्षिणनासिकास्थपिङ्गलाख्यनाडीद्वारा वायोर्बहिर्निःसरणं कार्यम्। तदेव रेचकम् इत्युच्यते। (३) सुषुम्नाद्वारा वायोर्निरोधनं कार्यम्। तदेव कुम्भकम् इत्युच्यते।

प्राणायामः — आसनसिद्ध्यनन्तरं a person will not be able to sit in a particular āsanam initially. Slowly learn to sit comfortably in one āsanam. If you are able to do that effortlessly, after that prāṇāyama one should do. प्राणायामः कर्तव्यः। प्राणायामस्त्वेकविधः। there are varieties of prāṇāyama. isha, sudarśana kriya, swami pūrnānanda. All claim that they got from various siddhas. We don't question that. We also accept the utility of that. Our discussion is on

whether we need to spend time in samādhi after śravaṇa manana nididhyāsanam. Is there any connection between self-knowledge and mystic experience? We are clear there is no connection. तथापि तल्लक्षणं सङ्ग्रहेणोच्यते I'm giving the definition of prāṇāyama briefly consisting of recakam, kumbhakam and pūrakam.

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(४७३) प्राणायामः — आसनसिद्ध्यनन्तरं प्राणायामः कर्तव्यः । प्राणायामस्त्वेकविधः। तथापि तल्लक्षणं सङ्ग्रहेणोच्यते — (१) नासिकाया वामच्छिद्रस्थेडाख्यनाडीद्वारा वायोरन्तः पूरणं कार्यम् । तदेव पूरकम् इत्युच्यते । (२) दक्षिणनासिकास्थपिङ्गलाख्यनाडीद्वारा वायोर्बहिर्निःसरणं कार्यम्। तदेव रेचकम् इत्युच्यते। (३) सुषुम्नाद्वारा वायोर्निरोधनं कार्यम्। तदेव कुम्भकम् इत्युच्यते।

In the beginning of the 7th and final chapter the author is involved in a discussion between ekadeśī and siddhānti which Nīścala Dāsa is going to come to. After gaining jñānaṃ, what should such a jīvanmukta do during rest of life. Ekadeśī argues saying he should spend his life in samādhi ātmā jñānaṃ. He should try to improve further ultimately become brahmavit variṣṭha. Siddhānti says there is no such compulsion. It will be governed by prārabdha vāsana. Going to be mentioned later. Ekadeśī is presenting his view from 321 to 336. In this context aṣṭāṅga yoga is being discussed. Parāyanam has 3 components, pūrakam filling up lungs with vāyu. First start with pūrakam with left nostril where idā nāḍī is passing through. Then kumbhakam where lungs are fully filled with vāyu. Then one has to exhale or emptying through recakam, ric dhatu rinakti. Kumbhakam also they divide into antara and bahya. After inhalation you hold on for sometime, that is antara. After emptying

when you retain for some time before inhaling, it is bahya kumbhakam. In bahya kumbhakam lungs are empty, air is outside. Through right nostril you exhale out where piṅgala nāḍī is there. Second time you inhale through right nostril and then exhale through left nostril. In kumbhakam, suṣūmna nāḍī is involved. Stopping movement of air in kumbhakam.

इत्थं क्रियमाणानां पूरकरेचककुम्भकानां समुदायः प्राणायाम इत्युच्यते। स च प्राणायामो द्विविधः — (१) एकोऽगर्भः, (२) अपरः सगर्भः। (१) प्रणवोच्चारणं विना क्रियमाणः प्राणायामोऽगर्भः । (२) प्रणवोच्चारणेन सह क्रियमाणः प्राणायामः सगर्भः।

इत्थं in this manner क्रियमाणानां पूरकरेचककुम्भकानां समुदायः a group of pūrakam kumbhakam and recakam is considered as prāṇāyāmaḥ. It is considered one unit of prāṇāyāmaḥ. प्राणायाम इत्युच्यते। स च प्राणायामो this prāṇāyāmaḥ is of two types. द्विविधः — (१) एकोऽगर्भः, agarbha (२) अपरः सगर्भः। and sagarbha. Pregnant and non pregnant one. The one that carries a mantra along with it is sagarbha, mantra can be any type. In vedāntic prāṇāyama, it is oṅkara. Mental chanting of oṅkara. (१) प्रणवोच्चारणं विना without utterance of oṅkara क्रियमाणः प्राणायामोऽगर्भः such a prāṇāyama is agarbha। (२) प्रणवोच्चारणेन सह along with oṅkara, in uddhavagita chapter 9 we saw this. Lord Kṛṣṇa talked about how deep it must be. Mentally chanted. क्रियमाणः प्राणायामः सगर्भः। such a prāṇāyama is sagarbha. 3 times a day it should be practiced. In Uddhava gītā it is saḡuṇa dhyānam.

Topic 474 प्रत्याहारधारणाध्यानानि

(४७४) प्रत्याहारधारणाध्यानानि — स्वस्वविषयेभ्यः सकलेन्द्रियनिरोधः प्रत्याहारः।
नैरन्तर्येणान्तःकरणस्यैकाकारतास्थितिः धारणा।

बह्वन्तराययुक्ताद्वितीयप्रत्यग्ब्रह्मणि प्रवहदन्तःकरणप्रवाहो ध्यानम् इत्युच्यते।

Next 3 are pratyāhārah dharana and dhyānam – prati ā hRu dhatu. Repeated meaning is not the meaning. Withdrawing the sense organs from their fields of sensory operations. Damah in vedānta is pratyāhārah in yoga śāstra. प्रत्याहारधारणाध्यानानि – स्वस्वविषयेभ्यः from their respective areas सकलेन्द्रियनिरोधः all five sense organ, no multi-tasking in meditation. प्रत्याहारः śravaṇam also must not be part of multi-tasking. Yagnavalkya tells Maitreyi śravaṇam must be like nididhyāsanam. Only then śravaṇam will be effective. नैरन्तर्येणान्तःकरणस्यैकाकारतास्थितिः antahkaraṇam vṛtti should have only one particular object, Kṛṣṇa-ākara vṛtti or rama-ākara vṛtti etc. fixing the mind is called dharana. धारणा। देश बन्धः चित्तस्य धारण- yoga defines. Flow of thoughts is dhyānam. बह्वन्तराययुक्ताद्वितीयप्रत्यग्ब्रह्मणि प्रवहदन्तःकरणप्रवाहो thought flow also must be with regard to same object only, there will be other thoughts coming in between. When the thoughts are interrupted it is called dhyānam. Uninterrupted flow it is samādhi. ध्यानम् इत्युच्यते। chapter 6

यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ 6-26॥

Mind will go out, you bring it back again. अन्तरायः – विघ्नः later he will speak of 4 obstacles all are referred here as antaraya. Object of meditation is adviteeya brahman. Pratyak is Jīvātmā. Here it is aikya dhyānam. 7th step. Pravahat present participle adjective to pravāhah. 7 steps over. Now 8th samādhi.

Topic 475 समाधिः

(४७५) समाधिः – व्युत्थानसंस्कारतिरस्कारेण निरोधसंस्कारप्रकटनेन च सहान्तःकरणस्यैकाग्रतापरिणामः समाधिः ।

समाधिः — एकाग्रता परिणामः only one object in front of the thought is samādhī. It is possible only when assisted by two factors. व्युत्थानसंस्कारतिरस्कारेण mind does not go out of the body (normally mind is extroverted, natural. With life being faster, it is extroverted, a habit), extrovertedness has to be stopped. Even sitting quiet for few minutes is difficult for few people. Even if you don't meditate successfully, try to sit quiet for some time. Even 1 hour class is tough. निरोधसंस्कारप्रकटनेन you should develop new habit of slowing down, calming down, by stopping outgoing habit. This may require years of practice. च सहान्तःकरणस्यैकाग्रतापरिणामः समाधिः । mind gets ability of focusing on one thing without distraction.

अयञ्च समाधिर्द्विविधः — (१) सविकल्पसमाधिः, (२) निर्विकल्पसमाधिश्चेति। (१) ज्ञातृज्ञानज्ञेयरूपत्रिपुटीभानसहिताद्वितीयब्रह्मविषयकान्तःकरणवृत्त्यवस्थितिः सविकल्पसमाधिरित्युच्यते। स च द्विविधः — (१.१) शब्दानुविद्धः, (१.२) शब्दाननुविद्धश्चेति। (१.१) 'अहं ब्रह्मास्मि' इति शब्देन सहितो यः स शब्दानुविद्धः ।

(१.२) तद्रहितस्तु शब्दाननुविद्धः। (२) त्रिपुटीभानरहिताखण्डब्रह्माकारान्तःकरणवृत्त्यवस्थितिः निर्विकल्पसमाधिरित्युच्यते। एवं सविकल्पनिर्विकल्पभेदेन समाधिर्द्विविधः।

अयञ्च समाधिर्द्विविधः — this samādhī (absorption) remaining absorbed in something. (१) सविकल्पसमाधिः, savikalpa or savikalpaka (bahuvreehi) (२) निर्विकल्पसमाधिश्चेति। nirvikalpa or nirvikalpaka. Vikalpa means tripuṭī subject object instrument. Division. Where division is evident. In nirvikalpa the division is present but evidently not present. (१)

ज्ञातृज्ञानज्ञेयरूपत्रिपुटीभानसहिताद्वितीयब्रह्मविषयकान्तःकरणवृत्त्यवस्थितिः meditator meditated and meditation difference is evident and advitīya brahman thought is there. Meditator and meditated.

Dealing with nondual brahman which is evidently present in सविकल्पसमाधिरित्युच्यते।savikalpaka samādhi. स च द्विविधः even this is of two types. — (१.१) शब्दानुविद्धः, absorption in which some śāstric words are used as a support. Several nididhyāsana shlokas like manobudhyahāṅkāra.. is used. Support for meditation. Even mayyeva sakalam jatam... then you remain absorbed. (१.२) शब्दाननुविद्धश्चेति। remembering just the teachings, meaning but not words.(१.१) ‘अहं ब्रह्मास्मि’ इति शब्देन any maha vakyams. Sastric words, those words are mentally remembered. सहितो यः स शब्दानुविद्धः । (१.२) तद्रहितस्तु शब्दाननुविद्धः। without using words when a person is absorbed it is shabda ananuviddha.

asti bhāti priyam rūpam nāma chetyamśapañchakam

ādyatrayam brahmarūpam jagadrūpam tato dvayam (verse 20 drk drshya viveka)

Asti bhāti priyo rūpam.. brahman is there everywhere as isness and knownness. Very fact you talk of an object is because of isness and knownness. When you focus on isness or knownness it is drushya anuviddha. (drg dṛśya viveka) (२)

त्रिपुटीभानरहिताखण्डब्रह्माकारान्तःकरणवृत्त्यवस्थितिः in chapter 6 of Gita, 1st chapter of pañcadaśī. Consciously the person entertains aham brahmasmi, knowledge he keeps alive, this conscious process it is nididhyāsanam. In pañcadaśī Vidyāranya says when a person continues for some time without distraction, that thought becomes a samskara and it becomes a momentum, then conscious effort is not required, thought goes to sub conscious effort, the thought will be running. No desire will effort required. it will continue for some time. Like when you attend akhanda nāma japa of kirtanam, when you take a break also, it (thought) will continue adrṣṭam asakrut

abhyāsa puṇyaṃ and practice is required, then the saṃskara comes, saciva assisted by all these factors. All 3 factors put together will push to sub conscious mind. Tripuṭī is no more evident, exactly like in deep sleep state in suṣupti tripuṭī and vṛtti are there but no awareness. Nirvikalpaka avasthā. After getting up I'm able to recollect. When tripuṭī is no more evident, antahkaraṇa vṛtti is there in the sub conscious mind ; Vidyāraṇya says in pañcadaśī
वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।

स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ १-५६॥.

We are able to recollect this after we come out. निर्विकल्पसमाधिरित्युच्यते। एवं सविकल्पनिर्विकल्पभेदेन समाधिर्द्विविधः। thus there are two types of samādhi. He is going to further divide nirvikalpaka samādhi.

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(४७५) समाधिः

Ekadeśī is presenting his view elaborately.. he insists on aṣṭāṅga yoga expertise. He is explaining the 8 steps. We are in the 8th step. samādhi. Discussion is going on. Ekadeśī's view upto 336 page.

Savikalpaka and nirvikalpaka samādhi discussed. Nirvikalpa samādhi is the destination. 8th is savikalpa samādhi. He will later say nirvikalpa also is of two types.

Savikalpa is of two types, making use of vedāntic shlokas, mayyeva sakalam jatam or manobuddhyahaṅkāra..- शब्दानुविद्धः ,

When I independently engage thinking about it... then it is शब्दानुविद्धः ...

At the end of the para

(१.१) 'अहं ब्रह्मास्मि' इति शब्देन सहितो यः स शब्दानुविद्धः ।

(१.२) तद्रहितस्तु शब्दाननुविद्धः । (२) त्रिपुटीभानरहिताखण्डब्रह्माकारान्तः-

करणवृत्त्यवस्थितिः निर्विकल्पसमाधिरित्युच्यते । एवं सविकल्पनिर्विकल्पभेदेन समाधिर्द्विविधः ।

Meditator meditated meditation triad is there in savikalpa and nirvikalpa samādhi. Tripuṭī is not absent in savikalpa and nirvikalpaka samādhi. Then why do you call one nirvikalpa?

In savikalpa tripuṭī is evident, in nirvikalpa the tripuṭī is not evident...

Tripuṭī bhana rahita... not evident in nirvikalpa samādhi

Evam...

तत्र सविकल्पसमाधिः साधनम्। निर्विकल्पसमाधिः फलम्। साधनात्मकसविकल्पसमाधौ यद्यपि त्रिपुटीरूपद्वैतप्रतीतिरस्ति। तथापि तद्वैतं कारणब्रह्मात्मनैव प्रतीयते। न पृथक् । यथा मृद्विकारान् मृद्रूपत्वेन जानतो विवेकिनो मृद्विकारा घटादयो मृद्रूपा एव प्रतीयन्ते तथा सविकल्पकसमाधौ त्रिपुटीरूपद्वैतमपि ब्रह्मात्मनैव प्रतीयते।

तत्र सविकल्पसमाधिः साधनम्। savikalpa is sādhanam निर्विकल्पसमाधिः फलम्। nirvikalpa samādhi is destination साधनात्मकसविकल्पसमाधौ during savikalpa samādhi it is a means, there is an experience of tripuṭī in the form of duality यद्यपि त्रिपुटीरूपद्वैतप्रतीतिरस्ति। तथापि तद्वैतं कारणब्रह्मात्मनैव प्रतीयते। even though evident tripuṭī is also understood as non-different from brahman. It is non-different from brahman. This is very much understood. न पृथक् । यथा मृद्विकारान् various products of clay like pot jug lid etc. मृद्रूपत्वेन जानतो when a person has understood it is made of clay, for that informed person even when he experiences them as pot etc he sees them as clay. Like gold ornaments. there is an awareness that

everything is expensive gold. विवेकिनो मृद्विकारा घटादयो मृदूपा एव प्रतीयन्ते तथा सविकल्पकसमाधौ त्रिपुटीरूपद्वैतमपि ब्रह्मात्मनैव प्रतीयते।

brahman is not lost sight of even when dvaita experience is there.

निर्विकल्पसमाधावपि सविकल्पसमाधाविव like in savikalpa samādhi त्रिपुटीरूपं द्वैतं dvaitam is very much विद्यमानमपि न प्रतीयते । it is not evident, no conscious entertainment of thought... the thought continues in the subconscious.. that continuing thought is not experienced at that time. Like suṣupti which is called nirvikalpa avasthā.. यथा जले निक्षिप्तो

लवणपिण्डो निलीनो विद्यमानोऽपि नेत्रेण न गृह्यते तद्वत् । तथा च सविकल्पनिर्विकल्पसमाध्योरयं भेदः — (१) सविकल्पसमाधौ ब्रह्मस्वरूपरेण द्वैतं प्रतीयते । (२) निर्विकल्पसमाधौ त्रिपुटीरूपं द्वैतं न प्रतीयत इति ।

A lump of salt suppose we drop in water..it will get mixed in water, after that when we look at it we see the water but not salt. Tasting we can but perceptually not experienceable. Similarly in nirvikalpa samādhi thought is there but cannot be experienced. It is there very much present in a visible form. With eyes it is not perceptible. Difference between savikalpa and nirvikalpa is as follows... savikalpa samādhi tripuṭī is experienced as non different from brahman. Nirvikalpa samādhi.. you don't say it is appearing as brahman, it does not appear, only brahman.

Topic 476 सुषुप्तिनिर्विकल्पसमाध्योर्भेदः

(४७६) सुषुप्तिनिर्विकल्पसमाध्योर्भेदः —

सुषुप्तावन्तःकरणवृत्तिर्ब्रह्माकारतां न प्राप्नोति । किन्तु कारणाज्ञानात्मतां भजते । निर्विकल्पसमाधौ तु ब्रह्माकारतयान्तःकरणवृत्तिर्वर्तते । इत्थम् — सुषुप्तौ सवृत्तिकान्तःकरणस्याभावः । निर्विकल्पसमाधौ सवृत्तिकान्तःकरणस्य सत्त्वेऽपि न प्रतीतिः। निर्विकल्पसमाधौ अन्तःकरणस्य ब्रह्माकारवृत्त्युत्पत्तौ

सविकल्पसमाध्याभ्यासो हेतुः । तस्मादेव साधनरूपाष्टाङ्गेषु सविकल्पः समाधिरपि गण्यते । निर्विकल्पसमाधिस्तु तस्य फलम्।

सुषुप्तिनिर्विकल्पसमाध्योर्भेदः —difference between suṣupti and nirvikalpa samādhi. In both tripuṭī is not evident.

सुषुप्तावन्तःकरणवृत्तिर्ब्रह्माकारतां न प्राप्नोति । in suṣupti there is no brahmākāra vṛtti, aham brahmasmi किन्तु कारणाज्ञानात्मतां भजते । antahkaraṇa vṛtti is of the nature if kāraṇa śarīram, mūlā. Adyaropa ajñānam. We call it kāraṇa śarīra vṛtti or avidyā vṛtti. Content is I don't know anything. निर्विकल्पसमाधौ तु ब्रह्माकारतयान्तःकरणवृत्तिर्वर्तते । in nirvikalpa brahmākāra vṛtti is there antahkaraṇam is also there, it is the source of vṛtti. इत्थम् — सुषुप्तौ सवृत्तिकान्तःकरणस्याभावः । in this manner, in suṣupti there is no antahkaraṇam or its vṛtti only kāraṇa śarīra and kāraṇa śarīra vṛtti is there and recollected later. निर्विकल्पसमाधौ सवृत्तिकान्तःकरणस्य सत्त्वेऽपि न प्रतीतिः । in nirvikalpa samādhi there is brahma kara vṛtti which belongs to antahkaraṇam, na prateeyate, because it is happening in subconscious mind, it is not noticed at that time. It is not manifest. निर्विकल्पसमाधौ अन्तःकरणस्य ब्रह्माकारवृत्त्युत्पत्तौ सविकल्पसमाध्याभ्यासो हेतुः । naturally the question comes if vṛtti is happening in subconscious, my conscious effort is not involved, how does it continue. He says it continues because before nirvikalpa samādhi savikalpa was practiced where with effort this thought was entertained. Adṛṣṭam puṇyam, asakrut practice enough to form this vāśana, until sufficient momentum is generated the effort must continue like pedaling the cycle for some time, that momentum will take the cycle on. In the same way that effort is required that becomes the hetu. During śravanam and mananam of vedānta, the vṛtti has been injected by guru through consistent and systematic study. Samādhi does not

produce vṛtti or jñānam. He invokes in savikalpa samādhi. Class is replaced, then the momentum picks up. If a person has not attended class. The thoughts will be some other vṛtti. तस्मादेव साधनरूपाष्टाङ्गेषु सविकल्पः समाधिरपि गण्यते । that's why savikalpa samādhi is included when we talk of nirvikalpa samādhi. One is means one is end result. निर्विकल्पसमाधिस्तु तस्य फलम्। that's the result

Now nirvikalpa samādhi is of two types, unique concept of ekadeśī advaitin. By mixing vedānta and yoga śāstra. Hybrid concept..

Topic 477 निर्विकल्पसमाधेर्द्वैविध्यम्

(४७७) निर्विकल्पसमाधेर्द्वैविध्यम् —

निर्विकल्पसमाधिरपि द्विविधः — (१) एकोऽद्वैतभावनारूपः, (२) अपरोऽद्वैतावस्थानस्वरूपः। अद्वैतब्रह्माकारान्तःकरणवृत्तिः अद्वैतभावनारूपनिर्विकल्पसमाधिरित्युच्यते। एतत्समाध्यभ्यासाधिक्ये सति ब्रह्माकारा वृत्तिरपि शान्ता भवति। सैव वृत्तिरहितावस्थाद्वैतावस्थानरूपनिर्विकल्पसमाधिरित्युच्यते । यथा सन्तप्तयसि निक्षिप्तो जलबिन्दुस्तस्मिन्नेव प्रविशति। तथाद्वैतभावनारूपः समाधिरपि दृढाभ्यासवशादत्यन्तं प्रकाशमाने ब्रह्मात्मनि प्रविशति । अत्र प्रथमः समाधिः द्वितीयस्य साधनं भवति।

Unique topic.. nirvikalpa is divided into two. Advaita bhavana rūpa and advaita avasthāna rūpa nirvikalpa samādhi.

In advaita bhavana rūpa vṛtti is present but nit evident. In advaita avasthāna rūpa, vṛtti is dissolved into brahman it is absent, previously we discussed savikalpa and nirvikalpa we said in one vṛtti is manifest and another unmanifest. Here there is a thoughtless state he says borrowed from yoga śāstra. After introductory sūtra in yogaśāstra, citta vṛtti nirodhah. Four stages meditator has to cross and come to citta vṛtti nirodha thoughtless state.. tadā srashtuhu

svasvarupe avasthāna. Meditator then abides in his nature. Nirodha samādhi. Ekadeśī borrows this idea. He sats in nirvikalpa samādhi even brahmākāra vṛtti is not there.. one abides in brahman. Thoughtless stage of samādhi is borrowed, when yoga śāstra say abidance in ātmā svarūpam, they don't say dvaitam or advaitam but we should note that yogaśāstra is dvaitam only. Jīvātmā and paramātmā are different. Anātmā and ātmā also is different. Ekadeśī omits that part. Svarupa avasthāna is actually in dvaita,. Instead he says abides in advaitam brahman without any thoughts. Abiding in advaitam brahman where there are no thoughts. This is a mixture of yoga and vedānta. Nīścala Dāsa does not make comment. Pitamber Maharaj writes in footnote.. I will tell later about this. Nin dual state is brought in here. advaita avasthāna.

४७७) निर्विकल्पसमाधेर्द्वैविध्यम् —twofold

निर्विकल्पसमाधिरपि द्विविधः — (१) एकोऽद्वैतभावनारूपः one involves the entertainment of thoughts at sub conscious level. , (२) अपरोऽद्वैतावस्थानस्वरूपः। second one advaita avasthāna abidance in non dual state. अद्वैतब्रह्माकारान्तःकरणवृत्तिः when there is antahkaraṇa vṛtti in the form of advaita brahman then it is called advaita brahma bhavana rūpa thought full state, अद्वैतभावनारूपनिर्विकल्पसमाधिरित्युच्यते। एतत्समाध्यभ्यासाधिक्ये सति when this samādhi abhyāsa is continued, nirvikalpa samādhi no 1 abhyāsa will lead to nirvikalpa 2 ब्रह्माकारा वृत्तिरपि शान्ता भवति। that vṛtti also ceases, clean thoughtless state. I keep saying our aim is not to remove thoughts. Here it is said so. सैव वृत्तिरहितावस्थाद्वैतावस्थानरूपनिर्विकल्पसमाधिरित्युच्यते that thoughtless state advaita avasthāna rūpa, that is titled so, you don't think of advaitam you're in advaitam. Duality in the form of thought is

gone. thoughtless state is called nirvikalpa samādhī no 2. । यथा सन्तप्तयसि निक्षिप्तो जलबिन्दुस्तस्मिन्नेव प्रविशति। like a drop of water sprinkled

over the doṣa kallu. Moment it touches the pan, water disappears.. nirvikalpa samādhī 2 is like this, brahman has become hot like pan. The thought in touch with brahman instantaneously disappears. तथाद्वैतभावनारूपः समाधिरपि exactly like that this samādhī no 1 where thoughts are entertained, दृढाभ्यासवशादत्यन्तं as it gathers more and more momentum प्रकाशमाने ब्रह्मात्मनि प्रविशति the thought will enter merge and disappear into brahman. The highest form of samādhī involves a thoughtless state asper this ekadeśī. Therefore advaita avasthāna. Non dual state. The thoughtful samādhī becomes a means for coming to this samādhī. । अत्र प्रथमः समाधिः द्वितीयस्य साधनं भवति।

Topic 478 अद्वैतावस्थानरूपसमाधिसुषुप्त्योर्भेदः

(४७८) अद्वैतावस्थानरूपसमाधिसुषुप्त्योर्भेदः —अद्वैतावस्थानरूपसमाधेः सुषुप्तेश्चेयान् भेदः। (१) सुषुप्तावन्तःकरणं तद्वृत्तिश्चाज्ञाने लीयते। (२) अद्वैतावस्थानरूपसमाधौ तु वृत्तिर्ब्रह्मप्रकाशचैतन्ये प्रलीयत इति। किञ्च (१) सुषुप्तौ स्वरूपानन्दोऽज्ञानावृतो भवति। (२) अत्र तु समाधौ निरावरणो ब्रह्मानन्दो विभाति ।

Nirvikalpaka samādhī 2 and deep sleep state difference..

Following two differences are there. In suṣupti antahkaraṇam and thought will resolve into kāraṇa śarīram. In Nirvikalpaka samādhī 2 vṛtti resolves into brahman itself. Brahman alone is there, there is a difference in the locus of resolution.

2 difference, in the suṣupti svarupananda is covered by ajñānaṃ. Whereas in ns2 ignorance no more covers... brahman is without cover, brahmānanda is there anāvṛta brahmānanda. Nirvikalpaka samādhi 2 is different from Nirvikalpaka samādhi 1 also, thoughtless state.

Footnote'

Vicārasāgarah chapter 7 class 11 on 25th February 2023

25-Feb-23

Page 332. Top line. Topic 478.

(४७८) अद्वैतावस्थानरूपसमाधिसुषुप्त्योर्भेदः —

अद्वैतावस्थानरूपसमाधेः सुषुप्तेऽप्येयान् भेदः। (१) सुषुप्तावन्तःकरणं तद्वृत्तिश्चाज्ञाने लीयते। (२) अद्वैतावस्थानरूपसमाधौ तु वृत्तिर्ब्रह्मप्रकाशचैतन्ये प्रलीयत इति। किञ्च (१) सुषुप्तौ स्वरूपानन्दोऽज्ञानावृतो भवति। (२) अत्र तु समाधौ निरावरणो ब्रह्मानन्दो विभाति ।

So a discussion between 2 groups of advaitin being continued in this portion. And one group of advaitins we called Ekadeśī. And the other group is Siddhānta. So Siddhānti is going to disagree with Ekadeśī. And before talking about his view. Siddhānta is presenting the view of Ekadeśī, very elaborately. From page number 321 up to page number 336, we have got the ekadeśī's view. we are not discussing how he becomes jñānī. That is not discussed, of course. It is generally understood through Śravanam, Mananam and nididhyāsanam. One has become a jñānī and a jīvanmukta. That is the bottom line and what should be the lifestyle of the jīvanmukta is the discussion now and the ekadeśī's view is that a jīvanmukta should not engage himself in. any worldly transactions. The worldly transaction should be minimal in the form of bathing, eating etc. Other than the survival transaction, no other transaction should be

there. He must engage himself only in one exercise and that is samādhi and samādhi alone. And he should try to improve that samādhi qualitatively and quantitatively, as even he improves, he will go from Brahmavit to brahmavitvaraḥ to varīyan to variṣṭha. Of course, these words are not used here, but it is famously used in the jīvanmukti viveka of Vidyāraṇya. And since the jīvanmukta should sit in samādhi all the time, naturally he must be an expert in aṣṭāṅga yoga, because in Aṣṭāṅga yoga alone samādhi is beautifully presented. Step by step in the form of Ashta angāni. And therefore, this Ekadeśī was discussing the Aṣṭāṅga Yoga also, and in that Aṣṭāṅga yoga he has come to the final stage of samādhi. And he discussed samādhi, savikalpa and nirvikalpa. And Savikalpa samādhi also, he divided into 2; nirvikalpa Prakash samādhi also he is dividing into 2. unique topic. We have not seen. What are the 2 types of savikalpaka samādhi? Savikalpa samādhi is that in which brahmākāra vṛtti is evidently present. Therefore the vṛtti is also evident. It is not at the subconscious level, but it is at the conscious level, deliberate and then what are the 2 types when this brahmākāra vṛtti is entertained with the help of śāstra vākyaṃ, like Manobuddhya or any śāstra vākyaṃ or any ācārya? So when you use the words of the śāstra as a support as an aid. Then the samādhi will be called śabdānuvitta samādhi borrowed from Vidyāraṇya's dṛk dṛśya viveka and anuvitta means associated along with. On the other hand, when the very same savikalpaka samādhi is present without using any śāstra vākyaṃ guidance, it is called śabda-anuvitta savikalpa samādhi. śabdānuvitta, śabda-anuvitta, savikalpa samādhi. There are 2 types of savikalpa samādhi.

And then he entered into Nirvikalpaka samādhi in Nirvikalpaka, samādhi, Brahmākāra vṛtti is there. But it is not evident, not visible or available for the meditator himself is not aware because it is happening in subconscious level. Avyakta Rupena, Brahmākāra vṛtti anuvartate, continue. And because it is in unmanifest form through tripuṭī is also not evident. Tripuṭī is not absent, but Tripuṭī is not evident. And this samādhi is called nirvikalpa samādhi and this nirvikalpa samādhi divides into 2. That is our current discussion. And he gives 2 names. One is nirvikalpa samādhi, number one for shortening. You can write the NS1. For the long name. And what is NS1? Advaita bhavana rūpa nirvikalpaka samādhi. It is a nirvikalpa samādhi where Advaita Bhavana bhavana means vṛtti. Advaitic thought aham, Brahmāsmi, etc. Is there in unmanifest form vṛtti is there. And it is called Advaita Bhavana, rūpa samādhi. It is a thoughtful nirvikalpa samādhi. And then he adds another one, which is adapted from the Aṣṭāṅga Yoga of Patanjali, yogah citta vṛtti nirodhah, tadā drashtuhu svarupe avasthānam. 2 Yoga Sūtras. Even this vṛtti, which is unmanifested vṛtti, that vṛtti also merges into Brahman. So there is neither manifested vṛtti. As in Savikalpa Prakash samādhi. Nor is there unmanifest vṛtti as is present in NS1, in NS 2, there is neither manifest vṛtti nor unmanifested vṛtti. The is dissolved into Brahman. This is NS 2 and he gives a title for this NS 2. What is that Advaita avasthāna rūpam? Where the meditator abides as advaita brahman itself. So it is a thoughtless advaitic state, where the meditator abides as Advaita Brahman. So Advaita Avasthāna rūpa borrowed from Yoga Sūtra. tadā drashtuhu svarupe avasthānam. Avasthāna means abide. And how does the Vritti

merge into Brahman? For that he gave an example. Also, when there is a hot plate which is really hot. And you take some water and sprinkle some water. The water reaches the hot plate and immediately it dissolves. It is absorbed by the hot plate. So just as the water drops merges into hot to play it instantaneously because the plate is hot. Similarly the vṛtti which is like the water. With his sprinkled on brahman, which is like the hot plate, the vṛtti merges into Brahman. Therefore it is nirvṛttika nirvikalpa avasthā. vṛtti means the thought nirvṛtti means without thought. And that is the world that Madhusudana Sarasvatī uses. In the Gita verse words, Yatra uparamate cittam niruktam yogasevaya . That very word, niruktam is a yogic word. So that's NS one. Is thoughtful nirvikalpa samādhi, NS 2 is thoughtless nirvikalpa samādhi.

And in this paragraph, which we completed in the last class, he differentiated the nirvikalpa samādhi NS 2 and suṣupti. Suṣupti means what deep sleep state because in deep sleep state also mind and the thoughts are resolved. And what is the difference 2 differences he mentioned we have seen this in the last class. What is the first difference? He said in suṣupti the thought and mind will be dissolved into kāraṇa śarīram which is called Mūlā Avidyā. vṛttih kāraṇa śarīre līyate during suṣupti. Whereas in NS2 also Vritti dissolves but not in kāraṇa śarīram, it merges into brahman. This is difference number one. And the second difference he talks about is in Suṣupti Brahmananda is there. Everybody experienced Brahmananda only in suṣupti, whether he likes it or not. But in suṣupti Brahmananda is experienced but covered by ignorance. That means he doesn't know it is Brahmananda. So Brahmananda, asti,

parantu ajñānena āvṛta. But in NS 2, since he is a jñānī, he doesn't have ajñānam. Therefore there is Brahmananda but not covered by ajñānana na avrutam. Niravrutam brahmānanda. So āvṛta Brahmananda in suṣupti anāvṛta Brahmananda in NS 2. This is the difference and it is advaitic state is the conclusion. Therefore he used the word Advaita avasthāna. And in the last class I said with regard to this particular statement, the footnote to Swami who is called Pitambar Maharaj, very great scholar. So we are not seeing the footnote, but in this context I would like to. Just summarize what he says in the footnote it is in this page itself footnote number one.

There are several lines, but I will summarize the footnote. I am not going to read line by line. he says that NS 2 is Advaita avasthāna a thoughtless advaitic state or non dual state is only a figurative statement. It cannot be taken as a factual statement. He gives the reason? So this Ekadeśī says in NS 2 vṛtti are the thought merges into Brahman. Now this Pitamberji says that cannot be accepted because thought can never resolve into Brahman. Because whenever something resolves, it will resolve into its kāraṇam only. Ornaments melted will resolve into gold. Pot broken will resolve into clay. karyam can merge into Kāraṇam. Only Vritti cannot merge into Brahman because vṛtti is not born out of Brahman. Brahman is not a kāraṇam and like Brahman is not a kāraṇam for anything. It is kārya kāraṇa vilakṣaṇa. vṛtti is born out of the mind only. Therefore vṛtti can resolve into the mind alone. Then the next question is, can the mind resolve into Brahman? Mind also cannot resolve into Brahman. Because mind is not born out of Brahman,

mind is born out of kārāṇa śarīram or māyā or mūlāvidyā. Therefore, mind can resolve into kārāṇa śarīram, not Brahman. Then the next question is can kārāṇa Śarīram merge into Brahman? kārāṇa śarīram also cannot merge into Brahman because kārāṇa Śarīram is not born out of Brahman. kārāṇa śarīram is not born out of Brahman. It is born out of what? kārāṇa śarīram is not born. What is the definition of kārāṇa śarīram in tattva bodha? Anirvacya anādi avidyā rūpa. kārāṇa śarīram is not born out of anything, and kārāṇa śarīram is not born out of Brahman. Also, kārāṇa śarīram can never merge into Brahman. Therefore neither vṛtti nor mind nor kārāṇa śarīram can merge into brahman. In NS 2, even if vṛtti is resolved. Even if mind is resolved, kārāṇa śarīram will continue to be there in NS 2. Also, you cannot call it kevalam brahma, you cannot say. And therefore you cannot call it advaitic state. The so called advaitic state does not exist. Advaitic truth exists. But advaitic state does not exist. Any state you go into in Jāgrat avasthā there will be advaita brahman and sthūla śarīram, sūkṣma śarīram, prapañca everything will be there. In Swapna vastha, also Brahman and so many things will be there. In suṣupti avasthā, also Brahman, plus kārāṇa śarīram will be there in NS 2 also. In NS 2 also. There is vṛtti and mind may be dissolved. And if it dissolves, it will dissolve into what? Not Brahman, but only kārāṇa. Sarira. kārāṇa śarīram will be there in 2. Also it is not advaitic state, but it is something like advaitic state because we don't experience duality evidently at that time like in suṣupti. Suṣupti is also a non dual state. Figuratively not actually. And the footnote Swami says. That in the case of the hot plate and water drops also. water drops will not merge into hot plates. It will only evaporate and will

become invisible steam. It is absorbed in the heat. Agni absorbs the water not hot plate. And therefore, what is the note? There is no advaitic state at all. Advaitic knowledge alone is possible. In waking state. And what is the advaitic knowledge? That advaitam Brahman alone is reality. And everything else that I experience in the waking state that is not satyam, it is mitya. Therefore Brahman is advaitam not because of the absence of dvaitam. But because of the Mithyatvam of dvaitam. In spite of dvaita anubhava, the truth is Advaita and therefore Pujya Swamiji says advaita is not absence of dvaita them. It is in spite of Dvaita am let the dvaita am continue all the time. I will say there is only advaitam. Because the dvaitam happens to be as good as not there. Masthani sarva bhutani. They're all as good as not there because they don't have an existence of their own. There is only one thing which has got existence of its own. Brahman. This knowledge is important. We need not go to advaitic state because. And if NS 2 is called advaitic state. If NS 2 is called advaitic state, it is only a figurative expression. It is really not advaitic state, because even in NS 2 Brahman is there and the kārāṇa śarīram is there in which everything has merged and how do you know kārāṇa śarīram is there? How do you prove it? In NS 2, one may not know. But the very fact that after NS 2 this person again comes out. That means what mind was there in dormant form, thought was there in dormant form worries. Worries are there in dormant form. therefore let us note that ekādaśī only a figurative expression. This is what. Pitamber maharaj says.

लयविक्षेपकषायरसास्वादरूपविघ्नचतुष्टयनिरूपणम्

(४७९) निर्विकल्पसमाधौ लयविक्षेपकषायरसास्वादरूपविघ्नचतुष्टयनिरूपणम् —

निर्विकल्पसमाधौ चत्वारो विघ्नाः स्युः। तन्निवृत्त्यर्थं तत्स्वरूपं कथ्यते। (१) लयः, (२) विक्षेपः, (३) कषायः, (४) रसास्वाद इति विघ्नाः चत्वारः।

Ekadeśī continues, remember all these discussions are Ekadeśī 's discussion. So निर्विकल्पसमाधौ in nirvikalpa samādhi viṣaya Saptami with regard to the Nirvikalpa samādhi. 4 obstacles are possible. So that is why Aṣṭāṅga Yoga will have to be practiced for very, very long time, because entering samādhi is not going to be easy. So many obstacles are there. And that is why I said the samādhi abhyāsa rūpa nididhyāsanam is one of the optional practices because samādhi abhyāsa is not that easy, you should be an expert in Aṣṭāṅga yoga. And fortunately, we can practice nididhyāsanam by other methods. Also, we can practice the Aṣṭāṅga yoga method also. And we have got śravana, brahmābhyāsarūpa rūpa, So many obstacles are there. विघ्नचतुष्टयनिरूपणम्, Nirūpanam means presentation. Vighna 4 obstacles are there. चत्वारो विघ्नाः स्युः। तन्निवृत्त्यर्थं तत्स्वरूपं कथ्यते। for removing the obstacles. You should know what are the obstacles unless you know you cannot remove it. And what are they number (१) लयः, (२) विक्षेपः, (३) कषायः, (४) रसास्वाद ? The Kaṣāyaḥ is not Ayurvedic kaṣāyaḥ. It is Vedantic kaṣāyaḥ. इति विघ्नाः चत्वारः। obstacles are there. Now he is going to

elaborate all of them. We saw this in the MāṇḍūkyaKārika 3rd chapter.

तत्र लयः — आलस्येन निद्रया वा वृत्त्यभावो लय इत्युच्यते। तस्मिन्सति सुषुप्तितुल्यावस्था समाधिनिष्ठस्य जायते। ब्रह्मानन्दोऽपि तदा तिरोभवति। तस्मान्निद्रालस्यादिनिमित्तैर्यदा वृत्तिः स्वोपादानेऽन्तःकरणे लीयेत, तदा योगी सावधानः सन् निद्रादिकं निरुध्य वृत्त्युत्पादनं कुर्यात्। इदमेव श्रीगौडपादाचार्यैश्चित्तसम्बोधनमित्युक्तम्। लयरूपस्य विघ्नस्य विरोधि निद्रालस्यादिनिरोधकं वृत्तिप्रवाहरूपं जागरणमेव चित्तसम्बोधनम् ।

Among those four obstacles, layaḥ-The word layaḥ. literally the word layaḥ means dissolution dissolving. In this context, layaḥ is आलस्येन निद्रया वा, either because of laziness or because of sleep because of one of these 2 वृत्त्यभावो, means the absence of conscious thought in the mind. The thoughts, even worldly thoughts are resolved, of course. Vedantic thoughts are also resolved, so no thoughts are there in the conscious mind. वृत्त्यभावो लय इत्युच्यते। So this resolution or dissolution of conscious thoughts is called layaḥ. तस्मिन्सति, even this layaḥ takes place सुषुप्तितुल्यावस्था, so he doesn't call it suṣṭi, but he says this is a state which is very similar to suṣṭi because this person is still sitting. सुषुप्तितुल्यावस्था. समाधिनिष्ठस्य जायते। For the person who is practicing samādhī. For that person jayate this will happen. And naturally, ब्रह्मानन्दोऽपि तदा तिरोभवति। Brahmananda also is Tiro Bhavati is concealed. He does not experience Brahmananda, indicating he is talking about. Experiential Ananda, what about the original Brahmananda, which

is our nature, that is there, but the experiential Brahmananda is not there. ब्रह्मानन्दोऽपि तदा तिरोभवति it is concealed/gone. तस्मान्निद्रालस्यादिनिमित्तैः therefore because of these reasons like laziness, sleep, etc. यदा वृत्तिः स्वोपादानेऽन्तःकरणे लीयेत, When the thoughts conscious thoughts are resolved in the mind. So if it is resolved in kāraṇa śarīram, he will call it sleep. So, since he doesn't want to call it a sleep, it is similar to sleep. He uses the word vṛtti are resolved in the mind, not in kāraṇa śarīram तदा योगी. So that means this person has not yet gone to sleep. The meditator has gone to sleep like state, and therefore he can try to awaken. सावधानः सन् immediately the meditator should become alert. I am dozing in the name of meditation. He must note that if he captures himself dozing. Savadhan san means with alertness. Savadhan means alertness, sun, निद्रादिकं निरुध्य. He should resist going to sleep. वृत्त्युत्पादनं कुर्यात्। he should deliberately entertain vṛtti. If it is some other state he can entertain worldly thought, but since he is in Vedantic meditation, he should deliberately produce vedāntic thoughts, either Brahmasatyam or Jaganmithya or. Aham brahmaivanaoparah. he should deliberately generate, and if required, he can bring some vedāntic slokas. Also loudly, he can chant Manobudhyahāṅkāra, and he awaken himself. इदमेव श्रीगौडपादाचार्यैश्चित्तसम्बोधनमित्युक्तम्। This process alone is described in MāṇḍūkyaKārika chapter 3-44

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः । सकषायं विजानीयात्समप्राप्तं न
चालयेत् ॥ ४४ ॥ नास्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।

Mandu Kakarika, Ācārya, uses the word laye sambodhaye sambodhan means what awakening the mind. And what is the process of awakening? He is defining what is awakening. Awakening is

लयरूपस्य विघ्नस्य विरोधि निद्रालस्यादिनिरोधकं So विघ्नस्य विरोधि means whatever is enemical to the obstacle. The obstacles are enemical to meditation. Now what we have to do, we have to bring in the enemy to the obstacle. And what is the enemy to the obstacle? Whatever removes Nidra and Alasyam. So the remover of sleep and laziness is enemy to the obstacles-sleep. I hope you are getting. वृत्तिप्रवाहरूपं जागरणमेव चित्तसम्बोधनम् । Deliberately generating thoughts in the mind. And that is why learning some meditation slokas by heart will be very useful. I was quoting

आकाशवल्लेपविदूरगोऽहं

आदित्यवद्भास्यविलक्षणोऽहम् ।

अहार्यवन्नित्यविनिश्चलोऽहं

अम्भोधिवत्पारविवर्जितोऽहम् ॥ ४९९ ॥

Some shloka or other, you chant if required. Loudly. Also make sure nobody is sleeping nearby. In the name of your meditation, don't wake others. Let them sleep.. So the flow of thoughts. जागरणमेव चित्तसम्बोधनम् means Awakening alone is called चित्तसम्बोधनम्. That is the remedy for the first of the called layah. Now we have to go to the second obstacle.

Topic 480. विक्षेपः

(४८०) विक्षेपः — यथा हि बहिर्माज्जारादिभयाच्चटका गृहान्तः प्रविश्य भयक्लेशव्याकुलतादिनिवृत्तियोग्यं स्थलं तत्कालं तत्रापश्यन्ती बहिरेव पुनरागत्य भयं वा मरणादिरूपं दुःखं वा प्राप्नुयात् तथैव बहिरनात्मपदार्थान् दुःखहेतुत्वेन बुद्ध्याद्वैतानन्दं विषयीकर्तुं चित्तवृत्तिरन्तर्मुखीभूय, प्रत्यक्चैतन्यस्वरूपस्यात्मनोऽत्यन्तसूक्ष्मत्वात् किञ्चित्कालमपि तत्र स्थैर्यमप्राप्य चैतन्यस्वरूपानन्दमननुभूय पुनर्बहिर्मुखीभवति। ईदृग्वृत्तिरेव बहिर्मुखीभूता विक्षेप इत्युच्यते।

This kind of elaborate discussion we don't find elsewhere even in Maṇḍukya kārīka this very, very briefly the word vikṣepa and its commentary are available. But here Nīścala Dasa does very elaborately, of course, through the mouth of Ekadeśī. So vikṣepa, he wants to explain for that he gives an example. Example itself is a story and thereafter he will come to meditation. Data he so it is like the following story. What is that? यथा हि बहिर्माज्जारादिभयाच्चटका. Caṭaka means a Sparrow. A type of bird is called Caṭaka. So it sees a mārjāra means a cat outside which may attack. And what does it

do out of the fear of cat? गृहान्तः प्रविश्य. they enter into the house to save itself. भयक्लेशव्याकुलतादिनिवृत्तियोगं स्थलं And the sparrow looks for his place within the house. And what type of place is safe place? And what the safe Place buy a playset? Bhayam means fear. klesha means pain vyakulata means disturbance. It is common to both Nivritti yogyam nivritti means to remove this fear, pain, etc. Nivritti Yogam Thalam, a place where these are absent. That means what a safe place. A safe place which is free from the fear and pain. And, तत् कालं at that time it is frantically looking because outside. cat is waiting. Therefore it is looking for a place where no such a threat or pain is not there. Sometimes it is able to find that we in our House. Also, sometimes you find the birds building nest and hung. And therefore in the window also top window there will be that again a very very. And the partially covered angular glasses will be there and the ideal place burden. So if such an ideal place it finds it is fine. But sometimes what happens it is not able to find that and therefore what does sparrow do. The Sparrow, which withdrew into the house again comes back, so it withdraws. All right, but again comes out. तत्कालं तत्रापश्यन्ती The singular. One sparrow is mentioned. That अपश्यन्ती means what? Not seeing a safe place within the house. Not finding a safe place within the house. What does it do? It doesn't have choice, even though it knows how outside the mārjāra is there, but still it comes out. बहिरेव पुनरागत्य Once again it comes out. भयं वा मरणादिरूपं दुःखं वा Naturally, it will again be frightened of the cat or it may be what

next stage? The cat captures it and kills also. Therefore it can face either. Fear or it may face death itself. Up to this example.

Similarly, our thoughts are compared to this sparrow. And the thought was previously in the outside world. And what did the Vedantic meditator do? He studied Maṇḍukya kārīka and there it was said duḥkham Sarvam anusmritya, a Kama bogan nivarthi E may you see the world as cause of sorrow. and seeing the external world which is like Mārjāra thought is like what Sparrow world is like. What cat? World it withdraws out of fear. What fear? World is Duḥkham. And it wants to go inside for the safe place. What is the safe place? ātmā or Brahman is Ananda svarūpa. Therefore the thought wants to go to Atman. it went in search of the safe place and the safe place is ātmā. Now look at this line. in the same way. प्राप्नुयात् तथैव बहिरनात्मपदार्थान् दुःखहेतुत्वेन बुद्ध्वा the thought, which saw the external world. Understood the external anātmā as dukha hetu. It is a cat. anātmā world. Dukhe hetu is the cause of duḥkham and Maranam also., अद्वैतानन्दं विषयीकर्तुं The mind wants to come to Chidananda Rūpa shivoham, Shivoham. It goes inside seeking Atma चित्तवृत्तिरन्तर्मुखीभूय, And he has chosen the right bird also. The bird is caṭaka kuruvi. It is weak and in Sanskrit the world caṭaka is strīlīṅga. Whether this Sparrow is male or female, the word caṭaka is strīlīṅga. vṛtti in Sanskrit, also in strīlīṅga. Vṛtti sparrow went inside prāṇamāyā manomāyā etc. प्रत्यक्चैतन्यस्वरूपस्यात्मनोऽत्यन्तसूक्ष्मत्वात् Here alone is the problem. The

vṛtti wants to objectify the Atman. But unfortunately Atma is not an object and it is the subject and what type of subject. It is extremely subtle which they think they have form, colour, smell, taste, nothing. Therefore, Vritti finds it very difficult to entertain Brahmākāra. Because what type of vṛtti is required? Brahmākāra vṛtti? Atma kara vṛtti and Ātmākāra vṛtti is very subtle, therefore entertaining This vṛtti is difficult, therefore there is no safe place at all. And the. So किञ्चित्कालमपि तत्र स्थैर्यमप्राप्य ātmā which is the inner consciousness. being extremely subtle. the mind is not able to entertain aham Brahmasmi vṛtti. Or even if it is able to entertain this vṛtti it is not able to hold on to that vṛtti. Either that vṛtti doesn't come or vṛtti comes but doesn't stay. The safe place is gone. So safe place is not available. Therefore, what does it do? Again? Vṛtti comes back after all family is waiting and so many people are there. He compares family to mārjāra. Therefore the more you practice this meditation. You will begin to hate the family. That is another problem. So then in the samādhi gives a warning. The person who wants to sit in meditation all the time. He will start looking at the world as an enemy. Because world is an enemy to meditation. And therefore, gradually we will begin to dislike the world. And the husband becomes enemy, wife becomes enemy, children becomes, everything becomes enemy, because anything that produces worldly thought I see as an obstacle to becoming with varīyan variṣṭha. This person is so addicted to withdrawal. That world becomes an enemy. Remember, attachment

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to the world also is wrong. hatred of the world is also is wrong. What we say is you should be comfortable in meditation if you sit. Away from the family. Also, you should be comfortable. You should be equally comfortable with the family also. Pashyan shrunvan sprushan....Gita therefore anybody who is attached to samādhi. May gradually begin to. Dislike the world. Like the Sparrow. Looking at the cat, for the meditator, the whole world becomes a cat bhaya kārṇam. This is an aside note Dayananda Swamiji gives. So be comfortable in withdrawal. Be comfortable in vyavahāra also, but Ekadeśī says you should not do.

Vicārasāgarah chapter 7 class 12 on 4th March 2023

स्वरूपस्यात्मनोऽत्यन्तसूक्ष्मत्वात् किञ्चित्कालमपि तत्र स्थैर्यमप्राप्य
चैतन्यस्वरूपानन्दमननुभूय पुनर्बहिर्मुखीभवति। ईदृग्वृत्तिरेव बहिर्मुखीभूता विक्षेप
इत्युच्यते।

So the 7th chapter of this text. Has started with a debate between 2 groups of advaitin. One group I call ekadeśī. And the second group is Siddhānti. The author Niścala Dasa belongs to the Siddhānta group. Which means he disagrees with the view of the ekadeśī advaitins. And this ekadeśī advaitin is presenting his case very elaborately from page 321 which will go up to page 336. And the debate is after attaining jñānaṃ and jñāna niṣṭhā. How should a Jñānī jīvanmuktalead the rest of the life is the question. And ekadeśī answers that he must spend the entire life only in

meditation and samādhi. And in samādhi he can enjoy the highest, ānanda. Which is called samādhi sukham which he called svarūpa sukham ātmā sukham, jīvan mukti sukham, etc. It is an experiential ānanda. He accepts and that ānanda is the highest ānanda experienceable in samādhi. And a jñānī must spend the rest of the life in remaining in samādhi alone. And of course, because of the power of prārabdha, he will come out of samādhi now and then. That prārabdha must be utilized only for the minimum necessity of life, like eating, cleaning, etc. Aim is to gradually increase the quality and the quantity of his samādhi. Thus becoming brahmavitvaraḥ varīyan variṣṭha and once he becomes variṣṭha, he will be permanently in samādhi, not coming out even for eating etc. Is completely oblivious of the world and surrounding. In fact, his samādhi and his videha mukti we cannot even differentiate because both will appear the same. This must be the lifestyle of a jñānī is the contention of ekadeśī from which our siddhānti disagrees. And since the view is that a jñānī should spend the rest of the life in samādhi. Naturally, he must be an expert in aṣṭāṅga yoga and therefore he is elaborately discussing the aṣṭāṅga yoga top. And he talked about the culmination of the aṣṭāṅga yoga in the form of nirvikalpa samādhi.

There also she talked about 2 fold nirvikalpa samādhi. In one that is the bhavana is there Advaita bhavanātmaka nirvikalpaka and advaita avasthāna rūpa nirvikalpaka samādhi, , samādhi in which

thoughts are totally absent. And after talking about the culmination of aṣṭāṅga yoga, now he has entered into the various possible obstacles in the practice of the samādhi, which is called samādhi vighna. obstacle Another word is Pratibandha,. And 4 obstacles he has enumerated, and now we are in the course of studying those obstacles. The first obstacle he has already covered, which is called layaḥ, should be translated as a sleep like situation in which a person does not practice meditation. Meditation doesn't happen. but sleep like situation. He doesn't call it sleep because in sleep one will fall down. If he sleeps, he will not continue to sit if he is continuing to sit, it means he is not sleeping, but it is sleep like state because he is not meditating. And the parihāram is the solution for this is laye sambodhaye citam. He quoted Gauda Pada ācāryas Māṇḍukya Karika sambodhi mean he has to awaken the mind by consciously deliberately invoking the Vedantic thoughts assuming here, that this person has gone through Śravaṇam and Mananam for long time, therefore he can. This is the parihāram a solution for layaḥ.

The second obstacle is called vikṣepa which means extrovertedness of the mind. Mind running out? And to convey this problem, he gave the example of a bird and the cat. So the bird sees a cat, or any other animal which is a threat to the world, and the bird caṭaka this Sparrow. What does it do? It looks for some safe place and with that intention, he. enters some house or the other. And

inside the house, it looks for a safer place. If it finds it is wonderful, but if it doesn't find a safer place, what does it do? Again, it comes out similarly. The antahkaraṇa vṛtti is considered or compared to a bird. The external world of objects is compared to the cat because the very world is a threat because it will cause the rāga dveṣa etc etc. Therefore world is like mārjāra. Mind or thought is like the bird. Atma is this safe place? Atma inside, which is Ananda, which is ever secure, is the safe place, looking for the safe place. The thought is withdrawn from the external world and the thought wants to abide in Brahman, by entertaining Brahmākāra vṛtti. Thought residing in Brahman is called Brahmākāra vṛtti. This is the aim of the mind and thought, but what happened sometime, Brahman being extremely subtle. Very very sūkṣma Brahmākāra vṛtti is not that easily possible. Because if Brahman is very subtle, the thought also must be what very subtle, sūkṣma, Brahmākāra vṛtti,. And since it is very subtle. Therefore, the mind finds it difficult to remain in ātmākāra And therefore it flutters within for some time. And then not finding a safe place within the mind and thought comes out again. So this he is going to differentiate later 2 types of vikṣepa. In one type of vikṣepa, meditation doesn't happen at all. He doesn't go inwards. vikṣepa doesn't allow to go inward, is one type of problem. The second type is what it is. Not that serious problem. He is able to withdraw the mind and go inwards. But vikṣepa again comes from inside and take him out. for the first vikṣepa does not allow to go inwards. The second vikṣepa doesn't

allow the mind to stay in. Are you able to see the difference? He going to say this later? In second vikṣepa, he is able to withdraw but he is not able to remain within and again comes out and this second vikṣepa is the problem faced by the meditator. Now look at this. This is what we were seeing in the last class,

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स्वरूपस्यात्मनोऽत्यन्तसूक्ष्मत्वात् since ātmā svarūpam is extremely subtle किञ्चित्कालमपि तत्र means that the mind is not able to remain steady in Brahmākāra vṛtti. he knows what is Brahmākāra vṛtti at the time of knowledge he has had Brahmākāra vṛtti. But the problem is that Brahmākāra vṛtti did not stay. स्थैर्यमप्राप्य. So not finding steadiness in Brahmākāra vṛtti. चैतन्यस्वरूपानन्दमननुभूय पुनर्बहिर्मुखीभवति । if he had stayed there, he could have enjoyed meditational ānanda Brahmākāra vṛtti pratibimbata ānanda , that Experiential ānanda he could have enjoyed. . But he is not able to enjoy that. Therefore, svarūpa ānandam meaning Brahmākāra pratibimba svarūpa ānandam अननुभूय not experiencing. बहिर्मुखीभवति again runs outwards. So ईदृग्वृत्तिरेव बहिर्मुखीभूता विक्षेप इत्युच्यते । this running out of the mind after going inward. Second time running out of the mind. is called vikṣepa, which is the obstacle in meditation. If the vikṣepa is very serious, he will not be able to sit in meditation at all, but it is not that serious. He is able to sit, he is able to withdraw the mind, but the mind doesn't. Up to this, we saw in the last class continuing.

चित्तवृत्तेः स्थिरतां विना न स्वरूपानन्दस्य लाभो भवति। तस्मात्
वृत्तावन्तर्मुखीभूतायामपि यावन्न सा ब्रह्माकारतां भजते, तावद्योगी नियतमानसो
बाह्येष्वनात्मपदार्थेषु पुनः पुनर्दोषभावनया वृत्तिं निरुद्ध्य अन्तर्मुखामेव तां
स्थापयेत्। विक्षेपरूपविघ्नविरोधी योगिप्रयत्नः शम इति गौडपादाचार्यैरुच्यते।

So now he discusses what is the Parihar a what is the solution for this problem that the mind comes inwards and then again it goes outwards. When it comes inside and goes outside. What is the solution? Is the is the solution is when the mind goes outside towards the external world, it is mainly because of some attachment to something. Because they're alone, the mind naturally run. What should we do whenever rāga is the problem? Attachment is the problem. Then you have to see the doṣa in those objects. 3 types of doṣa. What are the 3 types of doṣa imposition? Dukha miśritatvam, atṛptikaratvam, bandhakatvam. Therefore I should not get lost in anātmā. Therefore, I should meditate on ātmā, which alone is permanent, which alone is ānanda svarūpa. Thus we have to convince the mind and bring it inwards. Then what will the mind you do will remain inside and again. Again, bring in this tug of war. Should continue and a time will come when hopefully we will win the victory and the mind is able to abide in ātmā for a length of time, Kṛṣṇa said this in the 6th chapter of the gītā

यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ 26॥

whenever the mind runs outwards, may you bring inwards. This bringing inwards exercise is called śamah mind discipline by Gauḍapāda ācārya.

चित्तवृत्तेः स्थिरतां विना if the mind does not abide in Atma, Ātmākāra vṛtti, न स्वरूपानन्दस्य लाभो भवति । one cannot enjoy the svarūpa ānanda. तस्मात् वृत्तावन्तर्मुखीभूतायामपि and therefore even if the thought has turned inwards, यावन्न सा ब्रह्माकारतां भजते,. If the mind does not entertain Brahmākāra vṛtti and stay there. Na bhajate na prapnoti tāvat so long. the effort must continue. Some other thought comes you have to entertain Vedantic thought. Non-Vedantic thought comes and again you have to bring in Vedantic thought. Non- Vedantic thought is called vijātīya vṛtti. Vedantic thought is called sajātīya vṛtti We have to keep on eliminating vijātīya vṛtti and keep on struggling to maintain sajātīya vṛtti. With mental discipline. Mental control. That's why in Sadhana Sampatti śamah has been included. He has to utilize that power.

नियतमानसो बाह्येष्वनात्मपदार्थेषु पुनः The mind should be told, don't think of anātmā. Anātmā is full of Doṣa. It will give you only saṃsāra and therefore come inside. We have to coax and cajole the mind like children playing outside. They have their mother keeps on calling. The child doesn't come even if the mother pulls. When the mother turned that side again, the child exactly like that. We have done all those things., बाह्येष्वनात्मपदार्थेषु पुनः पुनर्दोषभावनया वृत्तिं निरुद्ध्य अन्तर्मुखामेव तां स्थापयेत्। Convince the intellect. वृत्तिं निरुद्ध्य.

You should stop anātmā vṛtti. And अन्तर्मुखामेव तां स्थापयेत्। And he should maintain ātmā vṛtti, which is called Antar Muka vṛtti.. It's that thought should be a retain mine should abide in the Atman. That is again said by Kṛṣṇa in the Gita.

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥ 25॥

The making the mind abide in Atma, one should not think of anything else. विक्षेपरूपविघ्नविरोधी योगिप्रयत्नः शम इति गौडपादाचार्यैरुच्यते this effort on the part of the meditator, to remove the vikṣepa obstacle. This effort on the part of the Yogi to remove the vikṣepa obstacle. Is called śamah. (in Gauḍapāda Ācārya Karika that advaita.pra -44

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ४४ ॥

So with this, the second obstacle and its remedy are over. layaḥ is the first obstacle vikṣepa is the second one. Now he is entering the 3rd one.

Topic 481 कषायः

(४८१) कषायः — रागादयो दोषाः कषाया इत्युच्यन्ते । ते च तत्र (१) स्त्रीपुत्रधनादिरूपा विषया वार्तमानिकाः, बाह्या उच्यन्ते । (२) त एव भूता भाविनो वा चिन्तामुपारूढा मनोराज्यमात्रसिद्धा आन्तराः । त एते द्विविधा अपि रागादयः समाधिप्रवृत्ते योगिनि न सम्भवन्ति ।

So the 3rd one is kaṣāyaḥ. Here the word kaṣāyaḥ does not refer to the Ayurvedic kaṣāyaḥ that is also called the kaṣāyaḥ because it is not. It is not a clear liquid, but it is a turbid one with a lot of minute medicinal particles floating for it is not clear, but the turbid, the mind also when it is in kaṣāyaḥ it is not a clear mind. It is a turbid mind with lot of floating thoughts cluttering the mind, so that lack of clarity is indicated by the word kaṣāyaḥ. And what are the floating turbidity? Turbidity is caused by floating particles. What are they? Rāgādayaḥ means attachment (dveṣa, kāma, krodha etc) means opposite of that. But the primary ones are rāga dveṣa. The others are only modifications of Raga dveṣa. Therefore, generally we enumerate only 2, but you have to include the others.. रागादयो दोषाः कषाया इत्युच्यन्ते. They are called kaṣāyaḥ. Theater they are of 2 types. One is inside and the other is outside. 2 types of rāga dveṣa. स्त्रीपुत्रधनादिरूपा विषया वर्तमानिकाः which are centered on the external world which are alive and obtaining now the वर्तमानिकाः means what currently existing. external objects or external people, but the examples stree means wife in this context. And putra Putra means of poor children. Putra Putri Dhanam means varieties of property wealth viṣaya, varthamanika they are all alive now. They are alive and interactions are there. Interaction related issues are also they are very much live. They are called Bahya external, Raga dveṣa. Of course, Raga dveṣa cannot be external as it is in the mind only, but it is called external because it is centered on external object. Raga dveṣa centered on internal

objects. And what type of internal objects he says.) त एव भूता भाविनो means what they are no more surviving now. They are gone. So they do not exist. For example, the spouse might have died. Even though now this spouse is not available, this spouse occupies the mind of the person for the rest of the life. Therefore, often the thought keeps on coming. So therefore, what type of wife Bhūta Bhūta means the past wife or the past possession past the relation? Anything past? Or bhāvinah means what the would be things which is not there but they are there in my imagination. So this fellow is a brahmacāri he imagines what type of wife he want to have. Pavam and how the married life should be all imagination building castles in the air and living in that. This is called bhāvinah. चिन्तामुपारूढा, which are occupying my cintan, my thought मनोराज्यमात्रसिद्धा which exist only in our mind which doesn't have external existence. Either belonging to the past or belonging to the future. And where are those objects in? Therefore, आन्तराः, रागादयः त एते द्विविधा अपि. Both these problems. समाधिप्रवृत्ते योगिनि न सम्भवन्ति this problem is not there for a Yogi who has entered the meditation who has entered the meditation, who has. Withdrawn the bind. So what he wants to say is, I will tell you what he is trying to arrive at. If these external rāga dveṣa. Are internal rāga dveṣa are so powerful and they are making the mind extrovert, then he will not be able to sit in meditation at all. Because the rāga dveṣa will not allow him to sit.. And even if he sits, he cannot close the eyes, even if he closes the eyes, he cannot withdraw the

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mind toward the Atma. Therefore, when the vikṣepa is too powerful, he cannot sit in meditation and withdraw the mind. Whereas in certain cases, the vikṣepa is not that powerful, but they are dormant inside, they are passive. That's the rāgadveṣa. He is going to divide into 2 active rāgadveṣa which will not allow meditation itself. The second one is passive rāgadveṣa, which are not very much active, being passive and therefore he is able to withdraw into meditation. But what happens in the middle of the meditation or when he is trying to do the passive rāgadveṣa gets? The previous one is always active. Therefore he cannot sit in meditation at all. The second one is. Passive rāgadveṣa which are not active when he sits in meditation and he is in the process. But the moment he withdraws from the external world, all these because the external world is withdrawing. Therefore the passive rāgadveṣa gets activated. This passive rāgadveṣa he is going to call Kaṣāyaḥ. This will not stop him from sitting in meditation.

In meditation he can even withdraw the mind but he will not be able to. continue the meditation because all the passive one start coming. And this is going to be called kaṣāyaḥ. Here he gives the introduction here he says rāgadveṣa is kaṣāyaḥ. He says later he will refine it and say rāgadveṣa itself is not kaṣāyaḥ. rāgadveṣa samskara, rāgadveṣa vāsana is kaṣāyaḥ. And what is the difference between rāgadveṣa and rāgadveṣa vāsana. rāgadveṣa is active, rāgadveṣa vāsana is passive.

And this. rāgadveṣa vāśana alone will start disturbing when a person is in the process of meditation. Active rāgadveṣa does not stop the meditation, therefore he says. त एते द्विविधा अपि रागादयः both these 2 types of rāgadveṣa. active rāgadveṣa.. समाधिप्रवृत्ते योगिनि न सम्भवन्ति. They will not stop this person from sitting in meditation. Therefore, he is able to enter meditate. But what will affect his meditation is not the active one. It is the passive one. And what is the name of the passive one? kaṣāyaḥ it is rāgadveṣa, but why do you call it kaṣāyaḥ? Because it is passive. Those details he is going to elaborately discuss that this topic is going to be elaborately discussed by borrowing a topic from yoga śāstra. So now we are going to. enter into a new topic taken from Yoga Sastra for explaining kaṣāyaḥ he is going to bringing in this talk. We will enter into that.

अन्तःकरणस्य पञ्च भूमयः — (१) क्षेपः, (२) मूढता, (३) विक्षेपः,

(४) एकाग्रता, (५) निरोधभूमिका चेति चित्तस्य पञ्च भूमयः सन्ति ।

So these are all unique topics we will get in vicārasāgara borrowed from Yoga śāstra in the yoga śāstra. This is the primary topic. In fact, in the first sūtra itself. Are in the second sūtra itself. All the commentators introduced the this particular topic. It is the primary topic of yoga and what is that? अन्तःकरणस्य पञ्च भूमयः. There are 5 stages. Are 5 levels in the antahkaraṇa like a 5 storied building? Bhūmih means story or level. Mind has got 5 levels. It is a 5 story building. A very beautiful, informative topic we take mind for

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granted if you observe mind has got 5 level. The first one is called kṣepah. And this kṣepah alone is going to be called active rāgadveṣa? The second one? mūḍhata mūḍha means and, dullness. And the 3rd one is called vikṣepa. vikṣepa alone is going to be later called the disturbance caused by passive rāgadveṣa. Then the 4th one is ekagrata. Ekagrata mean there is no more vikṣepa there is no more distraction. One pointedness of the mind focus of the mind is called. Attention, we talk about the attention span. The problem with the modern children and the modern generation because of constantly handling the cell phone, there is a special arthritis called thumb arthritis doing constantly. What they have found is attention span has become lesser and lesser and lesser. Attention deficiency syndrome. ADS is a serious problem our children face, and we are also facing. We cannot focus. one hour class becomes impossible. 5 day test to match one day. If it can go for hours also, it is called ekagrata, and the final is nirodha. Means cessation of all the function. That is thoughtless state. Which they called mind abiding in the ātmā without any thought. So nirodha bhūmika the word bhūmika should be added to each one. 5 levels are there. Now here he is explaining each one.

(१) लोकवासनादेहवासनाशास्त्रवासनादिरूपा रजोगुणपरिणामात्मिका
दृढतरानेकानात्मवासनाः क्षेपा इत्युच्यन्ते। (२) निद्रालस्यप्रमादादिस्तमोगुण-
परिणामोऽन्तःकरणस्य मूढतेत्युच्यते। (३) ध्याने प्रवृत्तस्य चित्तस्य

कदाचिद्बाह्यप्रवृत्तिर्विक्षेप इति कथ्यते। (४)
अन्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः समानाकारतापत्तिः
एकाग्रतेत्युच्यते।

So the entire yoga śāstra. Is mainly intending to handle the mind only. That is why the first definition itself is yogah citta vṛtti nirodha. The stopping is one meaning of the word nirodha. Another is handling the mind and the thoughts of the mind and the entire yoga śāstra is specializing that therefore it is a fantastic study of psychology. The greatest psychology śāstra he is the yoga śāstra. It is extremely useful also. That's why in vedānta also we do borrow several ideas from yoga śāstra and here. He is talking about the antahkaraṇa parināma varieties of thoughts. The first one kṣepah here means when the mind is highly rajasic in nature, therefore constantly wondering a restless mind is the first stage and the restlessness is caused by. 3 areas of disturbance. And they have found it. These 3 areas as. Loka Vasana Deha vāsana śāstra vāsana adi etc. Also he says, but these are the 3 areas. Which the author doesn't explain in the footnote. That is explained what is Loka Vasana.

१. मैव निन्दतु लोको माम् ।

My prestige and the name in the society must be always maintained. For how the others will think of our family. So prestige maintenance become very important. That is why when some apamana comes, they will vacate to the place and go to another
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place where people are not known. that fear of losing the prestige and the status that is very, very powerful. That is very, Kṛṣṇa said in the first chapter of the Gita, सम्भावितस्य चाकीर्तिः, मरणादतिरिच्यते ॥ 34॥

After enjoying a particular status and the name in the society, if that name goes away, it is worse than death itself and why people commit suicide. And we hear honor killing also. Therefore, that order can be a very big reason for mental disturbances. Therefore, nobody should criticize me or criticize my family, which has a good name for generation. In villages, all families know all the families from onwards, they know. And this boy gets married to someone else. How to face this society? We belong to Ganapati family and the son has married a Chinese American. I am not saying they are bad or anything, but we have got certain cultural values this can be killing experience.. सर्वेऽपि मां स्तुवन्तु All the people in this society must have high regard for me and my family. इत्याग्रहयुक्तो दृढतरः संस्कारो so this particular samskara in the mind लोकवासनेत्युच्यते. This is called Loka Vasana or social prestige. And what is the second one?

Deha vāsana. So look at the footnote

२. स्थूलसूक्ष्मदेहनिष्ठरोगात्मकपापफलानि So in this sthūla and sūkṣma śarīram , several problems are there. Sthūla problems means diseases. Sūkṣma śarīram problems means what mental worries, etcetera. Mental problems, psycho and somatic. Psychosomatic
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problems. And all of them are because of what papa phalam because of poorva jenma pāpam or prārabdha or Agami. Malani all these impurities

मलानि मणिमन्त्रौषधादिना वा by using Mani money means special stones. If you go to a gemmologist there is a gemmologist. Whether you are problem gets solved or not, the more that this problem will be solved, he will get money. Therefore money mantra. Mantra is there. And varieties of medicine are there. तीर्थयात्रादिपुण्यकर्मणा वा or by going to various Rameswaram Kāśī Gaya.

So many places are there and astrologers are there waiting. You go here, go there etc constantly. What is he doing? Life long money mantra auṣadam astrologer this he runs.. निःशेषं निवर्तयामि,

I want to solve all the problems and once all the problems are solved thereafter, he lived happily forever. This is the hope that happily, forever. Is to come. It never comes.

इति वा देहेऽस्मिन् पुष्टिसौन्दर्यादिरूपं पुण्याद्यतिशयफलं सम्पादयामीति वा

so the previous one is what removing the problems. The next one is what? Beautifying the body? Of course, plastic surgeries are there, beauty parlors are there, and similarly in the Vedic rituals also there are so many rituals for improving the health study. śarīra kanti. That is glowing body. For that paneer snānam etc.

So दोष-अपनयनम् or गुण-आधानम् 2 types of effort.

दृढतरः संस्कारो देहवासनेत्युच्यते obsession with the looks, which includes dress also. So therefore, special consultants are there for deciding which dress for which occasion. I am getting into vikṣepa.

Let us come to our topic they have.

3rd one is śāstra vāsana. So vedānta is very clear. Even vedānta Śāstra can become an obsession, an addiction and the problem. Because Vedanta and Allied branches are so many and the number of books are also so many. Therefore what happens, they can create disturbance. Look at the footnote.

३. सकलशास्त्राणामध्ययनं पठनं वा, a I want to study all the textbooks of vedānta śāstra, mīmāṃsā śāstra, tarka śāstra, vyākāraṇa śāstra, of course yoga śāstra. I so studying and regularly reciting. अर्थाविधारणं, the first learning to chant them there after learning their meaning. And the तदनुष्ठानं 3rd and many of them like rituals etcetera, there is a tendency to do all the rituals mentioned. There is something called Shan Naviti Tarpanam 96 tarpaṇam per year. People do not know even what are the 96 dharmaśāstra they talk about and there are many people who value and they want to do all the 96 tarpaṇam. Every year. That is called Anuṣṭāna obsession. So recitation obsession. Study obsession Anuṣṭāna means what practicing them.

वा करोमीति दृढतरः संस्कारः शास्त्रवासनेत्युच्यते । want to do all of them. That becomes a very big tension. And in our calendar, there is always confusion. Also śrāddham which month to do? Two priests will give diagonally opposite opinion. Therefore many people are ritualistically tensed. What is the net result? No meditation because the topic is what meditation doesn't take place. Back to text...

लोकवासनादेहवासनाशास्त्रवासनादिरूपा रजोगुणपरिणामात्मिका
दृढतरानेकानात्मवासनाः क्षेपा इत्युच्यन्ते । all of them are rajo guṇa caused disturbances. They are called kṣepah . They are active disturbances in that one will not think of even practicing meditation. We will see in the next class. These are rare portions we don't study often. Therefore I thought I will go through them.

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अन्तःकरणस्य पञ्च भूमयः — (१) क्षेपः, (२) मूढता, (३) विक्षेपः, (४) एकाग्रता, (५) निरोधभूमिका चेति चित्तस्य पञ्च भूमयः सन्ति ।

(१) लोकवासनादेहवासनाशास्त्रवासनादिरूपा रजोगुणपरिणामात्मिका
दृढतरानेकानात्मवासनाः क्षेपा इत्युच्यन्ते ।

(२) निद्रालस्यप्रमादादिस्तमोगुणपरिणामोऽन्तःकरणस्य मूढतेत्युच्यते ।

(३) ध्याने प्रवृत्तस्य चित्तस्य कदाचिद्बाह्यप्रवृत्तिर्विक्षेप इति कथ्यते ।

(४) अन्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः समानाकारतापत्तिः
एकाग्रतेत्युच्यते ।

The debate between **ekadeśī siddhānti** is continuing. **Ekadeśī** is also a group of **advaitins**. **Siddhāntīns** too are **advaitins**. And the debate is with regard to the lifestyle of a **jīvanmukta**. So a person has gained **jñānaṃ**. Through **nididhyāsanam** gained **jñāna nishṭhā** also. Therefore, his spiritual journey is over and he or she is a **jīvan mukta**. What should be the lifestyle of such a person is the debate. And **ekadeśī** is claiming that a **jīvanmukta** should spend the rest of the life only in **samādhi abhyāsa**. And he should go on improving his **samādhi** qualitatively and quantitatively. And aim to sit in **nirvikalpa samādhi**. Number 2. **Advaita avasthāna rūpa nirvikalpa, samādhi**. He must spend most of the time, which is the highest form of experiential. **ānanda** he has to successfully practice this, he should be an expert in **aṣṭāṅga yoga** and therefore as a part of his discussion, he elaborately dealt with the **aṣṭāṅga yoga**, also leading to. **nirvikalpaka samādhi**, number 2. And now he is winding up to his discussion, which he had started long before. And the final topic of **ekadeśī** is what are the obstacles a meditator will face when he is attempting this **NS2**? And 4 obstacles are discussed in **Maṇḍukya kārīka 3rd chapter** by **Gauḍapāda ācārya**. Those 4 obstacles he is discussing **laya**, **vikṣepa**, **kaṣāyaḥ** and **Rasaswada**. Of these 4 obstacles, **laya**, **vikṣepa** are over and now he is discussing the **kaṣāyaḥ** obstacle. And while discussing the **kaṣāyaḥ** obstacle he has come to a small diversion. The diversion is the discussion of 5 levels of the mind as presented in **yoga śāstra**. And the 5 levels are called **cittabhoomāyāḥ**. **Bhumih** means normally ground, but here

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the word means levels like a multi storied building. The mind also has got 5 stories. It is a 5 storied building. These 5 level fields are discussed part of the two obstacles, 2nd vikṣepa and 3rd kaṣāyaḥ. So first he named them (१) क्षेपः, (२) मूढता, (३) विक्षेपः, (४) एकाग्रता, (५) निरोधभूमिका

Of them, the first one has been defined (१) लोकवासनादेहवासनाशास्त्रवासनादिरूपा which are रजोगुणपरिणामात्मिका which make the mind highly restless, wandering. Highly extrovert. It will not allow the mind to stay. in one area. This restlessness of the mind is called kṣepah . This is the result of rajo guna dominating mind. दृढतरानेकानात्मवासनाः क्षेपा इत्युच्यन्ते । And he uses the word dṛḍa tara, indicating that we are not able to. contain that mind remembering Arjuna's complaint in the 6th chapter.

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥६-३४॥

That typical condition is called ksepah.

What is the second level of the mind, namely Muda, Muda is the opposite of that. (२) निद्रालस्यप्रमादादिः nidra means sleep. alasyam means dullness of the mind. pramadā means varieties of mistakes, negligence, oversight, etc, doing everything wrongly.

प्र +मद् 4th conjugation प्रमाद्यति is the verbal form Similar conditions and what is common to all of them. तमोगुणपरिणामोऽन्तःकरणस्य मूढतेत्युच्यते, they are all modifications of

Tamo Guna and that is called mudata. And this also can happen at the time of meditation.

Then the 3rd one is (३) ध्याने प्रवृत्तस्य चित्तस्य कदाचिद्ब्राह्मप्रवृत्तिर्विक्षेप इति कथ्यते ।

The first one is kṣepah , the 3rd one is vikṣepa. The difference? Between one and 3 is only very small difference. One is also Rajo Guna parināma. Only 3 also is Rajo Guna, parināma only. In the case of one, the disturbance is intense. In the case of the 3rd one, the disturbance is not intense and not continuous. And therefore a person who is in the 3rd state is able to sit in meditation. The first person cannot sit in meditation at all, even 2 minutes. He cannot sit, and even if he sits, he will be doing some movement or the other something or the other because of a restlessness. In the case of 3rd one, he is able to sit in samādhi external distractions. He is able to avoid and he is able to withdraw his mind also. But in the middle, before getting totally absorbed in the middle, some poorva vāśana, which is going to be called kaṣāyaḥ. Kaṣāyaḥ means what the passive, ragadvesha. Regarding some event that happened in 1987 at the time of wedding. Or some other time. That gets activated. Therefore, in the middle of the meditation, the mind gets into not the kṣepah. The 3rd level is called vikṣepa first Person will not sit in meditation. Therefore there there is no question of disturbed meditation. So for the first person, there is no question of disturbed meditation because he never comes to meditation. For

the 3rd person there is disturbed meditation is able to practice but again disturbance.

As Kṛṣṇa said in the 6th chapter,

यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ 26॥

He withdraws and the disturbance comes, again withdraws, and again disturbance the tug of war happens in 3rd bhumika. That is why he uses the word कदाचित्. That word कदाचित् is crucial. That it means now and then? In the case of the first stage, not कदाचित् all the time disturbed. Here in the 3rd state, now and then one then disturbance. Therefore, कदाचिद्बाह्यप्रवृत्तिर्विक्षेप इति कथ्यते caused by kaṣāyaḥ । the this is the 3rd stage.

And the 4th stage. when a person is able to cross over the first 3 stages successfully. So the 4th stage indicates the success of meditation. What is that अन्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः समानाकारतापत्तिः एकाग्रतेत्युच्यते। Parināma literally means modification of the mind. We can translate it as antahkaraṇa vṛtti thought. atīta parinama means the previous thought, and vartamana parinama means the current thought. And when the previous thought and present thought are dealing with one and the same subject matter. If he is doing upāśya devata vṛtti previous thought also is upāśya devata. The current thought is also what upāśya, devata. That means it is not vijātīya vṛtti sajātīya only. Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Kṛṣṇa. He is able to confine the mind to the Kṛṣṇa thought

continuously. Thus the flow of thought is in the same area. And therefore, between one thought and the second thought, the object is not different. Therefore, he says atīta parinam one thought and vartamana parinama, and the second thought samana akara. Both of them are very similar only. And that is called the one pointedness of the mind, focus of the mind, concentration of the mind, convergence of the mind into the same area. So if it is vedāntic meditation, he is able to confine to vedānta. family thought does not come during meditation. It is called the 4th story called ekagrata concentration.

5th story has not yet come. This is the 4th stage called Concentration or better translated as absorption. A painter can be absorbed in the painting. And the best example is a chess player. When he is looking in the Board, International Championship is going on, he is dead to the entire universe. His mind is 100% absorbed in the current position. They are all called ekāgrata. It need not be religious or spiritual. Samadhi is possible even in secular field. And that, he explains, we will read.

अस्यायमर्थः — समाधिकाले योगिनोऽन्तःकरणे एकाग्रता जायते। सा चैकाग्रता न वृत्त्यभावरूपा। समाधिकालीनान्तःकरणपरिणामविशेषाः सर्वेऽपि ब्रह्मैव विषयीकुर्वन्ति। तत्रान्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः केवलब्रह्माकार-तापत्त्या समानाकारता जायते।

So first he gave a general definition of ekāgrata, namely absorption, and the absorption can be in the secular field as well. Absorption can be in religious area where iṣṭa devata absorption is there. Or it can be in vedāntic area also. Now in this portion he is talking about the absorption during vedāntic meditation. In vedāntic meditation, the aim of the meditator is absorption, and in Brahman, brahmākāra vṛtti, I am Brahman, he wants to dwell upon. I am father, I am mother. I am husband, I am wife, etc is there during vyavahāra, those vyavahāra personalities he wants to set aside and he wants to be in aham brahmasmi.. अस्यायमर्थः the following is the meaning of focus or absorption, but is that समाधिकाले at the time of practicing samādhi योगिनः here. yogi means jñānī or jīvanmukta. So योगिनः जीवन्मुक्तस्य अन्तःकरणे एकाग्रता जायते absorption takes place. And what is the absorption? He says. सा चैकाग्रता न वृत्त्यभावरूपा The absorption is not absence of thoughts. It is not a thoughtless state. It is not absence of. thoughts during absorption thoughts are there and that too not one thought, thought. flow is there. And then what is the difference at other times. In absorption here, thought to flow is there, but every thought is dealing with one and the same area or object only. Here the object being the very subject, Brahman itself, therefore he says. समाधिकालीनान्तःकरणपरिणामविशेषाः every thought of the thought flow. or every thought of the series of thoughts, सर्वेऽपि all the thoughts in the series ब्रह्मैव विषयीकुर्वन्ति। are dealing with Brahman only ब्रह्माकारवृत्ति only but in Vedanta. We give a concession. Need

not be always aham brahma asmi some concession is given.? It can be अहम् शुद्धोस्मि, aham buddhosmi, अहं मुक्तः अस्मि, अहं सर्व अधिष्ठानरूपः अस्मि अहम् अरूपः अस्मि. Different thoughts, but all of them are different descriptions of what one and the same Brahman or Brahma lakṣaṇams तत्रान्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः केवलब्रह्माकारतापत्त्या S are many nityam, satyam, akarta, abokta, etcetera. But all of them are sajātiyam, means brahmajāteeya vritti. So therefore kevala केवलब्रह्माकारतापत्त्या is dealing with Brahman and Brahman only. Therefore, समानाकारता जायते।, they are all called similar. Thoughts or sajātiya vṛtti.

भेदभावनात् सोऽहमित्यसौ ।

भावनाऽभिदा पावनी मता ॥ upadeśasāram ८॥

and there that cittasya pravāhah like they give the example of tailadhāra. When the oil is flowing down, it looks like one line of oil is staying there. It appears. It is not staying because the first part of oil has already fallen down. It is replaced by the second, 3rd, etc. But for your experience it appears as though that oil is steadily standing in the atmosphere.

आज्यधारया स्रोतसा समम् ।

सरलचिन्तनं विरलतः परम् ॥ upadeśasāram ७॥

Better than meditation that recurs, in broken fits and starts is that which is a steady ceaseless flow, like to the course of falling oil or a perennial stream.

Continuing, now comes the 5th and final.

(५) अस्या एकाग्रतायाः प्रवाहवृद्धिरेव निरोध इत्युच्यते ।

So now comes the 5th state and in the yoga śāstra it is called nirodha. Literally the word nirodha means cessation, but there also grades are talked about. We have seen this before, Initially the absorption takes place consciously, deliberately, with the help of the will, which is called savikalpa samādhi. Whereas in Nirvikalpa samādhi there is no thought or will involved. But it automatically continues, not at the conscious level, but at the subconscious level, it continues, which the meditator himself is not aware of. It is remembered later, as in sleep. But at that time, वृत्तयस्तु तदानीम् अज्ञाता. So thus from conscious absorption, it will become what subconscious absorption which is called nirvikalpa samādhi, number 1 NS1. And thereafter it becomes NS2 too. And according to yoga śāstra in complete nirvikalpa, they don't use the word nirvikalpa, samādhi, nirvikalpa samādhi we use in vedānta śāstra. In yoga śāstra the word nirvikalpa samādhi they don't use. They use the word nirodha samādhi, nirbeeja, a samādhi, etc. And the culmination in yoga śāstra is all those thoughts also subside. That nirodha means total cessation of thought. They talk about a

thoughtless state. Ekadeśī also talks about this thoughtless state. ekadeśī totally follows yoga śāstra. Ekadeśī is yoga śāstra obsessed vedāntin. Therefore, he says. अस्या एकाग्रतायाः प्रवाहवृद्धिरेव निरोध इत्युच्यते, and this flow becomes intense, and at this subconscious level, culminating in this cessation of thoughts that is not said here. We have to add nirvrittika avasthā is nirodhah. So all the 5 stages have been said. Now keeping this 5 we have to explain the obstacle number 2 and 3. Keeping the 5 stages of yoga śāstra, we are going to explain obstacle number 2 and 3. Obstacle number 2. It is called viksepah. Article number 3 is kaṣāyah. He wants to discuss that.

इमाश्च भूमयः पञ्चापि अन्तःकरणस्यैव अवस्थाविशेषाः। पञ्चभूमिका विशिष्टस्यान्तःकरणस्यैव क्रमात् क्षिप्तम्, मूढम्, विक्षिप्तम्, एकाग्रम्, निरुद्धमिति नाम। तत्र क्षिप्तमूढान्तःकरणयोर्नास्ति समाध्यधिकारः। विक्षिप्तान्तःकरणस्य त्वधिकारोऽस्ति। एकाग्रनिरुद्धान्तःकरणयोः सम्भवः समाधिकाले। एतत्सर्वं योगशास्त्रे विस्तरतः कथ्यते।

इमाश्च पञ्चभूमयः these 5 levels. अन्तःकरणस्यैव अवस्थाविशेषाः. All these are different conditions belonging to the mind only. They are all mental attributes. Antahkaraṇasya dharmāḥ, vishayāḥ. They have nothing to do with ātma. So Atma has nothing to do with all of them. They are all mental states. Avastha viśeṣa. And based on these conditions, the mind also is given different names. So when the first condition is. kṣepah Then the mind with this attribute is called kṣiptam. kṣepah is the name of the condition. kṣiptam is the

name of the mind which is in that condition. Similarly, Mūḍāh is the name of the condition, mūḍām is the name of the mind. And similarly, vikṣepa is the name of the condition vikṣiptam is the name of the mind, and similarly ekāgrata is the condition. Is the condition ekagram is the name of the mind. Similarly, Nirodha is the name of the condition niruddham is the name of the mind. Therefore he says अन्तःकरणस्यैव क्रमात् means in the same order क्षिप्तम्, मूढम्, विक्षिप्तम्, एकाग्रम्, निरुद्धमिति नाम। this is the name. तत्र क्षिप्तमूढान्तःकरणयोर्नास्ति समाध्यधिकारः। So as long as a person's mind is in the first story and in the second story he is unfit to sit in meditation itself. He will not be able to meditate. Is like the monkey mind. So समाध्यधिकारः, नास्ति. He is an unfit candidate for meditation and therefore you cannot give him Upasana yoga as sadhana. For him, sadhana is karma yoga. Do more and more of Panchamahayagna you do noble activities. After all society needs such people also. Therefore, give him karma yoga with the hope that after some time he will come to the 3rd level of the mind. Therefore, yoga śāstra very clearly define who can meditate, who can never meditate. So first two can never sit in meditation.

the 3rd one He says. विक्षिप्तान्तःकरणस्य. The 3rd one is not completely fit, but he is partially fit. He can try meditation, he can. Therefore, he says. विक्षिप्तान्तःकरणस्य त्वधिकारोऽस्ति। एकाग्रनिरुद्धान्तःकरणयोः सम्भवः समाधिकाले। एतत्सर्वं योगशास्त्रे विस्तरतः कथ्यते। so unlike the previous 2, the 3rd candidate adikāraha asti.

He can try meditation daily. Whether your meditation is successful or not. Sit the mind may be wondering. You might be doing anything other than meditation. Doesn't matter. Give time for sandhyavandanam or time for Hare Rama daily 10 minutes one session, 2 session or 3 sessions. Try to sit. That is the advice given to 3rd level person. And if the 3rd level person tries meditation after long, there is a possibility of. his mind going to the 4th level and the 5th level. There is a distant possibility. That's why in the 6th chapter Kṛṣṇa said.

अभ्यासेन तु कौन्तेय, वैराग्येण च गृह्यते ॥ ६-३५॥

practice. practice, practice and practice. Therefore, he says, Sambhavaḥ there is the possibility of the 4th and the 5th stage, एकाग्रनिरुद्धान्तःकरणयोः सम्भवः समाधिकाले। How to know the details? I am not going to discuss the details here because this Nīścala Dāsa is not ekadeśī, he is going to reject ekadeśī. According to him, you don't have to sit in Nirvikalpa samādhi all the time, you should have sufficient focus of mind to attend vedānta class. Nirvikalpa samādhi is not required. That kind of focus is more than enough for. Śravanam, Mananam and Nididhyāsanam. According to us Savikalpaka Samadhi and Nirvikalpaka samādhi are not required. We should have sufficient focus to do Śravanam and. receive the teaching. But if you want to get into Savikalpa nirvikalpa samādhi you have to practice aṣṭāṅga yoga for very long time and not only it is discussed in yoga śāstra. This is very elaborately discussed in

Jīvan Mukti. Viveka of Vidyāraṇya, where Vidyāraṇya takes the stand off ekadeśī. In Jīvan Mukti Viveka Vidyāraṇya joins the Ekadashi group of Vedāntins and he talks about samādhi, nirvikalpa, samādhi and one of the conditions he puts is you should be a Sanyasi. Otherwise, you won't get the time. Therefore, he puts the condition of becoming a sanyasi and practicing aṣṭāṅga yoga and how to become Vid Variyan Variṣṭha. Thus Jīvanmukti viveka is ekadeśī vedānta specialized. So therefore yoga, एतत्सर्वं योगशास्त्रे in Jīvanmuktiviveka, विस्तरतः कथ्यते.

अत्राक्षेपः — ननु रागादिदोषदूषितमन्तःकरणं क्षिप्तमेव वर्तते। क्षिप्तान्तःकरणस्य च योगेऽधिकार एव नास्तीत्युक्तम्। तत्कथं रागादिदोषरूपः कषायः समाधिविघ्नरूप इत्युच्यते, इति चेत् उच्यते।

So the ekadeśī continues. All these are ekadeśī only. He started from page number 321. Ekadeśī is continuing. It will go on up to page number 336. Now we are in 334. Now, ekadeśī continues, and he himself raises a possible objection. A person may raise an objection. What is the objection? He explains अत्राक्षेपः means in the context of the discussion, the 3rd obstacle which is our topic in the context of kaṣāyaḥ discussion. the following of objection may be raised. What is that? ननु रागादिदोषदूषितमन्तःकरणं क्षिप्तमेव वर्तते। Their mind, which is polluted by raga dveṣa, is all the time disturbed. Kṣiptam disturbed mind meaning he is in the first level. He is in the first level Ragadveṣa means kṣiptam. kṣiptam means first level. क्षिप्तान्तःकरणस्य च योगेऽधिकार एव. So you are saying that whoever

has got Ragadveṣa his mind is kṣiptam and a person whose mind is kṣiptam he is not a candidate. For meditation at all, because in first 2 levels one is not a candidate of meditation. योगेऽधिकार एव नास्तीत्युक्तम्। and you are defining what kaṣāyaḥ is an obstacle. And what is the definition of kaṣāyaḥ? You have defined kaṣāyaḥ as the ragadveṣa.. You define kaṣāyaḥ as ragadveṣa. And the one who has got ragadveṣa has got the kṣiptam mind. And he is not a candidate for meditation at all, and therefore the one who has got a kaṣāyam. is not a candidate for meditation. Kaṣāyaḥ is ragadveṣa where there is rāgadveṣa. The mind is kṣiptam, the one whose mind is kṣiptam is not a candidate for meditation. Therefore the one who has got kaṣāyam is not a candidate for meditation. And if a person with kaṣāyam is not a candidate for meditation at all, kaṣāyam cannot be an obstacle for meditation. A person with kaṣāyam has got a kṣiptam mind. He is not a candidate for meditation, so he will never come to meditation. So a person with kaṣāyam will not come to meditation at all. Therefore, how can you talk about kaṣāyam as an obstacle for meditation. So that is the question I hope you understand the question though, so तत्कथं रागादिदोषरूपः कषायः समाधिविघ्नरूप इत्युच्यते, इति चेत् उच्यते। is an obstacle to the samādhi or meditation. How do you say so? If this is the question. No, the answer is being given. We will read the answer.

बाह्यान्तर्भावेन विद्यमाना रागादयः क्षिप्तान्तःकरण एव जायन्ते। तस्य चान्तःकरणस्याधिकारो नास्ति योगे। तथापि अनेकजन्मसु

प्रागनुभूतबाह्याभ्यन्तरविषयकरागद्वेषादयो ये तेषां सूक्ष्मः संस्कारो
विक्षिप्ताद्यन्तःकरणेऽपि सम्भवेत्। तस्मात्, रागद्वेषादीनां न कषाय इति नाम।
किन्तु रागद्वेषादिसंस्कारस्यैव कषाय इति नाम।

So first I will give you the this talk of the reply. Then we will read
see the meaning of the sentences. So what he wants to say.
rāgadveṣa itself. is of 2 types. One is active rāgadveṣa . And the
other is passive rāgadveṣa. Passive rāgadveṣa is called kaṣāyaḥ. And
a person who has got active rāgadveṣa, he is at the first. Level and
the his disturbance is called kṣepah. And his mind is called
kṣiptam. So kṣiptam mind has got active rāgadveṣa therefore active
disturbance and with an active disturbance he cannot even think of
meditation. Then there is a second set of rāgadveṣa which is
passive rāgadveṣa in Sanskrit, rāgadveṣa vāsana or rāgadveṣa
samskara. And when rāgadveṣa are passive, they don't disturb the
mind. Because they are not acting. And therefore this person is
able to enjoy some calm mind and he is able to choose some time
for meditation, because now he doesn't have any worldly
distractions, are not there. Family situations are reasonably OK.
Wife is OK. Husband is OK. So there her children are OK.
Situations are OK means what? Reasonably. OK. Perfect. OK not
possible, reasonably OK. And therefore I can think of sitting in
meditation. Therefore, his mind is not kṣiptam mind first level, his
mind is kaṣaya, uktam mind. And fortunately passive rāgadveṣa will
not disturb. That is why it is called passive. It is like a sleeping

dog or sleeping child. Child is sleeping, as one lady defined what is peace of mind, the gap between the child's sleep and your sleep. Mother gets some time to listen to talk or read a book or something. Therefore mind is undisturbed, mind because. Rāgadveṣa is there, but it is not active. Therefore the mind is now not disturbed. But when he sits in meditation and he is absorbed vedāntic thoughts also have come. But the kaṣāyam can be activated at any time because of. any cause; external cause or because of internal cause called Karma. past memory can be triggered rāgadveṣa vāṣana is called kaṣāyam. and when the rāgadveṣa vāṣana is activated in Sanskrit it is called. udbuddha vāṣana Activated. Stoked like stoking the fire. And this kaṣāyaḥ can become active anytime. But he is fit for meditation or not. Certainly he is fit for meditation. Why? Because he has got only kaṣāyam means what anudbuddha rāgadveṣa and this will not disturb the mind. Udbuddha rāgadveṣa alone will disturb the mind. Therefore the mind with active rāgadveṣa is in level 1 the mind with the passive rāgadveṣa in Level 3. A level one the mind is called kṣiptam. The Level 3 the mind is called the vikṣiptam. kṣiptam mind will not have rāgadveṣa obstacles in meditation because if the mind cannot meditate itself, vikṣiptam mind can meditate and it can get. The Kaṣāyaḥ activated anytime, so therefore kaṣāyaḥ obstacle is therefore there for all the meditators. This is going to be the answer. Look at this line. बाह्यान्तर्भावेन विद्यमाना रागादयः क्षिप्तान्तःकरण एव जायन्ते। active rāgadveṣa caused by

external distraction or internal memories. Active rāgadveṣa caused by external factors are internal factor are there only in kṣiptam For that mind with active rāgadveṣa with disturbed mind he is unfit for meditation, whereas there is a second group of rāgadveṣa which is called rāgadveṣa saṃskara rāgadveṣa vāśana which is called passive rāgadveṣa and how are they generated because of past experience they are not current problem. But past the problem, the children themselves, now the children are fine. That problem you remember now in meditation. This is the problem. There were here., whatever has been previously experience, I've been there either external factor or internal factor, the external factor is now dead and gone, but now it has become internal factor. Passive rāgadveṣa saṃskara the world sūkṣma is relevant. sūkṣma means passive. Saṃskara, 3rd level of meditation. it can happen if he is sitting for meditation for 10 minutes so it can. The disturbance can come in the 4th minute, 5th minute, 6th minute. With 7th minute anytime the passive rāgadveṣa can become active it is this activated rāgadveṣa which is the obstacle. active rāgadveṣa no meditation. But activated rāgadveṣa can obstruct the meditator. This is the subtle difference.

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बाह्यान्तर्भावेन विद्यमाना रागादयः क्षिप्तान्तःकरण एव जायन्ते । तस्य चान्तःकरणस्याधिकारो नास्ति योगे। तथापि अनेकजन्मसु

प्रागनुभूतबाह्याभ्यन्तरविषयकरागद्वेषादयो ये तेषां सूक्ष्मः संस्कारो
विक्षिप्ताद्यन्तःकरणेऽपि सम्भवेत् ।

Ekadeśī's view...A jñānī must remain in nirvikalpaka samadhi no 1
advaita bhava rūpa samadhi or NS 2 advaita avasthāna rūpa
nirvikalpaka samādhi. He must do only minimal activities for
maintaining his body. aṣṭāṅga yoga must be used for NS 1 and
then NS 2. Verses 45-44 laya vikṣepa kaṣāyaḥ and rasāsvada
mentioned in Maṇḍukya kārīka.

Now discussion of kaṣāyaḥ and raga dveṣa being discussed. Active
and inactive or passive raga dveṣa. Passive us raga dveṣa vāsana or
samskāra. This passive one is called kaṣāyaḥ. Active is not called
so. When a person's mind is in active rāgadveṣa, then mind is
restless kṣiptam in yoga śāstra. Kṣiptam mind is unfit for
meditation. We are not talking about such a person here. But
passive raga dveṣa we are discussing. Such a person is a candidate
for meditation, this passive raga dveṣa is a potential problem. It
can get activated at any time. Therefore kaṣāyam is divided in to
two types, passive raga dveṣa is kaṣāyam. Anudbuddha kaṣāyaḥ
passive raga dveṣa, and udbuddha kaṣāyaḥ active raga dveṣa.
Udbuddha kaṣāyaḥ can become an obstacle. A meditator may go
into meditation with anudbuddha kaṣāyam but in middle due to
some karma it can become converted into udbuddha kaṣāyam. So
we are talking of 3rd level of obstacle, kaṣāyam..

बाह्यान्तर्भावेन विद्यमाना रागादयः क्षिप्तान्तःकरण एव जायन्ते। active raga dveṣa is there only in kṣiptam mind alone. Active raga dveṣa is there. तस्य चान्तःकरणस्याधिकारो नास्ति योगे। that mind is unfit for meditation. We are discussing 3rd level. तथापि अनेकजन्मसु प्रागनुभूतबाह्याभ्यन्तरविषयकरागद्वेषादयो there are so many raga dveṣa acquired in the past, can be even pūrva janmas. ये तेषां सूक्ष्मः संस्कारो sūkṣma saṃskara makes this different from 1st kevel. विक्षिप्ताद्यन्तःकरणेऽपि सम्भवेत्। 3rd level disturbance is also possible. It can turn into an obstacle in the middle of meditation.

तस्मात् रागद्वेषादीनां न कषाय इति नाम । किन्तु रागद्वेषादिसंस्कारस्यैव कषाय इति नाम । स च संस्कारो यावदन्तःकरणस्यावस्थितिः, तावदनुवर्तते। यद्यपि समाध्यवस्थायामप्यन्तःकरणं वर्तत एव। तथापि रागद्वेषादीनामुद्भूतः संस्कार एव समाधिविरोधी । न त्वनुद्भूतः । उद्भूतः = बहिः प्रकटीकृतः।

raga dveṣa by itself cannot be called kaṣāyaḥ. Only passive must be named. तस्मात् रागद्वेषादीनां न कषाय इति नाम । किन्तु रागद्वेषादिसंस्कारस्यैव कषाय इति नाम । they are just there as passive, we don't feel it during meditation. स च संस्कारो this saṃskara is therein everybody, a jñānī, a normal person, even a person in nirvikalpaka samadhi. In such a person raga dveṣa are passive. Kaṣāyaḥ is there in all the minds. यावदन्तःकरणस्यावस्थितिः, तावदनुवर्तते। not only its there in all minds, but it will continue as long as one / mind is alive. (यद्यपि) put yadyapi in bracket. समाध्यवस्थायामप्यन्तःकरणं वर्तत एव। even while a person is practicing or in samadhi. Mind is also there kaṣāyaḥ is also there.। तथापि

रागद्वेषादीनामुद्भूतः as long as the kaṣāyaḥ lives in passive state, it is there. There are some people who put rangoli on the surface of water, it remains beautiful only when the water is stable. No wind or even our breathing disturbance should be there. It is like that rangoli, our mind has kaṣāyaḥ in passive form. Anytime the kaṣāyaḥ can get activated. Once it enters, meditation is gone.

Vidyāraṇya says lot of prārabdha operation is required. Nirvikalpaka samadhi for all people will not be possible for everybody. Vidyāraṇya says in Pañcadaśi अदृष्टासकृदभ्याससंस्कारः सचिराद्भवेत् ॥ १-५७॥

संस्कार एव समाधिविरोधी । न त्वनुद्भूतः । उद्भूतः = बहिः प्रकटीकृतः।

which has become manifested raga dveṣa.

अनुद्भूतः = अन्तःस्थितः। समाधिप्रवृत्तेन योगिना रागद्वेषादिसंस्कारोद्भवे स दोषदृष्ट्या दृढतरवैराग्यबलाच्चापनेयः ।

अनुद्भूतः = अन्तःस्थितः। that will not create any obstacle, meditator must be all the time alert, like going near the rangoli carefully. He should be constantly vigilant. समाधिप्रवृत्तेन योगिना by a meditator practicing samadhi रागद्वेषादिसंस्कारोद्भवे स दोषदृष्ट्या the minute it gets activated it has to be nipped in the bud.. दृढतरवैराग्यबलाच्चापनेयः he sees all the doṣatrayams and his vairagyam must be made stronger.

असक्तिरनभिष्वङ्गः, पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्, इष्टानिष्टोपपत्तिषु ॥गीता १३-१०॥

with an improved vairagya, you have to eliminate the activated raga dveṣa

विक्षेपकषाययोरयं भेदः — बाह्यविषयाकारवृत्तेर्विक्षेप इति नाम। योगिनः प्रयत्नवशादन्तर्मुखीभूतायामपि वृत्तौ रागादिदोषाणामुद्भूतसंस्कारात् सा प्रतिबद्धा सती ब्रह्म न विषयीकरोति, स एव संस्कारः कषाय इत्युच्यते। विषयेषु दोषदर्शनपूर्वकं योगिना प्रयत्नातिशयवशात् कषायविघ्नो निवारणीयः।.now difference between vikṣepa and kaṣāyaḥ. When obstacles are caused by external factors it is vikṣepa.. whereas internal disturbance is kaṣāyaḥ, somebody on the road shouts or somebody is cooking. The smell comes. This disturbs us. This is vikṣepa.

विक्षेपकषाययोरयं भेदः — बाह्यविषयाकारवृत्तेर्विक्षेप इति नाम। योगिनः प्रयत्नवशादन्तर्मुखीभूतायामपि वृत्तौ रागादिदोषाणामुद्भूतसंस्कारात्

Kaṣāyaḥ is not external factor, that kaṣāyaḥ also is internal. This yogi has avoided all the external disturbance-road side vendors etc., ac room no mosquito, no vendors etc. assume no vikṣepa comes. Even here his own mind which is more than enough he has to tackle. Happily he enters into meditation now.

Till now raga dveṣa were unmanifest but suddenly due to some karma he remembers some insult. सा प्रतिबद्धा सती antarmukha vṛtti is unable to go to ātmā level. vṛtti is blocked. ब्रह्म न विषयीकरोति, it is not able to think of brahma satyam or jagat mithyā.. स एव

संस्कारः कषाय इत्युच्यते। and that activated samskara is called kaṣāyaḥ. solution is the same for vikṣepa and kaṣāyaḥ. Doṣa darśanam and dragging the mind back with effort. Remembering the verses is useful. Mano budhya..na mrtur...na mata na jenmah. Some such shloka you chant aloud and withdraw the mind with special effort. विषयेषु दोषदर्शनपूर्वकं योगिना प्रयत्नातिशयवशात् कषायविघ्नो निवारणीयः। may you eliminate all the kaṣāyaḥ obstacles. Now 4th obstacle.

Topic 482 रसास्वादः

(४८२) रसास्वादः — योगिनो ब्रह्मानन्दानुभवो जायते। विक्षेपरूपदुःखनिवृत्तिश्च अनुभूयते। क्वचिद्दुःखनिवृत्त्याप्यानन्दो जायते। यथा भारवाहिपुरुषस्य भारापनयादानन्दो जायते। न हि तदानन्दे विषयान्तरं कारणम्। भारप्रयुक्तदुःखनिवृत्त्या च 'सुखं मेऽभूत्' इति वक्ति।

Two meanings he is going to give for rasāsvada, here rasah means ānanda. In tai upa.. रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति ।ब्र.वल्ली.२.७.१.

Tasting ānanda is the literal meaning. He talks about what normally happens in successful meditation. Ruti is able to think of brahman, disturbances are gone. Brahmākāra sātāvika vṛtti is there it reflects the brahmānanda. Brahmākāra vṛtti pratibimbita brahmānanda, during meditation alone brahmākāra vṛtti is there, this is normal procedure.

रसास्वादः — योगिनो ब्रह्मानन्दानुभवो जायते। He experiences brahmānanda, he experiences anandamāyā kośa ānanda, विक्षेपरूपदुःखनिवृत्तिश्च अनुभूयते। he also enjoys freedom from the disturbances caused by vikṣepa, he wants to make a fine observation. Sometimes the vikṣepa disturbances are gone, his mind has not got into brahmākāra vṛtti yet. So this ānanda has not come. Dukha disturbance is not there. Dukha nivṛtti is there. This ānanda is dukha nivṛtti ānanda, not brahmākāra vṛtti pratibima ānanda. Sometimes the yogi remains and enjoys dukha nivṛtti ānanda. Because of this satisfaction he never comes to brahmānanda. This becomes an obstacle to brahmānanda. क्वचिद्दुःखनिवृत्त्याप्यानन्दो जायते। sometimes a person gets the ānanda from freedom from dukha or vikṣepa. यथा भारवाहिपुरुषस्य भारापनयादानन्दो जायते। a person is carrying something and he places down, he says appa, and takes deep breath. In this happiness he has not got anything positive. He has not got water and got ānanda it is not viṣaya anubhava janya ānanda but dukha nivṛtti. न हि तदानन्दे विषयान्तरं कारणम्। in this ānanda cause is not a positive thing it is absence भारप्रयुक्तदुःखनिवृत्त्या च 'सुखं मेऽभूत्' इति वक्ति। now I'm relieved he says. Sane thing can happen in meditation also. Very relaxation gives joy like in sleep. It us an obstacle because I'm not meditating on brahman.

तथा योगिनोऽपि समाधौ विक्षेपजन्यदुःखनिवृत्त्यापि आनन्दो जायेत, सोऽनुभवो रसास्वाद इत्युच्यते । अस्मिन्नेवानन्दे यदि तृप्तः स्याद्योगी तदा सर्वोपाधिशून्य

ब्रह्मानन्दाकारा वृत्तिर्न स्यात्तस्य । ततस्तदधीनानन्दानुभवोऽपि न भवेत् । तस्मात् दुःखनिवृत्तिजन्यानन्दानुभवरूपो रसास्वादोऽपि समाधौ विघ्नः स्यात् ।

तथा योगिनोऽपि as in the case of the person who kept the weight down for the vedāntic meditator while practicing samadhi समाधौ विक्षेपजन्यदुःखनिवृत्त्यापि आनन्दो जायेत, and all the thoughts are gone, ānanda rises. They get happiness. सोऽनुभवो रसास्वाद इत्युच्यते । enjoying that and being satisfied in that and claiming that as meditational ānanda, this is just enjoying silence. अस्मिन्नेवानन्दे यदि तृप्तः स्याद्योगी तदा सर्वोपाधिशून्य -if the meditator enjoys he is going to lose a superior ānanda ब्रह्मानन्दाकारा वृत्तिर्न स्यात्तस्य he cannot entertain brahmānanda ākāra vṛtti. Which is free from all attributes. । ततस्तदधीनानन्दानुभवोऽपि in brahmānanda vṛtti there is a reflected ānanda, in brahmānanda ākāra vṛtti there is a pratibimba ānanda that is called brahmānanda, that brahmānanda will not be there.. non experiential brahmānanda will always be there. न भवेत् । तस्मात् दुःखनिवृत्तिजन्यानन्दानुभवरूपो रसास्वादोऽपि therefore rasāsvada, bring satisfied with lesser ānanda is also an obstacle to samādhi. समाधौ विघ्नः स्यात् ।

वाञ्छितार्थलाभेऽपि तद्विरोधिनिवृत्त्यानन्दो जायत इत्यत्र दृष्टान्तान्तरमुच्यते । भूमिस्थो निधिरत्यन्तं क्रूरेण विषधरेण कृष्णसर्पेण रक्ष्यते । तत्प्राप्तेः प्राक्तत्प्राप्तिप्रतिबिन्धस्य सर्पस्य निवृत्त्याप्यानन्दो जायते । सर्पनिवृत्तिजन्येनानन्देनैवालम्बुद्धिः सन्निधिलाभोद्यमं यदि त्यजति, तदा निधिलाभजन्यपरमानन्द प्राप्तिर्न स्यात्तस्य ।

It is a belief. Sometimes under the ground there is a treasure money gold or diamond. It is believed that above that there is a black cobra. Generally, it will be there protecting. This person came to know about some treasure and he started digging. When he reached a certain level he saw the Kṛṣṇa sarpa. He had to struggle to drive it away, somehow he removed the snake. He is happy black cobra is gone. Suppose he withdraws from further digging. This happiness is lower happiness which is an obstacle for higher happiness. Similarly rasāsvada is lower happiness and missing brahmānanda anubhavaha... ekadeśī will call this way. But we must remember this as brahmākāra vṛtti pratibimba brahmānanda

वाञ्छितार्थलाभेऽपि तद्विरोधिनिवृत्त्यानन्दो by eliminating the obstacle to the nidhi the Kṛṣṇa sarpah, happiness and satisfaction can be gone. जायत इत्यत्र दृष्टान्तान्तरमुच्यते। another example is given. । भूमिस्थो निधिरत्यन्तं under the ground some treasure क्रूरेण विषधरेण कृष्णसर्पेण रक्ष्यते। very ferocious poisonous black snake is protecting that तत्प्राप्तेः प्राक्तत्प्राप्तिप्रतिबिन्धस्य सर्पस्य निवृत्त्याप्यानन्दो जायते। before getting the treasure he put lot of effort, in digging and then removing Kṛṣṇa sarpa, by this removal itself there is a relief. सर्पनिवृत्तिजन्येनानन्देनैवाल्मुद्धिः by the ānanda gained by removal of Kṛṣṇa sarpa suppose a person is satisfied, this is enough, अलम् इति buddhih yasya sah; refers to such a person. सन्निधिलाभोद्यमं यदि त्यजति, तदा निधिलाभजन्यपरमानन्द प्राप्तिर्न स्यात्तस्य। being satisfied, he gives up further effort forgetting the nidhi. Paramananda

prāpti...superior ānanda of finding treasure is gone... brahman thought gives superior ānanda.

Vicārasāgarah chapter 7 class 15 on 25th March 2023

वाञ्छितार्थलाभेऽपि तद्विरोधिनिवृत्त्यानन्दो जायत इत्यत्र दृष्टान्तान्तरमुच्यते।
भूमिस्थो निधिरत्यन्तं क्रूरेण विषधरेण कृष्णसर्पेण रक्ष्यते। तत्प्राप्तेः
प्राक्तत्प्राप्तिप्रतिबिन्धस्य सर्पस्य निवृत्त्याप्यानन्दो जायते।
सर्पनिवृत्तिजन्येनानन्देनैवालम्बुद्धिः सन्निधिलाभोद्यमं यदि त्यजति, तदा
निधिलाभजन्यपरमानन्दप्राप्तिर्न स्यात्तस्य।

Three obstacles to samādhi we have seen. Laya vikṣepa and kaṣāyaḥ. Kaṣāyaḥ is generated through passive raga dveṣa. It gets activated now and then in samādhi or practice of samādhi. Vikṣepa and kaṣāyaḥ he distinguished, vikṣepa is due to bahya hetuh and due to internal reasons is kaṣāyaḥ.

Śaṅkarācārya also says kaṣāyaḥ is passive raga dveṣa. How it affects the meditator he looks at differently. Niścala Dāsa says kaṣāyaḥ becomes obstacles when udbhuddha and then we have to handle. Śaṅkarācārya in Maṇḍukya karika bhāṣyam says suppose a meditator has overcome laya and vikṣepa and then has to enter ātmā dhyānam, sometimes this coming to ātmā jñānaṃ does not happen. this intermediary stage or the condition of the mind he refers as antarala rūpa avasthā yasya manaha. Limbo state. This is because of kaṣāyaḥ. Makes the mind stuck. This also he says one has to get out.

Swamiji sats one should deliberately invoke vedāntic thoughts. Kaṣāyaḥ in śaṅkara bhāṣyam and here there is a difference on how it obstructs. This is an aside note.

Now we are in rasāsvādaḥ ... we are seeing the first explanation. When meditator gets over vikṣepa. This relaxed condition itself gives joy. This is not real joy of meditation. Suppose this intermediate joy if meditator enjoys, this enjoyment is rasāsvādaḥ. Tasting freedom from disturbance. This is obstacle as since meditator is satisfied he will not come to brahmākāra vṛtti, he gave example of a person carrying load. Nidhi example was also given.

तदा निधिलाभजन्यपरमानन्दप्राप्तिर्न स्यात्तस्य। that person who is satisfied with removal of cobra will not get treasure

तद्वदत्राद्वैतब्रह्मरूपो महानिधिर्देहाद्यनात्मपदार्थप्रतीतिरूपेण विक्षेपसर्पेणावृतो वर्तते। विक्षेपरूपसर्पनिवृत्त्यापि अवान्तरानन्दरूपो रसास्वादो भवति। अयमेव च निधिरूपेऽद्वैतब्रह्मप्राप्तिजन्यपरमानन्दलाभे विघ्न इत्युच्यते ।

तद्वदत्राद्वैतब्रह्मरूपो as in the case of the example, there is a great nidhi called brahma, advaitabrahmarūpaha, advaita brahmākāra rūpa pratibimbata ānanda you should interpret, that is the treasure. महानिधिर्देहाद्यनात्मपदार्थप्रतीतिरूपेण विक्षेपसर्पेणावृतो वर्तते। black cobra here is mind getting into anātmā vṛtti, dehadi anātmā, any one of the kosa or family or profession, appearance of the padartha vṛtti,

that is the vishepa which is sarpa. It is protecting the brahma ānanda. That's why they are kosas or sheaths, विक्षेपरूपसर्पनिवृत्त्यापि suppose a meditator goes to thoughtless state. Quietitude itself is like removal of black cobra. अवान्तरानन्दरूपो that silence gives an ānanda which is secondary ānanda which is not purpose of vedāntic meditation. His intention is brahmānanda. रसास्वादो भवति। this getting satisfied is rasāsvādaḥha tasting ānanda. अयमेव च निधिरूपेऽद्वैतब्रह्मप्राप्तिजन्यपरमानन्दलाभे this nidhi ...advaita brahma prāpti... aham brahmasmi iti vṛtti.. a produced pratibimba ānanda.. samādhi sukham which is experiential ānanda. With regard to this the avantara ānanda is विघ्न इत्युच्यते an obstacle. one should say I'm not here to enjoy the silence but to invoke my higher nature, that vṛtti will generate joy in the mind. One explanation.

अथवा — सविकल्पसमाध्यनुष्ठानोत्तरं निर्विकल्पसमाधिः प्रसिद्ध्यति। सविकल्पसमाधौ त्रिपुटी प्रतीयते । अत एव सोपाधिकोऽयं समाधिरिति वक्ष्यते । निर्विकल्पसमाधौ तु त्रिपुट्यभावादेव निरुपाधिकानन्दो जायते । इत्थं सविकल्पसमाध्यारम्भदशायां सोपाधिकः सविकल्पसमाध्यानन्दोऽपरिहार्यतयानुभूयते । स एव रसास्वाद इत्युच्यते ।

Second explanation. Both are considered valid by author. Final step is savikalpaka samadhi. Destination is nirvikalpaka samadhi anjee. Savikalpaka samādhi is anga. Here itself there is ānanda. Reflected ānanda is there. This is an invariable step before the nirvikalpa samadhi. Here author says this also gives ānanda sopādhika ānanda because tripuṭī is manifest, meditator is very much active. In

nirvikalpa samadhi there is no effort. Withorarabdhā favouring it happens. Tripuṭī is not manifest in nirvikalpaka samadhi like in deep sleep state. It is unmanifest therefore nirupādika ānanda. Author says nirupādika is superior to sopādhika ānanda. If the meditator is satisfied with sopādhika ānanda that is called rasāsvādaḥ, that becomes an obstacle to go to nirupādika anandam.

अथवा — सविकल्पसमाध्यनुष्ठानोत्तरं after going to savikalpa samadhi निर्विकल्पसमाधिः प्रसिद्ध्यति। nirvikalpaka samadhi happens. No other way. सविकल्पसमाधौ त्रिपुटी प्रतीयते in savikalpaka samadhi tripuṭī manifests or is evident. Meditator knows I'm meditating. । अत एव सोपाधिकोऽयं therefore this samādhi is called sopādhī.... समाधिरिति वक्ष्यते । निर्विकल्पसमाधौ तु however in nirvikalpaka samadhi त्रिपुट्यभावादेव due to absence of tripuṭī ...unmanifest.. निरुपाधिकानन्दो जायते nirupādika ānanda arises. unrestrained ānanda is born. He does not know at that time. । इत्थं सविकल्पसमाध्यारम्भदशायां in this manner in the beginning of savikalpa samadhi सोपाधिकः सविकल्पसमाध्यानन्दोऽपरिहार्यतयानुभूयते on the way to nirupādika ānanda, sopādhika ānanda happens inevitably. It is unavoidable.। स एव रसास्वाद इत्युच्यते । this is called rasāsvādaḥ. Even within house, it happens. You go to room for something else, you got lost in something else and come back. Mk.. ***** na svāda.....

तस्माद्विक्षेपनिवृत्तिजन्यानन्दानुभवो वा, सविकल्पसमाध्यानन्दानुभवो वा
रसास्वाद इत्युच्यते। स द्विविधोऽपि रसास्वादो

निर्विकल्पसमाधिजपरमानन्दानुभवविरोधित्वाद्विघ्नो भवति। अतः स परित्याज्य एव । एवं निर्विकल्पसमाधौ सम्भवत् विघ्नचतुष्टयं सावधानतया परिहृत्य यः समाधिजं परमानन्दमनुभवति स एव जीवन्मुक्तः।

तस्माद्विक्षेपनिवृत्तिजन्यानन्दानुभवो वा, therefore rasāsvādaḥ can be due to tasting the silence ānanda or सविकल्पसमाध्यानन्दानुभवो वा enjoying the very process of meditation savikalpaka samādhi ānanda रसास्वाद इत्युच्यते। स द्विविधोऽपि रसास्वादो both rasāsvādaḥs निर्विकल्पसमाधिजपरमानन्दानुभवविरोधित्वाद्विघ्नो भवति। are obstacles, why? Both types of rasāsvādaḥ is virodhi to enjoyment of highest experiential ānanda born out of nirvikalpaka samādhi. अतः स परित्याज्य एव therefore one should give up rasāsvādaḥ of both kinds. Ekadeśī is now consolidating. । एवं निर्विकल्पसमाधौ सम्भवत् present active participle, विघ्नचतुष्टयं सावधानतया all four types of obstacles परिहृत्य must be carefully eliminated, after that यः समाधिजं परमानन्दमनुभवति one who enjoys the highest experiential ānanda obtaining in nirvikalpaka samādhi ānanda...he is not talking of original brahmānanda which is always there. स एव जीवन्मुक्तः is a jīvanmukta. He calls it jīvanmukti sukham the highest experiential ānanda obtaining only in nirvikalpaka samādhi. He says only such a person is jīvanmukta. Ekadeśī is saying. A new narrative. In jīvanmukti viveka this is how it proceeds. Normally we say.. pashyan śṛṇvan ...he does not forget himself, such a jñāna nisṭhā person is jīvan mukta we say. Ekadeśī group says no. A jñāna nisṭhā in vyavahāra does not deserve title jīvanmukta. He says it

should only be given to people jñānīs who enjoy jīvanmukti sukham . The title jīvan muktaha is being restricted. Almost become a new school. Yoga pradhāna... if a jñānī does not vote for samādhi sukham, he will not be a jīvan mukta but videha mukti is guaranteed. All these are based on jīvan mukti viveka. A viśeṣa sukham available only for such people. Now he is consolidating everything in next topic/para. Started in page 321. Topic 465.. now in topic 483 he completes the discussion.

Topic 483 ज्ञानिनो बाह्यप्रवृत्तिर्न सम्भवतीत्याक्षेपः

(४८३) ज्ञानिनो बाह्यप्रवृत्तिर्न सम्भवतीत्याक्षेपः — ज्ञानिनश्चित्तं निरालम्बनतया न तिष्ठति । प्रारब्धबलात्समाधेरुत्थितस्यापि समाध्यनुभूतपरमानन्दस्मृतिः स्यादेव । तस्मादुत्थानसमयेऽपि ज्ञानिनश्चित्तं न निरालम्बं भवति । भोजनादिप्रवृत्तिरपि ज्ञानिनः केवलं प्रारब्धकर्मजन्यैव । तथापि भोजनादिव्यवहारेषु दुःखमस्तीति ज्ञात्वैव ज्ञानी प्रवर्तते । भोजनादिप्रवृत्तिरपि यस्य समाधिसुषुप्तिविरोधित्वेन शरीरनिर्वाहकतया प्रतीता खेदरूपैव भवति । तस्य न तत्राधिका प्रवृत्तिर्जायते ।

Until now he said jñānī should have nivr̥tti alone. One has to follow this as a rule, he said, now he says if such a rule is not there, jñānī will go to brahmānanda only. Samādhi ānanda only he will enjoy. Even when he is forced to eat due to prārabdha, he only painfully goes through the motion. His mind is only in samādhi ānanda only. All the time relishing samādhi sukham. Like a person being disturbed in deep sleep for taking a tablet.

ज्ञानिनो बाह्यप्रवृत्तिर्न सम्भवतीत्याक्षेपः — ज्ञानिनश्चित्तं निरालम्बनतया न तिष्ठति । jñānī ..page 327 last two paras we saw nirālambanam..mind should be engaged. Nirālambanam mind does not exist, for a jñānī mind is engaged in ātmānanda. प्रारब्धबलात्समाधेरुत्थितस्यापि समाध्यनुभूतपरमानन्दस्मृतिः he will be remembering the samādhi ānanda, whatever he does is mechanical. स्यादेव । तस्मादुत्थानसमयेऽपि ज्ञानिनश्चित्तं न निरालम्बं भवति। even in the uttana time, out of samādhi, his mind is not blank. भोजनादिप्रवृत्तिरपि ज्ञानिनः केवलं प्रारब्धकर्मजन्यैव। even when he is engaged in bhojanam, his mind is not conscious of the food and eating. Mind is in the smṛuti memory of samādhi ānanda. तथापि भोजनादिव्यवहारेषु दुःखमस्तीति ज्ञात्वैव ज्ञानी प्रवर्तते। even when he does that, his attitude towards food is this is all cause of duḥkham. Even though initially say for vairagyam you treat it this way, later we normally say sarvam brahmamāyām .. some mahatmas says coming out of samādhi is like scorpions stinging. 1000.in this approach we get hatred towards the world too. भोजनादिप्रवृत्तिरपि यस्य make it tasya, for a jñānī समाधिसुषुप्तिविरोधित्वेन why does he see food as enemy , they are all upsetting the samadhi like when you are in deep sleep state, sees the whole world as virodhi.. शरीरनिर्वाहकतया प्रतीता even that eating, which is meant for survival of the body खेदरूपैव भवति even that maintenance of body activity for him this is pain. Everything is pain except samādhi. । तस्य न तत्राधिका प्रवृत्तिर्जायते । and therefore he would like to keep the eating process to shortest period. He does not spend more time on other activities.

(४८३) ज्ञानिनो बाह्यप्रवृत्तिर्न सम्भवतीत्याक्षेपः — ज्ञानिनश्चित्तं निरालम्बनतया न तिष्ठति । प्रारब्धबलात्समाधेरुत्थितस्यापि समाध्यनुभूतपरमानन्दस्मृतिः स्यादेव । तस्मादुत्थानसमयेऽपि ज्ञानिनश्चित्तं न निरालम्बं भवति । भोजनादिप्रवृत्तिरपि ज्ञानिनः केवलं प्रारब्धकर्मजन्यैव । तथापि भोजनादिव्यवहारेषु दुःखमस्तीति ज्ञात्वैव ज्ञानी प्रवर्तते । भोजनादिप्रवृत्तिरपि यस्य समाधिसुषुप्तिविरोधित्वेन शरीरनिर्वाहकतया प्रतीता खेदरूपैव भवति । तस्य न तत्राधिका प्रवृत्तिर्जायते ।

Ekadeśī discussion is going on. Topic 465 onwards up to topic 483. He is concluding this. Aṣṭāṅga yoga samadhi savikalpaka and nirvikalpaka samadhi two types all discussed. How to remain in nirvikalpaka samadhi most of the time. He is almost a videha mukta. Technically his life is nothing other than the samādhi. Even when he comes out for eating, he does not want an elaborate course for eating. Even eating he considers as an obstacle to samādhi.

एवमनेके आचार्या इममेव पक्षं स्वीकुर्वन्ति । जीवन्मुक्तानन्दोऽपि बाह्यप्रवृत्तौ न जायते । किन्तु निवृत्तावेव जायते । अतो जीवन्मुक्तिसुखार्थिनो ज्ञानिनो बाह्यप्रवृत्तिरेव न स्यात् ।

जीवन्मुक्तानन्दोऽपि बाह्यप्रवृत्तौ न जायते । when he is engaged in any external activity, including teaching etc, his mind will become extrovert therefore the experiential ānanda (not original ānanda) does not arise किन्तु निवृत्तावेव जायते । samādhi ānanda will come only when he withdraws and sits in meditation. अतो जीवन्मुक्तिसुखार्थिनो

therefore a jñānī who seeks samādhi ānanda, viśeṣa sukham or vilakṣaṇa sukham, an ānanda which is not like any other worldly ānanda ज्ञानिनो बाह्यप्रवृत्तिरेव न स्यात्। he will naturally will not be interested in any worldly activity. एवमनेके in this manner, all that been described, in the current advaitic tradition, many acāryas vote for this approach. Samādhi Priya acāryas. आचार्या इममेव पक्षं स्वीकुर्वन्ति। ekadeśī paksha only they take. Brahnavit, variyan, variṣṭha they like. Here after Niścala Dāsa is going to talk of siddhānti.

Aside note: this Ekadeśī group seems to be heavily influenced by Vidyāraṇya's jīvanmukti viveka. Which is based on yoga vāśiṣṭam. More than 30000 verses, Vāśiṣṭa and Rama dialogue. Known as jñāna vāśiṣṭam. also. Even though Vidyāraṇya has influenced this heavily, he by himself has not been a ekadeśī. Reason is in pañcadaśī. Tṛpti dīpa prakaraṇam, chapter 7. Verses 267 to 270, Vidyāraṇya talks on behalf of a jñānī,

व्यवहारो लौकिको वा शास्त्रीयोऽप्यन्यथापि वा ।

ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ॥ 7-२६६॥

there he says, jñānī thinks let the body be engaged in any vyāvahāra, laukika or any other śāstric or any other vyāvahāra according to prārabdha. Thinking is mama akartuhu ममाकर्तुरलेपस्य ...I'm akarta, I'm not engaged in any transaction.

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्श्चसन् ॥ 5-8॥

As Kṛṣṇa said- तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ ४-13॥ anātmā acts according to prārabdha, I have no connection with karma or karma phalam

गुणा गुणेषु वर्तन्ते, इति मत्वा न सङ्गते ॥ ३-28॥ इन्द्रियाणीन्द्रियार्थेषु, वर्तन्त इति धारयन् ॥५- 9॥. Here he says body can engage in any thing, if he is interested in samādhi, let him be. This indicates Vidyāraṇya is not in ekadeśī camp.

Second point is even though he talks of samadhi, in many of his works, Vidyāraṇya presents alternative views also equally in his other works. In pañcadaśī chapter 1, in nididhyāsanam, he talks about nididhyāsanam as samādhi abhyāsa rūpa nididhyāsanam. Verses 52 to 64. Dharma-megha-samadhi. That which showers puṇyaṃ like cloud. Based on chapter 6 of gītā.

यथा दीपो निवातस्थः, नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य, युञ्जतो योगमात्मनः ॥ ६-19॥

like a flame the mind of a meditator remains stable. The same Vidyāraṇya discusses in chapter 7 verses 113 to 123, nididhyāsanam. Here he describes nididhyāsanam as brahmābhyāsarūpa nididhyāsanam. The third type is śravaṇābhyāsarūpa rūpa

nididhyāsanam. So samādhi is only one option. Alternative is mind should focus on brahman thoughts. 28.46

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ पञ्चदशी ७-१०५॥

Can be teaching, discussing, thinking anything. Like now we are engaged in vedāntic discussion. We are not talking of postures. शुचौ देशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥ ६-११॥

Posture is not compulsory.

For saṁgha upāsanam, posture, place, direction is important. Upasana is meant for adṛṣṭa phalam. When puṇyam is involved all these are important. Nididhyāsanam is meant for dṛṣṭa phalam, habitual identification with body has to be reduced. Vidyāraṇya says samādhi abhyāsa rūpa nididhyāsanam is very very tough. He says it is difficult. चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ ६-३४॥

In chapter 7, of pañcadaśī, yoga vāśiṣṭham shloka , keeping mind in one area is so difficult, you can even drink the ocean and lifting the Himalayas. There are alternatives, तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम्tai upa, kena upaniṣad anything you can focus on...wide area is there instead of just aham brahmasmi...

Vidyāraṇya therefore really does not belong to ekadeśī. Now Niścala Dāsa is going to disagree with ekadeśī.

Topic 484 आवर्तेषु कृतशङ्कायाः समाधानम्

(४८४) (४६५-४८३) आवर्तेषु कृतशङ्कायाः समाधानम् —ज्ञानिनो निरङ्कुशप्रवृत्तेः प्रारब्धवशाद्व्यवहारः सिद्ध्यतीति तद्व्यवहारनिवृत्तौ नियमः कर्तव्य इति शङ्कासमाधानम्।

आवर्तेषु (465 to 483) in these topics कृतशङ्कायाः a counter view was raised by ekadeśī समाधानम् the reply comes now.—Niścala Dāsa quotes ekadeśī... ज्ञानिनो निरङ्कुशप्रवृत्तेः if a jñānī is allowed to do activities governed by prārabdha he will get engaged in unrestrained other activities also. निरङ्कुशप्रवृत्तेः bahuvreehi nirankushā pravṛtti yasya saha प्रारब्धवशाद्व्यवहारः सिद्ध्यतीति many vyavaharas will go on. Somebody starts an institution, he has to travel to get funds etc.. therefore a śāstra vidhi is required, jñānī should not engage in pravṛtti, only in nivṛtti. Such a rule is required.. Mahout uses añkuśam to restrain the elephant. Ekadeśī says añkuśam is śāstra vidhi here. तद्व्यवहारनिवृत्तौ for restraining the jñānī from worldly activities, a rule must be prescribed नियमः कर्तव्य इति शङ्कासमाधानम् such a view has been raised by ekadeśī. Certain shlokas are quoted.

यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ 17॥ (chapter 3)

Yastu ātmaratirevasyāt, he should all the time revel in ātmā and be contented only with ātmā. Even for jokes he should not laugh. Kṛṣṇa does not say it is a rule.

Another they quote

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥

तद्बुद्ध्यस्तदात्मानः, तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषाः ॥ ५-१७॥

chapter 5 of gītā. Everyone will get a quotation. Don't unnecessarily poke your nose in other areas. These two sentences summarise ekadeśī. Now our samādhānam.

ज्ञानिनो निवृत्तावपि नियमसद्भावोक्तिरसङ्गता। निवृत्तौ वा प्रवृत्तौ वा वेदस्य आज्ञारूपो विधिर्न ज्ञानिनोऽस्ति। तद्व्यवहारे नियमाभावाज्ज्ञानी निरङ्कुशः। तद्व्यवहारः सर्वोऽपि प्रारब्धायत्त एव।

Solid statements now. ज्ञानिनो निवृत्तावपि नियमसद्भावोक्तिरसङ्गता। it is not correct, ekadeśī's statement is not correct. "there is a rule for jñānī, don't go out. Sit in meditation". There is no such rule. In śukāṣṭakam, every shloka ends with a common line. निस्त्रैगुण्ये पथिविचरतः कोविधिः कोनिषेधः? Where is the dos and don'ts for a jñānī? निवृत्तौ वा प्रवृत्तौ वा वेदस्य आज्ञारूपो विधिर्न ज्ञानिनोऽस्ति। no rules govern the jñānī. Doing or avoiding.. commandment of the veda..

jñānīs do not have these rules. तद्व्यवहारे नियमाभावाज्ज्ञानी śāstric rules are not there. So what governs his lifestyle. निरङ्कुशः। he does not have any añkuśam in the form of śāstra vidhi. तद्व्यवहारः सर्वोऽपि प्रारब्धायत्त एव। all his vyavaharas as a sādha he continues. Like getting up early morning and doing japa etc. he is free to follow or not. He is controlled by prārabdha only.

(१) यस्य ज्ञानिनः प्रारब्धं भिक्षाभोजनादिफलमात्रहेतुस्तस्य भिक्षाभोजनादिमात्रे प्रवृत्तिर्जायते। (२) यस्य तु प्रारब्धमितोऽप्यधिकभोगहेतुः तस्याधिकेऽपि व्यापारे प्रवृत्तिर्भवति।

यस्य ज्ञानिनः प्रारब्धं भिक्षाभोजनादिफलमात्रहेतुस्तस्य suppose his prārabdha is such that he has only got bhikṣa vyāvahāra, either ajagara vṛtti like python or madhukara vṛtti like honey bee. In kaupina pañcakam, वेदान्तवाक्येषु सदा रमन्तो भिक्षान्नमात्रेण च तुष्टिमन्तः ।

विशोकमन्तःकरणे चरन्तः कौपीनवन्तः खलु भाग्यवन्तः ॥ १॥

between two bhikshās they revel in vedānta vakyams. Due to vāsana. Another jñānī, before vedānta could have done upāsana, that can also run in the mind. Jñānī may enjoy saguṇa upāsana. Madhusoodana sarasvati says after advaitam, dvaita puja gives joy. ***** poojārtham kalpitam dvaitam advaitāpi sundaram...

even if he does that, he does not forget that worshipper and worshipped are both mithyā. If all jñānīs sit in samādhi there will be no gurus.. then you will get only ajñāna Parampara.

भिक्षाभोजनादिमात्रे प्रवृत्तिर्जायते। यस्य तु प्रारब्धमितोऽप्यधिकभोगहेतुः cause for vyapara is based on prārabdha, worldly people also want the jñānī gurus teach. तस्याधिकेऽपि व्यापारे प्रवृत्तिर्भवति।

Vicārasāgarah chapter 7 class 17 on 7th April 2023

(१) यस्य ज्ञानिनः प्रारब्धं भिक्षाभोजनादिफलमात्रहेतुस्तस्य भिक्षाभोजनादिमात्रे प्रवृत्तिर्जायते। (२) यस्य तु प्रारब्धमितोऽप्यधिकभोगहेतुः तस्याधिकेऽपि व्यापारे प्रवृत्तिर्भवति।

In the beginning of chapter 7 debate is going on between two groups of advaitins, ekadeśī and siddhānti. Upto 483 was ekadesi's view. From 484 topic onwards siddhānti is presenting his view in which he disagrees with ekadeśī. Topic is jñānī jīvan muktaḥ, he has gone through śravaṇam mananam nididhyāsanam and he is jñānan nishṭhā and he does not need any more sadhanas. He will spend rest of his life as per prārabdha. ekadeśī says this jñānī is governed by nivṛtti rule withdrawal from worldly vyavaharas. He should devote his life only for ātmā jñānaṃ and samādhi. That too advaita bhavana rūpa nirvikalpa samādhi and avasthāna rūpa. This ānanda he should enjoy the rest of his life. His aim should be to improve quality and duration. Variyan variṣṭha etc. from topic 484 onwards, siddhānti says no such rule is there. Shukacarya's shukashtakam...he repeatedly says निस्त्रैगुण्ये पथिविचरतः कोविधिः

कोनिषेधः? Where is the dos and don'ts for a jñānī? Prārabdha karma and vāsana will influence the activity. If it is loka saṅgraha...

नैव तस्य कृतेनार्थः, नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु, कश्चिदर्थव्यपाश्रयः ॥ गीता 3-18॥

He can doing any work, writing, teaching, worldly transactions like schools colleges etc. लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ गीता-३-20॥ some will feel like withdrawing and remain quietly. We don't say jñānī should not do meditation.

If prārabdha is such that he will only confine to bhiksha bhojanam, bhoga must be translated as vyavahāra – can be involved in spiritual or religious transaction. His mind set is नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ॥ गीता-५-८

. Anātmā and anātmā are interacting. I'm the paramārthika satyam. नवद्वारे पुरे देही, नैव कुर्वन्न कारयन् ॥ गीता-५-13॥.

अत्राक्षेपः — ननु यस्य प्रारब्धं भिक्षाभोजनमात्रहेतुस्तस्यैव ज्ञानं जायेत। यस्य पुनः प्रारब्धमधिकव्यापारहेतुर्नैव तस्य ज्ञानं जायेत। तस्माद्भिक्षाभोजनादि-व्यापारादधिकव्यापारो न ज्ञानिनो युज्यते। यस्याधिकव्यापारे प्रवृत्तिरस्ति, स नैव स्याज्ज्ञानीति।

Ekadeśī says you say some people have prārabdha for doing some few things and others are engaging in more worldly activities. He says because a person is so engaged in worldly activities, he will find no time for jñānaṃ and can never become jñāna nisṭhā. A jñāna nisṭhā having prārabdha for worldly vyavahāra is a contradiction. He would have removed vyavahāra and become a

sanyasi. He is trying to say gr̥hastha cannot become jñānīs. अत्राक्षेपः — ननु यस्य प्रारब्धं भिक्षाभोजनमात्रहेतुः prārabdha is favorable that he is involved in bhikṣa, indirectly he says he is a sanyasi. तस्यैव ज्ञानं जायेत। there is a possibility of jñānaṃ for only these people. यस्य पुनः प्रारब्धमधिकव्यापारहेतुर्नैव तस्य ज्ञानं जायेत। तस्माद्भिक्षाभोजनादिव्यापारादधिकव्यापारो so more vyapara न ज्ञानिनो युज्यते। for a jñānī it is not possible. यस्याधिकव्यापारे प्रवृत्तिरस्ति, one who is more engaged स नैव स्याज्ज्ञानीति। he will not be a jñānī. Even if he studies vedānta in between, he will not have sufficient impact to make him jñānī. Iti should be connected to atra ākṣepa.

समाधानम् — नेयं सम्भवति शङ्का । यतः श्रीरामकृष्णयाज्ञवल्क्यजनकादयो ज्ञानिन उच्यन्ते। तेषु च सभायां विजयेन धनसङ्ग्रहव्यवहारे याज्ञवल्क्यस्य, तथा राज्यपरिपालनादिव्यापारे जनकस्य च प्रवृत्तिः कथिता। अपि च वासिष्ठादिग्रन्थेष्वनेकेषां ज्ञानिनां व्यवहारो नानाप्रकारः कथ्यते। तस्माज्ज्ञानिनः प्रवृत्तौ वा निवृत्तौ वा नैवास्ति नियमः।

Very important for gr̥hastha, box items. When we study Śaṅkarācārya's bhāṣyams, we see this emphasis for san̥nyāsa. In aitareya introductory bhāṣyams, ācārya will say san̥nyāsa is very important. This is more for jñāna-karma-samucchaya vādis. When you get a doubt, read the following portions. Pages...

समाधानम् — नेयं सम्भवति शङ्का this particular objection is not correct because यतः श्रीरामकृष्ण- quotes several śāstric examples, śāstra pramāṇam for gr̥hastha jñānīs existence. Sri Rama, Kṛṣṇa

(maha example-60000 wives) याज्ञवल्क्यजनकादयो ज्ञानिन उच्यन्ते। all of them are said to be jñānīs by śāstra pramāṇam. तेषु Among them च सभायां विजयेन brhadāranyaka chapter 3, Janaka called for a huge seminar, so many vedic scholars from different places, he has 1000 cows with horns covered with real gold.

यो वो ब्रह्मिष्ठः स एता गा उदजतामिति ।

Whoever is a great vedic scholar can take these cows.

एताः सोम्योदज सामश्रवाः इति॥ 3.1.2 ॥

Yagnavalkya calls his student and says take all these cows.

All these people wonder and one by one challenges him. Shakalya looses his head also. Yagnavalkya engaged in vyavahāra and gathered wealth. All mahatmas who established gurukulams needed wealth. Monthly expenses run to lakhs. Even though they are jñāna nishṭhā they earn for loka saṅgraha. In taitirīya shikshavallī avahanti homam is there, it is conducted for getting more money and students. Sabhā refers to chapter 3 of brīha upa. धनसङ्ग्रहव्यवहारे याज्ञवल्क्यस्य, cattle wealth with gold तथा राज्यपरिपालनादिव्यापारे जनकस्य Janaka was engaged in rajya paripalanam. Chapter 4 is entire dialogue. Yagnavalkya asks Janaka to ask for a boon. I should get freedom to ask any question and learn from you. Svayamjyoti brahmanam is dialogue between janaka and Yajñavalkya. He found time for deep vedānta dialogue. Even grhasthas and kings can find

for vedānta. Janaka is given a title that he has attained mokṣa. Guru gives certificate. Sannyāsa is advantageous, but in gr̥hastāśram jñānam and niṣṭhā are possible. For vedānta sanyasi is mukhya adhikaris. Others are also adhikārī. च प्रवृत्तिः कथिता। अपि च वासिष्ठादिग्रन्थेष्वनेकेषां in yogavashishthā etc ज्ञानिनां व्यवहारो नानाप्रकारः कथ्यते। so many jñānīs are talked about different types of vyavaharas are talked about. In briha chapter 2 section 1 gargya-ajatasatru brahman, gargya a brahmana ācārya goes to Ajatasatru and says I want to teach you. Ajatasatru says I will learn from you and learns saṁyama brahma from him. he says oh only saṁyama brahman yo know. Then Gargya requests for reversal of role. Ajatasatru is kshatriya. However since he surrendered Ajatasatru teaches avasthātraya viveka. Most important part of bṛhadāraṇyaka upa. Neti neti also comes here. Bottomline is a gr̥hastha king can not only be a jñānī but can be a guru to brahmana disciple too. Several kings are teachers in bri and chan. Upaniṣad. तस्माज्ज्ञानिनः प्रवृत्तौ वा निवृत्तौ वा therefore a jñānī has no rule that he has to be sannyāsa only. नैवास्ति नियमः। Gita chapter 4. Gr̥hastha jñānī गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ गीता ४-२३॥

all gr̥hastha must remember...for a gr̥hastha who is liberated and free from family attachment and his mind is well-established in jñānam, he continues pañca maha yagna. For such a gr̥hastha jñānī karmas will not produce adrushta phalam. Karmas will dissolve.

यद्यपि याज्ञवल्क्यः सभायां जयं लब्ध्वा पश्चात् विद्वत्सन्न्यासरूपां निवृत्तिं दधे। प्रवृत्तौ च नानाप्रकारा दुःखहेतुभूता दोषाः कथिताः। तथापि याज्ञवल्क्यस्य विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते । ज्ञानं प्रागप्यासीदेव। जीवन्मुक्तिसुखं परं न तेन प्राप्तम् । तस्माज्जीवन्मुक्तिसुखावाप्तये सर्वस्वसङ्ग्रहपरित्यागमकरोत् ।

Here he is making a finer observation. Ekadeśī people argue that no doubt Yajñavalkya was great etc, according to bri upa, in maitreyi brahmanam, he says he wants to take sannyāsa. So why should Yagnavalkya want to take sannyāsa. So jñānaṃ was incomplete. Ekadeśī is visualizing all these. Only brahmavit is possible, varaha variyan variṣṭha is possible only through meditation. Therefore nididhyasana sukham is possible only when vyavahāra is reduced. Siddhānti says that's true. If he wants to enjoy this peace then he has to give up vyavahāra. Siddhānti says he is still not a samsārī, both are jñānīs jīvanmuktas. Some jīvanmuktas choose to enjoy meditational ānanda. Ekadeśī says a person is jīvanmukta only if he isa variyan variṣṭha etc. (यद्यपि) याज्ञवल्क्यः सभायां जयं लब्ध्वा Yagnavalkya got victory in janaka sabha पश्चात् thereafter he taught students विद्वत्सन्न्यासरूपां निवृत्तिं दधे। and then approached his wives. Maitreyi asked with these cows can I get mokṣa. Then she says if vittam cannot give and only jñānaṃ gives liberation therefore before taking sannyāsa you teach me. Yagnavalkya teaches his wife. “स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती प्रियं भाषस एह्यास्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ २.४.४ ॥” You are very dear to me asking a dear question. Come and sit, I shall teach. Maitryi

brahmanam is a fantastic brahmanam, a dialogue between husband and wife. Everyone can have knowledge if there is dedication. Vidwat sannyāsa rūpa, he took to. (dadhe-lit) In sannyāsa āśrama there is no vyavahāra, so time is there. Vyavaharas involve lot of headaches. प्रवृत्तौ च in worldly transactions नानाप्रकारा दुःखहेतुभूता दोषाः कथिताः। there are so many problems causing stress. तथापि याज्ञवल्क्यस्य विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते In any type of activity, headache is there. Sannyāsa ashram has less transactions. Even though this is a fact, you cannot conclude that sanyasis alone can be jñānīs and jīvanmuktas. That I will not agree. In spite of disadvantages, grhasthas can gain jñānaṃ and jñāna nisṭhā. विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते In the case of Yagnavalkya he was a jñānī earlier also, but his vāsana was such that before vidvat sannyāsa, he wanted to have an ashram. He calls samashrava, an expert in sama veda. He had vāsana to teach veda and vedānta. After that vāsana got exhausted then he said enough and decided to take sannyāsa. He would have been jīvan mukta any case. Ekadesi's view was Yagnavalkya was a scholar. Here siddhānti is saying he was a jñānī as a grhastha. Such a statement that he was mere scholar is not true. ज्ञानं प्रागप्यासीदेव। before and after sannyāsa he was jīvanmukta. He did not have any time when he had an ashram. Guru will have to settle issues also. He could not enjoy meditational ānanda. He thought let me spend some time in meditation also. Presence and absence of meditational ānanda will not make any difference to quality of jīvanmukti. जीवन्मुक्तिसुखं

meditational ānanda परं न तेन प्राप्तम्।alone he did not have. तस्माज्जीवन्मुक्तिसुखावाप्तये refers to meditational ānanda or samādhi sukham, Yagnavalkya could not enjoy this. For enjoying meditational sukham सर्वस्वसङ्ग्रहपरित्यागमकरोत् all the forms of wealth he renounced.

Vicārasāgarah chapter 7 class 18 on 15th April 2023

यद्यपि याज्ञवल्क्यः सभायां जयं लब्ध्वा पश्चात् विद्वत्सन्न्यासरूपां निवृत्तिं दधे। प्रवृत्तौ च नानाप्रकारा दुःखहेतुभूता दोषाः कथिताः। तथापि याज्ञवल्क्यस्य विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते। ज्ञानं प्रागप्यासीदेव। जीवन्मुक्तिसुखं परं न तेन प्राप्तम्। तस्माज्जीवन्मुक्तिसुखावाप्तये सर्वस्वसङ्ग्रहपरित्यागमकरोत्।

Debate between two groups of advaitin is going on. They are all post-Śaṅkarācārya topics. Ekadeśī elaborately presented upto topic 483. Ekadeśī said that this jñāna nisṭhā is also bound by vedic rules and he must withdraw from all worldly transactions, only eating sleeping and max time in advaita avasthāna rūpa nirvikalpaka samadhi. The ānanda he names as jīvan mukti sukham. Meditational ānanda the jīvan mukta enjoys for rest of his life. From 484 Niścala Dāsa is refuting his view. Agreement is there on :meditation and samādhi gives ānanda” clear pramāṇam is gītā chapter 6

यत्रोपरमते चित्तं, निरुद्धं योगसेवया।

यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ 20॥

सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ 21॥

यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ 22॥

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यः, योगोऽनिर्विण्णचेतसा ॥ 23॥

6-20 to 23. Siddhānti accepts jīvanmukti sukham.

The disagreement is with regard to two important points.

1 A jñāna nisṭhā must spend all his time in meditation, we disagree. Some may be interested some may be engaged in loka saṅgraha he says. Śukāṣṭakam... निस्त्रैगुण्ये पथिविचरतः कोविधिः कोनिषेधः? Where is the dos and don'ts for a jñānī? is the pramāṇam.

2 ekadeśī discusses the consequences of jñāna nisṭhā engaging in worldly transactions. Ekadeśī says jñāna nisṭhā will lose jīvanmukti sukham. Siddhānti has to agree with this. Yes he will lose meditational ānanda. This pratibimbānanda he wont get. Brahmākāra vṛtti pratibimbānanda. Since jīvanmukti sukham is lost ekadeśī says jīvanmukti is also lost. Then he says therefore jñāna nisṭhā does not have jīvanmukta status also. Ekadeśī says Jīvanmukta status, jīvanmukti and jīvanmukti sukham all 3 are possible only with meditation. Therefore Yagnavalkya in Janaka's

court, was not practicing meditation, according to ekadeśī he was jñānī during the debate but was not a Jīvanmukta, did not have jīvanmukti and jīvanmukti sukham. Although he was a jñāna nisṭhā, he got all these after he took to vidvat sannyāsa after getting permission from Maitreyī. Then only he got Jīvanmukta status, jīvanmukti and jīvanmukti sukham. Ekadeśī says all this.

Siddhānti says, if a gṛhastha or non gṛhastha, active or any other jñāna nisṭhā, if he does not meditate he will not have experiential ānanda in the mind. That he agrees. But says **he does not lose jīvanmukti and jīvan mukta status**. Gṛhastha jñānī, certainly daughter in law son in law problems will be there. Jīvan mukti sukham is not there, yes, he does not have time for meditating. Definition of jīvan mukti –sukham does not define, but he has jñānaṃ that all these transactions and transactional problems belong to anātmā.

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्चसन् ॥ gītā 5-8॥

I'm neither anātmā and their problems don't touch me.

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।

सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ ब्रह्मज्ञानावलीमाला २॥..

jñānaṃ (manobudhyahaṅkāra) can coexist with mental disturbance. Like the physical conditions of a jñānī. Like groaning to old age related pain. He can be a jīvan mukta despite the pain. Similarly

emotional problems also cannot deny jīvan mukta status. Jīvan mukti has nothing to do with presence or absence of experiential happiness.

2nd point. Ekadeśī says active and gr̥hastha jñānī loses Jīvanmukta status, jīvanmukti and jīvanmukti sukham. Siddhānti says a jñānī loses only the sukham. Yagnavalkya was jīvanmukta and had jīvanmukti, only jīvanmukti sukham he did not have. Later he wanted to have sukham, his prārabdha vāsana led him to sannyāsa.

वेदान्तवाक्येषु सदा रमन्तो, भिक्षान्नमात्रेण च तुष्टिमन्तः ।

विशोकमन्तःकरणे चरन्तः, कौपीनवन्तः खलु भाग्यवन्तः ॥ १॥

Śaṅkarācārya is a standing example for an active jīvanmukta.

In sadhana pañcakam...

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां

पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम् ।

प्राक्कर्म प्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यतां

प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५॥

you can sit quietly and spend time in invoking the vedānta jñānaṃ. Both kinds enjoy equal jīvanmukti which is centred on ātmā. One enjoys meditation and another gets enjoyment of serving and śiṣyas benefitting.

तथापि याज्ञवल्क्यस्य विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते। you cannot say Yajñavalkya did not have jīvanmukti ज्ञानं प्रागप्यासीदेव। जीवन्मुक्तिसुखं परं only jīvanmukti sukham he did not have as a gr̥hastha. न तेन प्राप्तम्। after some time, he wanted to have that sukham. Dwelling on the teaching. तस्माज्जीवन्मुक्तिसुखावाप्तये jīvanmukti sukham to get, सर्वस्वसङ्ग्रहपरित्यागमकरोत्। he decided to abolish his PORT. Possessions, obligatory duties, relationships and transactions.

(9) याज्ञवल्क्यस्य प्रारब्धं किञ्चित्कालमधिकभोगहेतुरासीत्, पश्चात्स्वल्पभोगहेतुरासीत्। तस्मात् प्रथमं याज्ञवल्क्यस्य विनैवारुचिं भोगाधिक्यम्, पश्चादत्यन्तारुच्या सर्वभोगत्यागश्चाभूत्।

First example Yagnavalya in first part of life he did not have jīvan mukti sukham, it was not free will but prārabdha vāsana. याज्ञवल्क्यस्य प्रारब्धं किञ्चित्कालमधिकभोगहेतुरासीत्, first half, bhogaha - vyavahāra or transactions (Swamiji specifically translates here) even if the person is sannyasi, with a gurukulam the transactions are minimum 10 times more than gr̥hastha. पश्चात्स्वल्पभोगहेतुरासीत्। then later same prārabdha changed, made him exposed to limited transaction, bhikṣa pānam. तस्मात् प्रथमं याज्ञवल्क्यस्य विनैवारुचिं because of that kind of prārabdha, he enjoyed these transactions. Without dislike or getting vexed. He was very driven. He enjoys expansion of gurukulams etc. भोगाधिक्यम्, more and more

transactions, thereafter पश्चादत्यन्तारुच्या सर्वभोगत्यागश्चाभूत्। transferred/gives up responsibility and quietly withdraws without any distaste. In Sringeri, the senior ācārya gradually transitions to junior ācārya.

Janaka was just the opposite. (Swamiji says I'm supporting all of you. Enjoy vacations with your grandchildren!!!!)

(२) जनकस्य प्रारब्धं तु आमरणं राज्यपरिपालनादिरूपविशेषभोगहेतुरासीत्। तस्मात् तस्य भोगत्यागो नाभूत्कदाचिदपि। नाप्यरुचिर्भोगेषु सञ्जाता।

जनकस्य प्रारब्धं Janaka had a huge empire, he was Videha Raja. तु आमरणं until death राज्यपरिपालनादि governance of the kingdom रूपविशेषभोगहेतुरासीत् that was his prārabdha। तस्मात् तस्य भोगत्यागो नाभूत्कदाचिदपि। He never thought of renouncing it. Even in Raghuvamsa Kalidasa says in sarga 1

शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् ।
वार्द्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥८॥
रघूणामन्वयं वक्ष्ये

All during young age they got all their education, skills, veda etc, in youth they enjoyed everything wife included, in vanaprastha they withdrew after handing over to next king, and at end through vedānta jñānaṃ, they renounced their bodies, died as jīvanmukta.. kings can take to vanaprastha, but Janaka's prārabdha was that he could not do that. नाप्यरुचिर्भोगेषु सञ्जाता। he never gave up and he never complained about vyavahāra. When prārabdha is adverse,

there is no pint in getting vexed. There is no vexation in a jīvanmukta, prārabdha is for the body. So no aruchi..never complain about bad prārabdha.. no complaints about transaction. Many grandparents get extra duty with grandchildren. Telling stories, taking them to pool, school etc. enjoy the experience. We will be able to enjoy if we have jñānam and jñāna nisṭhā. In Naiṣkarmyasiddhi I used the word neighbourisation. Janaka's story is opposite of Yagnavalkya.

(३) वामदेवादिप्रारब्धं स्वल्पभोगहेतुरासीत् । अतस्तेषां सदारुच्युत्पत्तेर्भोगेषु प्रवृत्तिरेव नाभूत्।

In Yagnavalkya vyavahāra was there in the beginning and reduced later, Janaka had throughout. In the case of Vama deva, he never started never ended.

In footnote: all types are discussed no starting of vyavahāra itself in case 3, simple vyavahāra right through. Sometimes even after sannyāsa transactions increasing. Varieties of combinations are possible due to prārabdha not free will. वामदेवादिप्रारब्धं स्वल्पभोगहेतुरासीत्। अतस्तेषां सदारुच्युत्पत्तेर्भोगेषु प्रवृत्तिरेव नाभूत्। they never like vyavahāra throughout life. Generally they don't enter gr̥hastāśram. They don't even take up loka saṅgraha karmani in sannyāsa ashram. There were no transactions right through. Very unique topics. Only here you find.

(४) शिखिध्वजस्य ज्ञानानन्तरं राज्यादिष्वधिका प्रवृत्तिः कथ्यते वासिष्ठे। इत्थं ज्ञानिनां नानाप्रकारा विलक्षणव्यवहाराः कथिताः। सर्वेषामपि तेषां सममेव ज्ञानम्। फलमपि मोक्षरूपं समानमेव। व्यवहारास्तु प्रारब्धभेदान्नानाप्रकाराः। व्यवहारलोपाज्जीवन्मुक्तिसुखमधिक्रियेत। व्यवहाराधिक्ये जीवन्मुक्तिसुखं न्यूनतां व्रजेत्।

In yoga vāsiṣṭam, we see śikhidvaja. He became a jñānī. After jñānaṃ vyavahāra increased. शिखिध्वजस्य ज्ञानानन्तरं राज्यादिष्वधिका प्रवृत्तिः he became King and engages in more and more transactions in yoga vashiṣṭam we see कथ्यते वासिष्ठे।

Now consolidation. इत्थं in this manner ज्ञानिनां नानाप्रकारा विलक्षणव्यवहाराः all the jñānīs (any āśrama) are involved in varieties of transactions. Widely different. Can be secular (setting up old age homes) or religious (paṭaśāla temples etc) or spiritual (setting up gurukulam, printing books etc.. कथिताः। following is the difference. सर्वेषामपि तेषां सममेव ज्ञानम्। the quality of the knowledge is same in all. फलमपि मोक्षरूपं समानमेव। mokṣa or jīvanmukti is same across. It is not measured based on mental state, it is dependent on ātmā jñānaṃ which is free from all emotions. व्यवहारास्तु प्रारब्धभेदान्नानाप्रकाराः। vyavahāra are different. Among all jñānīs there will be difference in one aspect. The sukham will be graded. Jīvanmukti sukham. All of them are not uniformly sitting in meditation. Time allotted for meditation is different. Some may not spend any time at all. Therefore gradation is there. You can use four words, brahmavit, brahmavitvaraḥ, varīyan, variṣṭha. No

gradation in jīvan mukti or being a jīvan mukta only in jīvan mukti sukhām.

Vicārasāgarah chapter 7 class 19 on 22nd April 2023

सर्वेषामपि तेषां सममेव ज्ञानम्। फलमपि मोक्षरूपं समानमेव। व्यवहारास्तु प्रारब्धभेदान्नानाप्रकाराः। व्यवहारलोपाज्जीवन्मुक्तिसुखमधिक्रियेत। व्यवहाराधिक्ये जीवन्मुक्तिसुखं न्यूनतां व्रजेत्।

Different types of jñānīs and their lifestyles were discussed. Active versus withdrawn lifestyles. According to their prārabdha they led life. Jñānam however is uniform and how the jñānī looks upon himself is uniform. Body ahaṅkāra etc have prārabdha karma. “I, the ātmā am nitya muktaḥ”. सर्वेषामपि तेषां सममेव ज्ञानम्। an active jñānī is not going to say my jīvan mukti is less or vice-versa. The jñānam is the same. फलमपि मोक्षरूपं समानमेव। the jñāna phalam (aham nityamuktaḥ asmi), is the same across jñānīs. व्यवहारास्तु प्रारब्धभेदान्नानाप्रकाराः। the activities which belong to the ātmā, paśyan, śṛṇvan etc they are many and varied, they are governed by prārabdha bheda... at anātmā level there will be difference. A jñānī who spends most time in meditation enjoys meditational ānanda more; no difference in svarūpa ānanda. A non meditating jñānī will not have that ānanda. Mental experiential ānanda which is mitya and vyavaharikam, in that there will be difference. व्यवहारलोपाज्जीवन्मुक्तिसुखमधिक्रियेत। in the passive jñānī in whom transactions have come down, jīvan mukti sukhām which is

pratibimba sukham is more व्यवहाराधिक्ये जीवन्मुक्तिसुखं न्यूनतां व्रजेत्। when vyavahāra increases, he has no time for meditation, this experiential ānanda will be less only. Take bhikṣā ānanda, grossest experience. It will vary from one person to another and it will vary from one day to another day.

Topic 485 ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते

(४८५) ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते — अत्र केचनाक्षिपन्ति — जीवन्मुक्तिसुखं त्यक्त्वा तुच्छविषयभोगे प्रवृत्तो विदेहमोक्षमपि त्यक्त्वा वैकुण्ठादिलोकेच्छया तत्तल्लोकमपि प्राप्यनुयादिति।

Here the siddhānti is answering a possible objection raised by ekadeśī. If siddhānti argues any kind of life governed by prārabdha, there is a possible danger. Because of prārabdha vāsana he may enter various kinds of viṣaya ānanda. He may develop a desire for swargaloka ānanda or brahma loka ānanda. Due to prārabdha vāsana it may come. Once this jñānī votes for these ānanda, then he will have punar jenma. Then there is a possibility of brahma loka iccā and prāpti. So you close your eyes and sit in meditation otherwise you may slip and miss videha mukti. ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते — (such a possibility is not there, jñānī renouncing videha mukti and desiring paraloka) अत्र केचनाक्षिपन्ति — in this context, some of them ekadesis raise this objection जीवन्मुक्तिसुखं त्यक्त्वा suppose this person renounces jīvan mukti sukham- meditational ānanda and engages in loka saṅgraha

तुच्छविषयभोगे he goes after the ānanda coming out of loka saṅgraha, teaching in schools colleges etc say. प्रवृत्तो विदेहमोक्षमपि त्यक्त्वा these are ephemeral as compared to jīvan mukti sukham, he may renounce videha mukti also वैकुण्ठादिलोकेच्छया he may develop a desire for vaikunṭha loka or तत्तल्लोकमपि प्राप्यनुयादिति। he may develop a desire for manuṣya loka. I want to spread brahma vidya to more colleges etc, I want to teach vicārasāgara again and again. We may develop desire for vicārasāgara.. because some students say next jenma also you should be our guru!!!!

Why? A jñānī can have no desire for any loka because jñānī does not look upon himself as anātmā at all. So he is not bothered about rebirth etc. they are from standpoint of travelling sūkṣma śarīram.

नैवायं सम्भवत्याक्षेपः — (१) जीवन्मुक्तिसुखत्यागो भोगप्रवृत्तिश्च ज्ञानिनः प्रारब्धबलात् सम्भवति । (२) विदेहमुक्तित्यागः परलोकगमनं च तस्य नैव सम्भवति। यतः (१) ज्ञानिनः प्राणा बहिर्न गच्छन्ति। “न तस्य प्राणा उत्क्रामन्ति” इत्यादिश्रुतेः। तस्मान्न परलोकगमनं ज्ञानिनः सम्भवति।

नैवायं सम्भवत्याक्षेपः — such an objection of ekadeśī is never correct (१) जीवन्मुक्तिसुखत्यागो if this jñānī does not sit and meditate and is engaged in any other activity, writing, teaching, āśrama etc, these are not because of apūrṇatvam. They are based on prārabdha vāsana only. भोगप्रवृत्तिश्च bhoga meaning vyavahāra worldly transactions due to prārabdha he has. ज्ञानिनः प्रारब्धबलात् सम्भवति।

his vairagyam for paraloka ānanda is already established as a seeker (sadhana catuṣṭayam.. no desire for worldly things) prajahati yathā kāmān..no such desire will be there.. even he does not feel if I do not teach vedānta also, it is ok. (२) विदेहमुक्तित्यागः परलोकगमनं loss of videha mukti and travelling to another loka cannot happen to a jñānī, regardless wherever he dies, how he lives, mode of death, jñānī is free from punarjenma (śāstra pramāṇam) च तस्य नैव सम्भवति। यतः (१) ज्ञानिनः प्राणा बहिर्न गच्छन्ति। jñānīs prāṇa does not travel.. (entire sūkṣma kāraṇa śarīram will not leave the body) “न तस्य प्राणा उत्क्रामन्ति” इत्यादिश्रुतेः। we saw the śruti.. bri ārthabhaga brahmana 2nd chapter 2nd section and 4.4. तस्मान्न परलोकगमनं ज्ञानिनः सम्भवति। there is no question of going to paraloka. His stula śarīram merges into virāṭ, viśvarūpa īśvara. Jñānīs subtle body merges into hiraṇyagarbha, causal body into antaryāmi. Vyāṣṭi into virāṭ. Viśva into virāṭ, tajasa into hiraṇyagarbha, prājña into antaryāmi, enclosed consciousness into unenclosed consciousness

(२) विदेहमोक्षत्यागश्च न सम्भवति। यतो ज्ञानेन निःशेषाज्ञाननिवृत्तौ प्रारब्धभोगानन्तरं स्थूलसूक्ष्मशरीराकारपरिणतस्य मूलाज्ञानस्य स्वाधिष्ठानचैतन्ये निःशेषप्रविलय एव विदेहमोक्ष इति कथ्यते। स चाज्ञाननाशोऽवश्यं भवति।

विदेहमोक्षत्यागश्च tyaga is the loss of videha mukti, even that will not happen न सम्भवति। यतो because ज्ञानेन निःशेषाज्ञाननिवृत्तौ through jñānam he has completely wiped out ignorance प्रारब्धभोगानन्तरं after exhaustion of prārabdha स्थूलसूक्ष्मशरीराकारपरिणतस्य मूलाज्ञानस्य the kāraṇa śarīram, which is upādāna kāraṇam of sthūla sūkṣma śarīram

is mūlā ajñānam has disappeared into caitanyam (or māyā) ; Brahmasūtra discusses should we say jñānī merges into īśvara or jñānī merges into brahman? Both are correct. स्वाधिष्ठानचैतन्ये in brahman, the adhiṣṭhāna caitanyam, (shows jñānī need not travel to reach caitanyam), brahman is adhiṣṭhānam of kāraṇa śarīram, in Kaṭhōpaniṣad it is said here and now he merges into brahman निःशेषप्रविलय एव विदेहमोक्ष इति कथ्यते। without any karma remaining, videha mukti स चाज्ञाननाशोऽवश्यं भवति। whatever be the lifestyle jñānam is more than enough for videha mukti.

मूलाज्ञानेऽवशिष्टे, निवृत्तस्याज्ञानस्य पुनरापाते वा, विदेहमुक्तिर्न सिद्ध्येत्। मूलाज्ञानविरोधिज्ञानोदयसमकालमेव चाज्ञानं नावशिष्यते। प्रमाणतो नष्टमज्ञानमपि न पुनरुत्पद्यते, ततो न विदेहमोक्षाभावः सम्भवति।

Here he is discussing about possibility of punar jenma. Only two conditions. Author says both conditions are not possible. Therefore jñānī cannot have punarjenma.

One condition is self-ignorance remaining. Prārabdha karma gets exhausted but self-ignorance continues in a normal person ajñānī.

Second condition: Suppose in case of jñānī self-ignorance is destroyed and the destroyed self-ignorance suppose it comes again. Due to worldly transactions he has not attended classes and listening even on-line, he forgot and ignorance came back. Whereas ekadeśī will not forget because he is meditating..

Siddhānti says both these conditions are not possible for a jñānī... if one does not study or enjoy, he will not get meditational or class attending ānanda, there is no question of ignorance continuing or coming back. मूलाज्ञानेऽवशिष्टे, if self-ignorance continues निवृत्तस्याज्ञानस्य पुनरापाते वा or it disappears and appears again, विदेहमुक्तिर्न सिद्ध्येत्। videha mukti may be lost मूलाज्ञानविरोधिज्ञानोदयसमकालमेव चाज्ञानं नावशिष्यते। in the case of a jñānī, once he has jñānam, understanding the maha vākyam message, aparokṣa jñānam, there will never be ignorance. प्रमाणतो नष्टमज्ञानमपि ignorance destroyed through pramāṇam..vedanta maha vākyam pramāṇam, न पुनरुत्पद्यते, cannot raise again (through repeated śravaṇam mananam and nididhyāsanam); like we never say Sun goes around earth although we experience. We don't meditate upon it everyday. ततो न विदेहमोक्षाभावः सम्भवति। loss of videha mukti never happens for a jñānī.

विदेहमोक्षत्यागो परलोकगमने च ज्ञानिन इच्छा न जायेत। यतो ज्ञानिन इच्छापि तावत् केवलं प्रारब्धाधीनैव जायते। यावतीं सामग्रीं विना ज्ञानिनः प्रारब्धभोगो न जायेत, तावतीमेव सामग्रीं प्रारब्धं जनयति। न हीच्छां विना भोगो जायेत। तस्माज्ज्ञानिन इच्छापि प्रारब्धफलभूतैव।

Suppose a jñānī desires to do loka saṅgraha out of prārabdha vāśana. Ekadeśī said this may take him to desire paraloka, siddhānti says no such possibility is there. Prārabdha vāśana will create desire for loka saṅgraha, type of desire produced depends on what type of prārabdha puṇyam or pāpam he has to exhaust. Suppose certain

prārabdha pāpam is there and he has to go through that difficulty, such a desire will be produced. (like Swamiji setting up āśrama!!; another Swamiji wanted to walk to Badrinath). Prārabdha karma and prārabdha vāsana will create such a desire which will help the world and help jñānī to exhaust the prārabdha of current jenma. No desire will be associated with punarjenma because prārabdha is meant for exhausting in this jenma only. Punar jenma is never possible. Therefore there is no loss of videha mukti.

Vicārasāgarah chapter 7 class 20 on 24th June 2023

विदेहमोक्षत्यागो परलोकगमने च ज्ञानिन इच्छा न जायेत। यतो ज्ञानिन इच्छापि तावत् केवलं प्रारब्धाधीनैव जायते। यावतीं सामग्रीं विना ज्ञानिनः प्रारब्धभोगो न जायेत, तावतीमेव सामग्रीं प्रारब्धं जनयति। न हीच्छां विना भोगो जायेत। तस्माज्ज्ञानिन इच्छापि प्रारब्धफलभूतैव।

We are in the first part of the 7th chapter of vicārasāgara. Lifestyle of a jīvanmukta going on. A debate between siddhānti and ekadeśī is going on. Both are advaitins only. Ekadeśī has been arguing vehemently that a jīvanmukta must lead nivṛtti pradhāna life withdrawing from all worldly activities and be in nididhyāsanam only. And this nididhyāsanam will give a unique joy in which mind is in brahmākāra vṛtti आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् -gītā 6.25|| In that mind there will be brahma pratibimbata caitanyam, of course it is highest experiential ānanda generated by ātmā dhyānam and preferable he remains in nirvikalpaka samadhi. His aim must be to prolong the samādhi as much as possible upto brahma variṣṭha. If at all, he gives a break for this samadhi anuṣṭānam, it is a

minimum break for maintenance of the body. In fact according to him in brahmasvit variṣṭha state even there is no śarīra yatra activities. It is almost like videha mukti. This is the lifestyle suggested by ekadeśī who is a pūrvapakṣī for us. We are not going to accept this. Our reply is what we are seeing.

We say jñānī is a jīvanmuktah once he has gained jñānaṃ. When he looks at himself he does not look at from standpoint of anātmā. He is not bothered about whether my body is active or not whether my mind is involved in anything or not. Pravṛtti = active life and nivṛtti = withdrawn life both are conditions of anātmā only. My liberation is based on the knowledge that I'm not the anātmā. Vyavahāra or no vyavahāra I'm liberated. Jñāna niṣṭhā is jīvanmukti. It has got nothing to do with the condition of anātmā. Veda also gives complete freedom to jīvanmukta. Ko vidhiḥ ko niṣedha. We don't say he must be active we don't say he must not be active. Vedic injunctions do not govern a jñānī's activities. Prārabdha vāsana and karma govern the jñānī's life. A jñānī's ahankāra chooses to be active or passive based on this. The set up or consequences are decided by prārabdha karma , prārabdha vāsana affects the karta. Vāsanās and karmas will influence jñānī's activities as well as experiences. No rule with regard to the lifestyle. Ekadeśī raised another purvapakṣa in page 338 “(४८५) ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते — अत्र केचनाक्षिपन्ति — जीवन्मुक्तिसुखं त्यक्त्वा तुच्छविषयभोगे प्रवृत्तो विदेहमोक्षमपि त्यक्त्वा वैकुण्ठादिलोकेच्छया तत्तल्लोकमपि प्राप्यनुयादिति।” objection raised was if jñānī does not sit in

meditation and becomes active as per prārabdha, he may get more and more involved in loka saṅgraha and he may not be interested in even videha mukti.

शास्त्रं शरीर मीमांस देवस्तु परमेश्वरः। आचार्यः शङ्कराचार्यः सन्तु जन्मनि जन्मनि।

My ācārya must be Śaṅkarācārya again and again. This jñānī because of prārabdha pressure may lose videha mukti. He may get higher loka etc. videha mokṣa tyaga may take place due to desire caused by prārabdha vāśana. For that the answer is given. We were seeing in last class.

Answer: there is no losing of videha mukti. Aparokṣa jñānaṃ will remove punar jenma at the time of knowledge. Its not connected with post jñānaṃ lifestyle.

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा। ज्ञान-सम्प्राप्ति-समये मुक्ताऽसौ विगताशयः। Tattvabodha

Even antakala smaraṇam does not affect if he is jñānī. How do I know if I'm jñānī or not? You only have to decide. If I know I'm brahman where is the question of punarjenma, I'm nitya videhah. I'm the eternal consciousness who has no connection with anybody at any time. शरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ छा ८.१२.१ ॥ Next point he adds , even though jñānī may have different types of desires to serve the world for loka saṅgraha. Those desires are

caused by prārabdha vāsana. Vasanas are such that prārabdha puṇya pāpam have to be exhausted. The desires will be such that the puṇya prārabdha will be exhausted through happy experiences, papa prārabdha too will be exhausted. Prārabdha is linked to current life therefore it is exhausted. So no question of taking future jenmas. There are shlokas written by ajñānī people who write I want you to be my guru in next jenma too.

We are saying न जायते प्रियते वा कदाचित्----

मय्येव मन आदत्स्व World is born in me..

Such desires such as I should be born again a jñānī cannot think. His eye is always expanded I. whenever desires happen it is the expanded I only..

विदेहमोक्षत्यागो परलोकगमने च ज्ञानिन इच्छा न जायेत। jñānī will not have such silly desires of rebirth etc. some even vedāntic students ask if their wives will be again their wives in next jenma. They ask for my blessing as well!!!!

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ गीता २-२९॥

Therefore such desires same wife, same children show ajñānaṃ. All these things theological systems – Pujya Swamiji says- stop the thinking. Devotion which destroys reasoning is a dangerous obstacle. Never tell these bhaktas anything. After knowing aham brahmasmi the knowledge must be firm.

यतो ज्ञानिन इच्छापि तावत् केवलं प्रारब्धाधीनैव जायते। jñānīs desires are confined to this jenma only and prārabdha will be exhausted in this jenma only. यावतीं सामग्रीं विना ज्ञानिनः प्रारब्धभोगो न जायेत, if these types of loka saṅgraha desires do not come, that prārabdha will not be exhausted and society will also not benefit. While exhausting the prārabdha he would go through painful struggles also. Therefore they require loka saṅgraha iccā. तावतीमेव सामग्रीं conditions including desires प्रारब्धं जनयति। arises from prārabdha including wonderful bhikṣā. In forest he may eat anything. That bhikṣā is also ok. He has to exhaust that prārabdha too. It has got nothing to do with videha mukti but only current jenma only. Without the desire he cannot enter the field to exhaust them. न हीच्छां विना भोगो जायेत। like Śaṅkara's lifestyle. Adi Sanjara himself travelled all over, ekadeśī is not thinking of him. 72 purvapakṣa systems were there which ācārya dismissed. तस्माज्ज्ञानिन इच्छापि प्रारब्धफलभूतैव। aside noteH jñānīs desire is caused by prārabdha. Ajñānī's desire is caused by avidyā (ignorance) ahaṅkāra apūrṇatvam and kāmah. Jñānī does not have any of these. No अपूर्णजनित-अशुद्ध-कर्. No binding desires. Jñānī's kamas are śuddha kama.

लोकान्तरे वा, इहलोके वा शरीरान्तरसम्बन्धोऽपि ज्ञानिनः प्रारब्धाधीनो न जायते इत्येतत् प्रागेवास्मिन् तरङ्गे प्रतिपादितम्। तस्माज्ज्ञानिनः प्रारब्धबलादपि विदेहमोक्षत्यागे वा परलोकगमने वा नैवेच्छा सम्भवति।

Therefore, लोकान्तरे वा, इहलोके वा शरीरान्तरसम्बन्धोऽपि ज्ञानिनः the jñānī will not have punarjenma in bhūlokā or any other loka , no

association with another body प्रारब्धाधीनो न जायते prārabdha cannot be responsible for another jenma. Only from sañcita new bunch of prārabdha should come, but that has been burnt. Therefore jñānī will never pray for rebirth etc. he does not tell loudly. He knows. इत्येतत् प्रागेवास्मिन् तरङ्गे प्रतिपादितम्। this idea I have already talked about this in this chapter itself. Reference: page 325 topic 467 this idea has been given, also in the previous para Page 339 first para. तस्माज्ज्ञानिनः प्रारब्धबलादपि because of prārabdha influence a desire for giving up videha mukti will never arise (desire for punarjenma or going to another place, both won't happen). विदेहमोक्षत्यागे वा परलोकगमने वा नैवेच्छा सम्भवति। If a person has understood vedānta all these kind of desires become a joke.

Topic 486 ज्ञानिनो मन्दप्रारब्धवशाज्जीवन्मुक्तिसुखविरुद्धा प्रवृत्तिः

A very important observation. We said jīvan muktas life cannot be governed by any rule we said. Only prārabdha governs this. Even gr̥hastha jñānīs are possible. They will do all the karmas.

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः। यज्ञायाचरतः कर्म, समग्रं प्रविलीयते॥4-23॥

Kṛṣṇa says: A gr̥hastha jñānī will continue pañca mahayagna. No puṇyaṃ or pāpam is produced.

Active jñānīs as well as passive withdrawn jñānīs both are possible. What is common to both and not common? Clarity in this regard is required between active jñānī and meditating jñānī. Ekadeśī says
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only the person sitting in samādhi alone is jīvan mukta. An active jñānī cannot be considered as jīvanmukta because he has desires. Yagnavalkya himself became jīvanmukta after he took sannyāsa he was not jīvanmukta during bṛhadāraṇyaka upaniṣad story time. This is ekadeśī's view.

We are going to say regardless of active or inactive jīvanmukti is common. Worldly life may require debate or even war. As a gr̥hastha you have to be mentally involved in lots of strenuous activities also. jīvanmukti is not determined by lifestyle but jñānaṃ that I'm ever free ātmā.

Then he adds one difference. An active jñānī does not have time to dwell upon vedānta jñānaṃ. (Relishing and savoring ānanda svarūpam). Nididhyāsana-pratibimba-sukham is not there...any type. He has to solve many problems in his life. Mind has to exercise in worldly activities. Therefore he is losing ānanda of dwelling in vedānta. न मे द्वेषरागौ न मे लोभमोहो

In his sub-conscious mind, it will always be there. He has chosen a lifestyle in which he does not allot much time for nididhyāsanam or vedānta. He knows he is free from saṃsāra all the time. Niścala Dāsa says the meditational ānanda ekadeśī has named jīvanmukti sukham. This is pratibimba sukham. Niścala Dāsa retains this name. he says active jñānī has got lesser jīvanmukti sukham. Whereas withdrawn jñānī has got more jīvanmukti sukham. Suppose

a person in sleep is shouting “thief thief” will his neighbor wake him up or run after the thief? Same thing applies. Passive jñānīs will teach whoever comes they won’t be chasing loka saṅgraha because there is no loka. Both jñānīs are great. Never compare. Jīvanmukti is common to both, but jīvanmukti pratibimbita sukham is there for passive jñānī.

He adds, between these two prārabdha which prārabdha is superior? Active’s or passive’s prārabdha. If you think loka saṅgraha is benefitting so many people, then active jñānī’s prārabdha is great. From personal angle, an active jñānī is missing out on quietly living and enjoying (वेदान्तवाक्येषु सदा रमन्ते). Since a passive jñānī has advantage of enjoying this special sukham, a passive jñānīs prārabdha is superior. Author is taking the second standpoint here (passive jñānīs prārabdha is superior).

यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ ३-१७॥

his prārabdha is utkr̥ṣṭa prārabdha. Active jñānīs prārabdha is called manda prārabdha.

Vicārasāgarah class 21 on 1st July 2023.

(४८६) ज्ञानिनो मन्दप्रारब्धवशाज्जीवन्मुक्तिसुखविरुद्धा प्रवृत्तिः —

जीवन्मुक्तिसुखस्य विरोधिनी वर्तमानशरीरस्थाधिकभोगेच्छा भिक्षाभोजनादिवत् जनकादीनां सम्भवति।

Last point was on what really is the difference between these two. Siddhāntī says there is a difference. A passive jñāna niṣṭhā is jñānī will not be involved in activities. Active jñānī will not have time for nididhyāsanam so won't have pratibimba ānanda. He will be denied meditational happiness. Active jñānī does not have regrets. Both jñānīs have no complaints about this.

... आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥ ६-25॥

Author names this happiness as jīvanmukti vilakṣaṇa sukham. A passive jñānī can enjoy this sukham. We are going to see this.

Then on the prārabdha, which prārabdha is superior? One way of looking at it is an active jñānī is contributing to preserving and propagating vaidka dharma in society.

यद्यदाचरति श्रेष्ठः, तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते, लोकस्तदनुवर्तते ॥ ३-21॥

One important teaching from the other person who is quiet is to be happy you require only yourself.

Passive jñānī does not even teach. He thinks even that is too difficult. Students will bother him. In anubhūtiprakāśa, chand upaniṣad, Vidyāraṇya says this, Niścala Dāsa is heavily influenced by Vidyāraṇya.

An active jñānī will have to engage in stressful and strenuous physical and mental activities.

*** यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ ३-१७॥...

Gradation of variyan variṣṭha etc is based on availability of meditational happiness.

Niścala Dāsa uses the term manda prārabdha (active) becomes an obstacle for jīvanmukti vilakṣaṇa sukham. (Virodhi prārabdha). The whole world is indebted to him.

ज्ञानिनो मन्दप्रारब्धवशाज्जीवन्मुक्तिसुखविरुद्धा प्रवृत्तिः — because of manda prārabdha there will be lot of worldly activities. जीवन्मुक्तिसुखस्य विरोधिनी opposed to meditational ānanda वर्तमानशरीरस्थाधिकभोगेच्छा mindset of the jñānī (Swami chinmāyānanda's biography: Tapovan maharaj had tendency to withdraw, never came down from UttarKāśī, completely withdrawn, an embodiment of nivṛtti, he encouraged nivṛtti, when Chinmāyāji wanted to spread his knowledge, his guru strongly discouraged him, later when he had fund problems, he used to say this, his prārabdha directly made him do publicity, travel etc, many orthodox people protested, but he persisted, if you are now attending vicārasāgarah class it is because of this, you are listening because of that so called manda prārabdha. Such a jñānī cannot resist the tendency to come out) An

active jñānī goes after students, like going after bhikṣā alone भिक्षाभोजनादिवत् जनकादीनां सम्भवति। janaka etc had manda prārabdha and ruled the country.

अत्रायमभिप्रायः — ज्ञानिनो बाह्यप्रवृत्तिर्न जीवन्मुक्तिविरोधिनी। किन्तु जीवन्मुक्तिविलक्षणसुखविरोधिनी। आत्मा हि नित्यमुक्तः। भ्रान्त्याविद्योत्थया तस्मिन्बन्धः प्रतीयते । यदा पुनर्ज्ञानं जायते तदैवाविद्याजन्यबन्धभ्रमोऽपि निवर्तते। ज्ञानोत्पत्त्यनन्तरमपि न बन्धभ्रमो जायते।

अत्रायमभिप्रायः — this is the message I want to give refuting the ekadesi,

1 ज्ञानिनो बाह्यप्रवृत्तिर्न active life style of a jñānanishthā (jñānī) is not opposed to jīvan mukti जीवन्मुक्तिविरोधिनी। (unlike what ekadesi said)

2 active lifestyle of a jñānī is opposed to jīvanmukti vilakshanasukham, किन्तु जीवन्मुक्तिविलक्षणसुखविरोधिनी। on the other hand meditation ānanda is opposed to that.

आत्मा हि नित्यमुक्तः। both active and passive jñānī have one knowledge, as ātmā I'm nitya mukta irrespective of the conditions of the anātmā. भ्रान्त्याविद्योत्थया तस्मिन्बन्धः प्रतीयते । because of the confusion born out of ignorance, in Me who is ever-free ātmā, bondage appears to be there. यदा पुनर्ज्ञानं जायते when the knowledge arises, bondage does not go, notion that I'm bound goes away. A false notion goes away. We know it has gone because the notion is in our intellect, and now I know I'm not bound and incapable of

being bound. A jñānī enjoys this regardless of active or inactive life. तदैवाविद्याजन्यबन्धभ्रमोऽपि निवर्तते। the notion once gone is gone for ever. ज्ञानोत्पत्त्यनन्तरमपि न बन्धभ्रमो जायते। the binding will not be born again.

बन्धभ्रान्त्यभाव एव सशरीरस्य ज्ञानिनो जीवन्मुक्तिरित्युच्यते।
देहादिप्रवृत्तिनिवृत्त्यादौ चिदात्मनि बन्धभ्रान्तिर्न ज्ञानिनः सम्भवति।
तस्माद्बाह्यप्रवृत्त्यापि जीवन्मुक्तिर्न निवर्तते।

Very important para, definition of jīvanmukti is not based on whether a person is active or inactive. Definition of jīvanmukti is absence of notion “I’m saṃsāri”. With or without body does not matter. Conditions of body mind do not impact jīvanmukti. Therefore statement of ekadeśī is incorrect. They even discredit yagnavalkya until he took to sanyāsa.

Manobudhyahaṅkāra....

बन्धभ्रान्त्यभाव एव सशरीरस्य ज्ञानिनो जीवन्मुक्तिरित्युच्यते। for a jñānī who is alive and functioning, he is jīvanmukta regardless of his activity.

*** नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ॥५-८

Kṛṣṇa never says you have to be a sanyasi, you can happily be a gr̥hastha.

** गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ ४-२३॥

Even āśrama does not decide liberation. Condition is search your intellect. Guru cannot do this. देहादिप्रवृत्तिनिवृत्त्यादौ whether body is active or passive चिदात्मनि in Me the ātmā बन्धभ्रान्तिर्न ज्ञानिनः सम्भवति। a jñānī will never say I'm a samsari, I want mokṣa. He will not pray for jīvanmukti or videha mukti. तस्माद्बाह्यप्रवृत्त्यापि जीवन्मुक्तिर्न निवर्तते। therefore even if external activities are continuing, it is ok. If a person wants to reduce and lead a quiet life its ok. Nigrahaḥ kim karishyati..

*** सदृशं चेष्टते स्वस्याः, प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि, निग्रहः किं करिष्यति ॥ 3-33॥.

Even jñānī will act according to his prārabdha only. Pujya Swamiji never tries to restrain anybody..

Activity is opposed to jīvanmukti vilakṣaṇa sukham.

तथापि बाह्यप्रवृत्तौ जीवन्मुक्ते विलक्षणं सुखं न जायते। एकाग्रतापन्नान्तःकरणपरिणामवशादेव तत्सुखं जायते। स चैतकाग्रतापरिणामो बाह्यप्रवृत्त्या प्रतिबध्यते।

तथापि बाह्यप्रवृत्तौ when extrovert activities are there जीवन्मुक्ते विलक्षणं सुखं special joy of quietly sitting and meditating (samādhi sukham) न जायते। he cannot have एकाग्रतापन्नान्तःकरणपरिणामवशादेव only when mind has got one pointed thought तत्सुखं जायते। that ātmānanda he can savor again and again. That person who savored coffee, wrote

coffee pañcakam. स चैतकाग्रतापरिणामो बाह्यप्रवृत्त्या प्रतिबध्यते। very activity will obstruct meditation.

Vicārasāgarah class 22 8th July 2023

Jñāna niṣṭhah is the person. Jñāna niṣṭhā refers to his mental state, abidance in jñānaṃ. This non losing sight of vedānta is jñāna niṣṭhā which is common to active and passive jñānī. Jīvanmukti and videha mukti are also common to both. What is uncommon is in the case of active jñānī he does not have time to dwell on the teaching, he is very much aware in the subconscious. It can coexist with vyāvahāra. Invocation of the awareness is a conscious act, it cannot coexist with vyāvahāra. Nididhyāsanam is a conscious action. It requires withdrawal for all worldly activities. Videha mukti is already guaranteed him. This consciousness awareness of the fact does not give him videha mukti or jīvanmukti but ātmā pratibimba ānanda named vilakshana or viśeṣa sukham. Between active and passive jñānī who will get this sukham, only nivṛtta will get. Active jñānī cannot afford to have this special sukham only passive jñānī will get that. Active jñānī is aware of that he does not miss that. He is happy with loka saṅgraha teaching. It is a vyāvahārika sukham. Passive jñānī also does not have any regrets. There are 100s of jñānīs who are not known. They do not miss popularity. Śaṅkarācārya writes this in jīvanmukta ānanda lahari.

<https://www.kamakoti.org/shlokas/kshlok23.htm>

पुरे पौरान्पश्यन्नरयुवतिनामाकृतिमयान्

सुवेषान्स्वर्णालङ्करणकलितांश्चित्रसदृशान् ।

स्वयं साक्षाद्दृष्ट्यपि च कलयन्तैः सह रमन्

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १॥

Seeing, like pictures, the people of the city consisting of men and young women of different forms clad in attractive dress and decked with ornaments of gold, Realising that he is actually seeing them and mixing merrily with them. The sage, with ignorance dispelled by Guru's grace (dēkshā), is not at all deluded

4th line goes as मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः; this jīvanmukta is never disturbed by anything because his ignorance is dispelled by Guru's teaching..sometimes engaged in debate, sometimes playing, sometimes teaching, whatever be the situation he is not disturbed.

*** एषा ब्राह्मी स्थितिः पार्थ, नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि, ब्रह्मनिर्वाणमृच्छति ॥ २-72॥...

No more complaints..5th capsule of vedānta. Vilakṣaṇa sukham is not possible for active jñānī. When there is an active life, in a jīvanmukta purusha meditational happiness is not possible. Meditational happiness is obstructed by the loka saṅgraha activities of a active jñānī.

Now the conclusion. A jñānī can have any type of life.

इत्थं प्रारब्धभेदवशाज्ज्ञानिनो व्यवहारो नानाप्रकारः। परन्तु यस्य प्रारब्धमधिकप्रवृत्तिहेतुः, तस्य तन्मन्दप्रारब्धमित्युच्यते। यतो हि अधिका

प्रवृत्तिरेकाग्रताविरोधिनी। अन्तरेण चैकाग्र्यं निरुपाधिकानन्दो न प्रतीयेत। एतच्च समाधिनिरूपणप्रकरणे कथितम्।

इत्थं in this manner to conclude because of the differences in prārabdha vāsana, although jīvanmukti and videha mukti are common, their activities are of different types.

Now aside note: between the two prārabdha vāsana if you want to grade them. Which one is superior? We can say either is superior depending on the standpoint. If you consider meditational happiness is superior you can say passive jñānīs prārabdha is superior. If you take loka saṅgraha, active jñānīs prārabdha is superior.

Acāryas take the meditational ānanda producing prārabdha of passive jñānī as superior. Author, Vidyāraṇya etc. **ekante sukhām....even for enjoying meditational sukhām prārabdha has to be congenial. Even nivṛtti life does not guarantee samadhi sukhām. Some of these jñānīs fall sick due to lack of balanced food. Active jñānī is deprived of samadhi sukhām therefore inferior prārabdha, प्रारब्धभेदवशाज्ज्ञानिनो व्यवहारो नानाप्रकारः। परन्तु यस्य प्रारब्धमधिकप्रवृत्तिहेतुः, whosever prārabdha is cause of extrovert activities, that prārabdha is said to be तस्य तन्मन्दप्रारब्धमित्युच्यते। manda prārabdha. When a jīvanmukta is extrovertedly active, he cannot enjoy samadhi ānanda. यतो हि अधिका प्रवृत्तिरेकाग्रताविरोधिनी। this will not allow him to sit in meditation. अन्तरेण चैकाग्र्यं

निरुपाधिकानन्दो न प्रतीयेत। without focused meditation, nirupadhka ānanda will not appear in his mind. एतच्च we have discussed in ashtanga yoga. Kṣiptam advaita vṛtti rūpa nirvikalpaka samadhi then avasthāna rūpa etc. समाधिनिरूपणप्रकरणे कथितम्। while talking about samadhi of ashtanga yoga. Topic 406. Page 205. Page 335, last para too.

(आ. ४८७-४८८) ज्ञानिनो व्यवहारोऽनियतः — we are asserting the fact that jñānī can be active or passive, ekadeśī previously gave an argument. A jñānī cannot be active he said. Because he knows entire world is mithyā. Why should you waste your energy in removing the rope snake in dream? Special people to catch? So if loka is not there where is the question of loka saṅgraha.

Topic 487

(४८७) (९) यदुक्तं ज्ञानिनः सकलानात्मपदार्थेषु मिथ्याबुद्धिसद्भावात् न रागः सम्भवति। अतः प्रवृत्तिरेव न स्यादिति । नैतद्युज्यते । कुतः, यथा देहे मिथ्यात्वबुद्धौ सत्यामपि ज्ञानिनो देहानुकूलभिक्षादौ केवलं प्रारब्धबलात् प्रवृत्तिर्जायते, तथा यस्य ज्ञानिनोऽधिकभोगार्थं प्रारब्धं वर्तते, तस्याधिकापि प्रवृत्तिर्जायेतैव।

यदुक्तं ज्ञानिनः सकलानात्मपदार्थेषु मिथ्याबुद्धिसद्भावात् A jñānī has developed the vision of mithyātvam in every object in creation. Because of this internalization, न रागः सम्भवति। he cannot develop raga or dveṣa अतः प्रवृत्तिरेव न स्यादिति । all pravṛtti are due to raga or dveṣa since it is all mithyā he does not have this. Therefore

active jñānī is an oxymoron according to ekadeśī. Page 321 last para. We are quoting ekadesis argument. नैतद्युज्यते। this argument is not appropriate. कुतः, you yourself ekadeśī have made another statement यथा देहे मिथ्यात्वबुद्धौ सत्यामपि ज्ञानिनो देहानुकूलभिक्षादौ a jñānī -passive should spend time in samadhi only. Even though he knows body is mithyā as well as bhikṣā is mithyā. He will now and then go for bhikṣā. How did he develop raga for bhikṣā and śarīram? Ekadeśī says no it is not because of raga but due to prārabdha. Siddhānti now says one can have pravṛtti towards bhikṣā without raga. Siddhānti says same can be extended to loka saṅgraha. केवलं प्रारब्धबलात् प्रवृत्तिर्जायते, A bhikṣā which is favorable for the protection of the body. तथा यस्य ज्ञानिनोऽधिकभोगार्थं प्रारब्धं वर्तते, तस्याधिकापि प्रवृत्तिर्जायेतैव। extending, there can be another type of jñānī and can have another type of prārabdha making him active in loka saṅgraha. If a jñānī has a flare for teaching, jñānī is guru due to prārabdha. Gurudom is due to prārabdha. Disciples also have prārabdha to study under such a guru. Such a jñānī will have extra activities in addition to bhikṣā. Never compare jñānīs.

यथा च ऐन्द्रजालिकमायां मिथ्येति जानन्तोऽपि तद्दिदृक्षया सर्वे जनाः प्रवर्तन्ते। तथा सर्वेष्वपि पदार्थेषु मिथ्यात्वबुद्धौ सत्यामपि तद्भोगार्थं ज्ञानिनः प्रवर्तन्ते ।

Once you know something is mithyā, you cannot have raga therefore no pravṛtti was earlier argument. So it is prārabdha based.

Another example. After mithyatva jñānaṃ raga and pravṛtti is not possible that also is not correct. A magic show. Whatever the magician does is not real. Fiction novels like Harry Potter. Children stood in queue to buy and read. Even movies were based on this. Even with mithyā jñānaṃ, generalizing that people will not have desire for mithyā you cannot say. Similarly jñānī can have desires, non binding ones. Like Bhagavan knows whole thing is mithyā but creates. Sokamāyāta...tapatotapyata...

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Now author is refuting two arguments ekadeśī had given earlier. 1st was when we know something is mithyā pravṛtti or nivṛtti can't be there. Like shell silver. Once I know its not silver I will not have pravṛtti nivṛtti also will not be there. Jñānī knows the world is mithyā then why should he work for improvement of the world. Therefore he will not waste his time on mithyā loka. Siddhānti is giving the answer in the words of pūrvapakṣī. Jñānī will then only go for bhikṣā. Does the meditating jñānī know bhikṣā is mithyā or not? Bhikṣā is for body which is mithyā? Then why should he eat or go after bhikṣā. PP intelligently answers. He says jñānī eats not for desire or raga, he knows it is mithyā, it is because of prārabdha. Then siddhānti asks even without raga, one can have pravṛtti because of prārabdha. Jñānī knows loka and saṅgraha are mithyā but he can still do it due to prārabdha. He can still be jīvanmukta jñāna niṣṭhā jñānī.

**naiva tasya krute.

He gave a worldly example of a magic show. Everybody loves to go to magic show even though it is mithyā.

Śaṅkarācārya established so many maths, wrote so many shlokas etc.

यथा च ऐन्द्रजालिकमायां magic show मिथ्येति जानन्तोऽपि knowing it is mithyā तद्दिदृक्षया with a desire to see magic show सर्वे जनाः प्रवर्तन्ते producers spend crores of money on mithyā ponniyin selvan!!! तथा same way सर्वेष्वपि पदार्थेषु मिथ्यात्वबुद्धौ सत्यामपि even though jñānī has mithyātvam jñānaṃ तद्भोगार्थं ज्ञानिनः प्रवर्तन्ते he is engaged in loka saṅgraha activities.

2nd argument.

Topic 488 अत्राक्षेपसमाधाने

(४८८) अत्राक्षेपसमाधाने — यस्य पुनः यस्मिन् पदार्थे दोषदृष्टिरस्ति तत्र तस्य राग एव न भवेत् । तस्मात्प्रवृत्तिरपि तस्य तदधीना न स्यादिति चेत्, तत्रेदं समाधानम्

If I know something is having doṣa we won't get attached to that object. Like smoking awareness campaign/awareness. More the person understands it is harmful it becomes vairagya kāraṇam. Prvrtti is only due to raga. Doṣa darśanaṃ will remove attachment therefore activities prvrtti will get reduced, you will go to śāstram.

**yadā hi nedriyarthē,,,saha karma saṅkalpa sanyasi ..ucyate

Pūrvapakṣī is quoting this. Jñānī is one who has jñānaṃ. He has Sāadhanacatuṣṭaya sampatti therefore vairagyam therefore doṣa darśanaṃ.

***Ābrahmaloka paryantam,, kakavishtha ///

Therefore argument 1 was mithyatva darsanāt, here 2 is doṣa darśanaṃ. trivida doṣa he has seen.

अत्राक्षेपसमाधाने — यस्य पुनः यस्मिन् पदार्थे दोषदृष्टिरस्ति if a person has seen problems with regard to an object (harmful) तत्र तस्य राग एव न भवेत् l he will never go into that. तस्मात्प्रवृत्तिरपि तस्य तदधीना न स्यादिति if raga is not there activity towards that will also not be there. चेत्, तत्रेदं समाधानम् look at the world itself. Even doctors smoke in spite of doṣa darśanaṃ the pravṛtti continues. If it is not due to raga then it is due to vāsana, agami or prārabdha vāsana is the reason even after doṣa darśanaṃ. jñānī knows when he involves in any administration there will be issues. Like Swamiji started Aim for seva. Cātrālaya. he knew there are difficulties, therefore he will do. Others will not do. Conversion issues have to be addressed. Everybody runs away from these, but Swamiji tried to address.

— यस्यापथ्यस्य सेवनेनान्वयव्यतिरेकाभ्यां रोगाधिक्यं तत्र दोषनिश्चये सत्यपि यथा प्रारब्धवशाद्भोगिणो जानतोऽपि प्रवृत्तिर्जायते, प्रारब्धबलात् तथा ज्ञानिनोऽपि सर्वव्यवहारेषु प्रवृत्तिः सत्यामपि दोषदृष्टौ जायत एव।

He gives an example of someone with health issues. Take diabetic a person. He knows he should not eat sweets. He still ate at a wedding.

— यस्यापथ्यस्य सेवनेनान्वयव्यतिरेकाभ्यां by consuming something wrong for ones health. Through anvaya vyatirekha . consumption of sugar will increase diabetis. रोगाधिक्यं तत्र दोषनिश्चये सत्यपि he has understtod sweet is enemy to me, he knows यथा प्रारब्धवशाद्रोगिणो due to prārabdha or agami vāsana even an informed rogi जानतोऽपि jānatah roginah प्रवृत्तिर्जायते, प्रारब्धबलात् तथा ज्ञानिनोऽपि सर्वव्यवहारेषु any vyavaharam is a headache.

** sarvarambhana doshena.. every activity has saṃsāra like fire and smoke they go together. Because of non binding desire jñānī chooses to do that action. प्रवृत्तिः सत्यामपि दोषदृष्टौ जायत एव। with this he has answered all the arguments. Now conclusion of the debate.

इत्थं ज्ञानिनो व्यवहारे न नियमः अस्ति। अयं च पक्षः सविस्तरं तृप्तिदीपे विद्यारण्यस्वामिभिः प्रतिपादितः। तस्मात्तत्त्वदृष्टेर्ज्ञानिनो व्यवहारोऽनियत एव। अत एव समाधिरूपनियमविधिं श्रुत्वा तत्त्वदृष्टिः परिजहास।

In this manner (debate being concluded) इत्थं ज्ञानिनो व्यवहारे न नियमः अस्ति। for a jñānī with regard to vyavahāra, engaging or not engaging, there is no rule, nothing to bind.

***Nistraigunye..shukashtakam

अयं च पक्षः सविस्तरं तृप्तिदीपे विद्यारण्यस्वामिभिः प्रतिपादितः। this has been given by Vidyāraṇya in pañcadaśī. Samadhi pradhāna vedānta is being propagated. People think vedānta means nirvikalpaka samādhi. This paksha is elaborately discussed in chapter 7 in pañcadaśī. 298 verses. Truptidīpa prakaraṇam. Foot note has verse nos. 143-162 verses. Vidyāraṇya has also written jīvan mukti viveka. Same person has written about sapta bhumika, varīyan variṣṭha etc. trupti dīpa you say this and in jīvan mukti viveka you say other way. Swamiji resolves in this manner. If your prārabdha makes you interested in withdrawal, don't want to continue gr̥hastāśram and want to be in samadhi, we say study jīvan mukti viveka. If you are not inclined, don't study jīvan mukti viveka or nirvikalpaka samadhi. It addresses two types of jñānīs. So there is no contradiction because of jñānī prārabdha bhedaḥ. Vidyāraṇya does not say this in his text. Swamiji would have been happy if he had done that. In our teaching samadhi is not at all compulsory. तस्मात्तत्त्वदृष्टेर्ज्ञानिनो because of this reason व्यवहारोऽनियत एव। we say a jñānī who has tattvadarshi may sit in meditation or not. In page 321, para 2 last two lines. Ekadeśī has elaborately presented his view. Jñānī should sit in meditation, his aim should not be loka saṅgraha. 5 stages of mind etc were discussed. Siddhānti jñānī is Tattvadṛṣṭi, student of chapter 4 who has aparokṣa jñānam. अत एव समाधिरूपनियमविधिं श्रुत्वा तत्त्वदृष्टिः परिजहास। after hearing samadhi prescription by pūrvapakṣī. He smiled in parihasam. परस्. लिट्. परस्. लिट् १.१ samadhi abhyāsa rūpa nididhyāsanam is only one type of nididhyāsanam.

**** शुचौ देशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥ ६-११॥

....

Two more there. Śravaṇābhyāsarūpa nididhyāsanam (after mahāvākya śravaṇam, you should convert brahman's discussions as referring to yourself). In Naiṣkarmyasiddhi Sureśvarācārya speaks about this. In chapter 7 itself Vidyāranya talks that brahmābhyāsarūpa nididhyāsanam is better than samadhi rūpa. Smile when somebody insists on samadhi, don't argue. This is the first topic and main topic jīvanmuktācārya...with this vedānta is over.

What is coming in the next 40 pages? He is going to pick up the 4 characters. Śubhasantati, Tattvadr̥ṣṭi, Adr̥ṣṭi, Tarkadr̥ṣṭi. king had wanted to take sannyāsa. He wanted to handover the kingdom to the children. Children had a meeting and decided kingdom is saṃsāra. These three sons decided to leave the kingdom and went to a Guru. They studied and we had 3 chapters because of difference in qualifications. What happened to these 4? Tattvadr̥ṣṭi enjoys dies and gets videha mukti. Adr̥ṣṭi does not get aparokṣa jñānaṃ does upāsana goes to brahmaloka. Tarkadr̥ṣṭi wants to study more and has doubts, therefore he studies all other śāstras. Then he goes to another guru and he confirms his knowledge and becomes jñānī jīvanmukta. Śubhasantati does upāsana and wants to

know who is greatest God. He calls so many scholars and therefore he is confused. Tarkadr̥ṣṭi after wandering goes back to his father and educates father on upāsanas and he becomes a great upāsaka and goes to brahma loka. Adr̥ṣṭi and Śubhasantati therefore attain kramamukti. Tattvadr̥ṣṭi jīvan and videha mukti. Finally, Tarkadr̥ṣṭi also enjoys jīvanmukti and gets videha mukti.

Vicārasāgarah class 24 22nd July 2023

इत्थं ज्ञानिनो व्यवहारे न नियमः अस्ति। अयं च पक्षः सविस्तरं तृप्तिदीपे विद्यारण्यस्वामिभिः प्रतिपादितः। तस्मात्तत्त्वदृष्टेर्ज्ञानिनो व्यवहारोऽनियत एव। अत एव समाधिरूपनियमविधिं श्रुत्वा तत्त्वदृष्टिः परिजहास।

Main topic of जीवन्मुक्तचर्या is over, lifestyle of jīvanmukta. Pūrvapakṣī pointed out that jīvanmukta must spend rest of life in meditation alone. 15 pages.. ashtanga ypga also was discussed. Savikalpaka samadhi first then nirvikalpaka samadhi then advaita avasthāna rūpa nirvikalpaka samadhi all these were discussed. Then siddhānti refuted all these and established there are no niyamas. Now he is concluding the topic. Tasmāt... activity or conduct of Tattvadr̥ṣṭi who is a jñānī, here it is not referring to son of Śubhasantati but any jñānī. अनियतः ... not governed by any rule at all. The 4th student therefore smiled at the pūrvapakṣī ekadeśī yoga/samadhi pradhāna people. This topic is over. Winding up portion..first son and third son will have jñānaṃ jīvanmukti and videha mukti. Adr̥ṣṭi and Śubhasantati upāsana and krama mukti

Topic 489 तत्त्वदृष्टेर्देशकालाद्यनपेक्षो देहपातः

(४८९) तत्त्वदृष्टेर्देशकालाद्यनपेक्षो देहपातः — इत्थं कञ्चित्कालं तत्र तत्र सञ्चारं कृत्वा सम्यग्ज्ञानवान् तत्त्वदृष्टिः प्रारब्धभोगं बुभुजे। ततस्तत्प्राणास्तत्रैव लिल्युः। प्रारब्धभोगानन्तरं ज्ञानिनां प्राणानां कुत्रापि गमनाभावात्, तत्त्वदृष्टेः प्राणोऽपि स्वोपादन एव लीनोऽभूदिति उक्तं भवति।

तत्त्वदृष्टेर्देशकालाद्यनपेक्षो देहपातः — Tatvadr̥ṣhtis videha mukti does not depend on any mode time or place of death. Unconditionally he shall get. इत्थं कञ्चित्कालं तत्र तत्र सञ्चारं कृत्वा for some time, having moved around सम्यग्ज्ञानवान् तत्त्वदृष्टिः as a jñāna nisṭhā abiding in the knowledge प्रारब्धभोगं बुभुजे। he went through all the experiences of prārabdha. (लिट् प्रयोगः) ततस्तत्प्राणास्तत्रैव लिल्युः। after exhausting the prārabdha, his prāṇa entire sūkṣma śarīram merged into samaṣṭi, it did not leave the physical body. लिल्युः -ली परस् लिट् प्र.१. लिलाय लिल्यतुः लिल्युः dissolved ---प्रारब्धभोगानन्तरं ज्ञानिनां प्राणानां for a prāṇa of a jñānī कुत्रापि गमनाभावात्, तत्त्वदृष्टेः प्राणोऽपि स्वोपादन prāṇa of Tattvadr̥ṣṭi also dissolved into its upādāna kāraṇam like pot merging into clay. Jñānīs sthūla bhootam merged into virāṭ sthūla prapañca, sūkṣma śarīram into sūkṣma prapañca or hiraṇyagarbha, kāraṇa śarīram into māyā or antaryāmi. एव लीनोऽभूदिति उक्तं भवति। jñānīs sakṣi caitanyam into all pervading brahma caitanyam, word merge is just a verb, no movement or change is involved, like ghaṭākāśa into mahakāśa. It has been said so in the upaniṣad.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ मुण्. ३.२.७ ॥

This is the idea. He wants to make general observations.

(१) ज्ञानिनां शरीरत्यागार्थं न कालविशेषादिनियमापेक्षास्ति। उत्तरायणे अथवा दक्षिणायने तेषां शरीरपातः सम्भवेत्। सर्वथाप्यसौ मुक्त एव ।

ज्ञानिनां शरीरत्यागार्थं for dropping the body jñānī need not wait for a particular time. न कालविशेषादिनियमापेक्षास्ति। there is no requirement of any condition. No pañcangam required. only for loka saṅgraha he follows rules. उत्तरायणे अथवा दक्षिणायने तेषां शरीरपातः सम्भवेत्। let the body fall at any time. सर्वथाप्यसौ मुक्त एव । under all circumstances he gets videha mukti definitely.

(२) तथा, देशविशेषनियमापेक्षापि नास्ति। काश्यादिपुण्यदेशेषु वा, अत्यन्तमलिनदेशेषु वा ज्ञानिनां देहपातः सम्भवेत्। सर्वथाप्यसौ मुक्त एव।

तथा, देशविशेषनियमापेक्षापि नास्ति। now no particular place. Only religious folks are concerned about dying in Kāśī Tiruvorur Tiruvannamalai etc काश्यादिपुण्यदेशेषु वा, अत्यन्तमलिनदेशेषु वा ज्ञानिनां देहपातः सम्भवेत्। सर्वथाप्यसौ मुक्त एव। A jñānī has no such botheration also. He does not talk about this also. In Tattvabodha also we saw, house of chandala, dog eater's house.

(३) तथा, आसनविशेषनियमापेक्षापि नास्ति। भूमौ वा शवासने वा सिद्धासने वा स्थित्वा देहपातः सम्भवेत् । सर्वथाप्यसौ मुक्त एव ।

तथा, आसनविशेषनियमापेक्षापि नास्ति। final sentence is same in each one. Unconditionally liberated. भूमौ वा शवासने वा सिद्धासने वा स्थित्वा देहपातः सम्भवेत् । he need not be seated in any particular asana.

** ओमित्येकाक्षरं ब्रह्म, व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं, स याति परमां गतिम् ॥ ८-13॥

Chapter 8

In lying position on bed or hospital bed or ground or in a siddha asanam body may fall सर्वथाप्यसौ मुक्त एव । He is unconditionally liberated

(४) तथैव, सावधानमना ब्रह्मध्यानेन रोगादिना व्याकुलान्तः करणो हाहेति विलपनेन वा देहं त्यजेत्। सर्वथाप्यसौ मुक्त एव।

A very unique. Nobody else makes this point., A jñānī may not meditate upon brahman at the time of death. Because of physical condition. With a concentrated mind, cidanandarupoham.. he may leave the body, sometimes this may not be possible due to तथैव, सावधानमना ब्रह्मध्यानेन रोगादिना a disease giving pain, mind also will be drawn towards that, in distress, may be lamenting or screaming in pain व्याकुलान्तः करणो हाहेति विलपनेन वा देहं त्यजेत्। regardless of all these (in subconscious mind this knowledge will be there due to long nididhyāsanam) or he may be in coma सर्वथाप्यसौ मुक्त एव। He (a jñānī) is unconditionally liberated no doubt in this. A jñānī is not even bothered about it. When he says I'm brahman, from his

point sthūla śarīra, sūkṣma śarīram, kāraṇa śarīram have lost their relevance. (nirmamah nirahankārah) Jñānī knows videha mukti is sure but is not concerned.

यदैव ज्ञानिनो ज्ञानेनाज्ञानं निवर्तते, तदैव स ज्ञानी मुक्तो भवति। एवं ज्ञानिनो विदेहमुक्तौ न देशकालासनादिनियमापेक्षास्ति। यथैव ज्ञानिनो देहपाते देशकालाद्यपेक्षा नास्ति, तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव। उपासकस्य तु देशकालाद्यपेक्षा स्यादेव।

यदैव ज्ञानिनो ज्ञानेनाज्ञानं निवर्तते, तदैव स ज्ञानी मुक्तो भवति। at the time of jīvan mukti itself he is guaranteed videha mukti.

एवं ज्ञानिनो विदेहमुक्तौ in this manner, with regard to videha mukti of a jñānī न देशकालासनादिनियमापेक्षास्ति। there is no rule at all with respect to deśa kala यथैव ज्ञानिनो देहपाते देशकालाद्यपेक्षा नास्ति, तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव।with respect to śravaṇa manana nididhyāsanam also no rules. Facing east etc are not required. only for religious activities niyamas are involved. Whether I know I'm brahman or not is dṛṣṭa phalam or adrṣṭa phalam, you must be clear it is dṛṣṭa phalam. They think guru can find out. I don't know whether I'm junior or senior, I'm jñānī or not...उपासकस्य तु देशकालाद्यपेक्षा स्यादेव। if jñāna, happens in ātmā when Śaṅkarācārya gets jñānaṃ, everybody would have got. Jñānaṃ has to take place in antahkaraṇam alone.

Drshyate tu agraya... with a sharp buddhi one has to gain this knowledge. Śamādiṣaṭka sampatti is for getting the mind ready for

this clear doubtless understanding. Any event happening in the mind, who knows and how will he know? Mental events are called sākṣi pratyakṣam. External events are called indriya pratyakṣam. What happens in the mind is sākṣi pratyakṣam. Īśvara sākṣi is one jīva sākṣi are many. Therefore only I will know if I'm a jñānī. Samādhi obsessed people will never accept aparokṣa jñānam. Pañcadaśi Vidyāraṇya clearly says

अवान्तरेण वाक्येन परोक्षब्रह्मधीर्भवेत् ।

सर्वत्रैव महावाक्यविचारात्त्वपरोक्षधीः ॥ ७-६९॥

With regard to śravaṇam mananam nididhyāsanam you can do anywhere. If you are doing upāsana it is part of karma kāṇḍa all rules apply..

Vicārasāgara on 29th July 2023

एवं ज्ञानिनो विदेहमुक्तौ न देशकालासनादिनियमापेक्षास्ति। यथैव ज्ञानिनो देहपाते देशकालाद्यपेक्षा नास्ति, तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव। उपासकस्य तु देशकालाद्यपेक्षा स्यादेव।

The author is now winding up his teaching. Jīvanmuktacarya topic, lifestyle of a jīvan mukta is over. Having talked about Tattvadrṣṭi videha mukti, some general observations are being made. Time place or mode of death do not impact the jīvan muktas videha mukti. As soon as he gets jñāna niṣṭhā both are guaranteed. As there is no deśa kalādi niyama for videha mukti, there is no

compulsion for śravaṇa manana nididhyāsanam too for a jñānī. It is different from religious life. Jñānaṃ ana ajñānaṃ are both sakṣi pratyakṣam. Whether a person needs mananam or not can be answered only by the student not guru. Viparyayah meaning whether I mistake the body or have deha-abhimānam is also sākṣi pratyakṣam only. Śravaṇam mananam nididhyāsanam all function in dṛṣṭam area only. Where ever there are less mosquitoes it is good, it won't disturb the śravaṇam yes. Desa kaladi can be contributory causes to śravaṇam.

Whereas upāsana comes under adṛṣṭa puṇyaṃ, it is a karma. So wherever śāstra says you must do sandhyavandanam, you have to do. It is apauruṣeya viṣaya. तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव। उपासकस्य तु देशकालाद्यपेक्षा स्यादेव। upāsana and nididhyāsanam both are meditation. Rules are important for upāsana. Not for nididhyāsanam. Mind is dwelling on the fact I'm free all the time. Vicārasāgara heavily borrows from Pañcadaśī. See footnote quotations.

Topic 490 अत्राक्षेपसमाधाने

(४९०) अत्राक्षेपसमाधाने —

भीष्मादयो ज्ञानिनः स्मर्यन्ते । तत्र भीष्मस्तूत्तरायणं विना कुतः प्राणान्न जहौ इति चेत् । शृणु । भीष्मादयो ह्याधिकारिकाः पुरुषाः । ते च उपासकानामुपदेशार्थमेव देशकालविशेषप्रतीक्षां चक्रुः ।

अत्राक्षेपसमाधाने — requirement of condition with respect to death, reply to the objection (dvanda samāsa, pra.dvivacanam). in Mahābhārata we find Bhīṣma was particular about uttarāyanam. He had a boon of death at will too. He wanted to use that and waited for uttarayanam. He was a jñānī. In śānti parva, they learn so many lessons from Bhīṣma. He taught this biggest section is santi parva. Wonderful portion is mokṣa dharma. Fantastic verses, Śaṅkarācārya borrows from here. Bhīṣma must have been a jñānī and he is going to get videha mukti any time. भीष्मादयो ज्ञानिनः स्मर्यन्ते । Bhīṣma and others are known to be jñānīs from smṛti pramāṇam. Many people are self declared avatars. We don't know, here it is as per smṛti. Scriptural characters are accepted as avatar based on scriptural pramāṇam. Non scriptural characters being avatars are based on beliefs. We don't require avatars for mokṣa. You require śāstra and guru. Great relief. Smaryante means smṛti pramāṇāt jnyāyate. तत्र भीष्मस्तूत्तरायणं विना Bhīṣma wanted to give up his prāṇa only in uttarayana कुतः प्राणान्न जहौ (ha..dhatu pars lit 1.1 did not give up) इति चेत्। शृणु। listen. He introduces an aside topic- ādhikārika purushāha..certain great ṛṣis and saints..specially engaged people by Bhagavan (Brahmasūtra talks of this). They become special because of their extraordinary tapas. Bhagavan gives them roles to help the society. भीष्मादयो ह्याधिकारिकाः पुरुषाः। vyāsa talks about Bhīṣma. Even after jñānam they will take repeated jenmas during the current shrushti. In every jenma they will be jñānī jīvan muktas. They may teach they bring vedas to humanity. Their prārabdha is a

unique prārabdha. Type of birth is also as per their wish. ते च उपासकानामुपदेशार्थमेव Bhīṣma wanted to serve as a model for upāsakas to go to brahmaloka as part of krama mukti. ādhikārika purusha can be taken as similar to avatar. (Rama may have cried but he still stood strong and is a avatar purusha.) देशकालविशेषप्रतीक्षां चक्रुः।

वसिष्ठभीष्मादीनामाधिकारिकपुरुषत्वात्तेषामनेकानि जन्मानि अभवन्। आधिकारिकपुरुषाणामेककल्पपर्यन्तं प्रारब्धमवतिष्ठते। अन्तरेण कल्पावासानं न तेषां विदेहमोक्षो भवति। कल्पान्तरालकाल एव तेषामनेकानि जन्मानीच्छावशाज्जायन्ते। तथापि आत्मस्वरूपे जन्ममरणादिवत्त्वभ्रान्तिर्न तेषां सम्भवति। तस्माज्जीवन्मुक्ता एव ते। तेषां व्यवहारः सर्वोऽपि परोपदेशनिमित्त एव। ज्ञानिनां व्यवहारे नान्यः कोऽपि नियमोऽस्ति। अनेनैवाभिप्रायेण तत्त्वदृष्टेर्देहपाते देशकालासनादीनामन्यतमदपि नोक्तम्।

He takes this opportunity to deal with the topic of ādhikārika purusha. They are jīvas who become ādhikārika purushas because of special tapas. Avatars are īśvara but avatārika are jīvas. वसिष्ठभीष्मादीनामाधिकारिकपुरुषत्वात्तेषामनेकानि Bhīṣma Vashishtha etc are people endowed with special powers. They had many jenmas. जन्मानि अभवन्। आधिकारिकपुरुषाणामेककल्पपर्यन्तं they will be there for 1 kalpa, one day of Brahmaji. 8th chapter of Gita. 436 crore years is 1 kalpa. They will be born multiple times. Present kalpa is svetavaraha kalpa. 28th kali yuga. प्रारब्धमवतिष्ठते। they are jīvas, similar to avatar अन्तरेण कल्पावासानं other than end of kalpa they will never get videha mukti. न तेषां विदेहमोक्षो भवति। कल्पान्तरालकाल

within the one kalpa of caturyuga एव तेषामनेकानि जन्मानीच्छावशाज्जायन्ते। they will have many jenmas, they can order next jenmas not based on their desire, it will be based on loka saṅgraha.. तथापि आत्मस्वरूपे जन्ममरणादिवत्त्वभ्रान्तिर्न तेषां सम्भवति। even though bodies come repeatedly, they will never say I'm born I'm going to die etc. no self-delusion. तस्माज्जीवन्मुक्ता एव ते। they will be jīvanmukta in every jenma. They are born jīvanmuktas. तेषां व्यवहारः सर्वोऽपि all their vyavaharas will be for setting example -teaching through precept and practice. परोपदेशनिमित्त एव। ज्ञानिनां व्यवहारे नान्यः कोऽपि नियमोऽस्ति। it is not governed by veda vidhi and nishedha. अनेनैवाभिप्रायेण तत्त्वदृष्टेर्देहपाते देशकालासनादीनामन्यतमदपि नोक्तम्। In the case of Tattvadṛṣṭi, (he is not ādhikārika purusha) he is not bound by deśa kaladi asana niyamaha for videha mukti. Anyatamat-anyone of the three or many. 3 genders are there. Here neuter gender anyatamat sabda.

Topic 491 अदृष्टेर्देशकालाद्यपेक्षो देहपातः

(४९१) अदृष्टेर्देशकालाद्यपेक्षो देहपातः —

Story of Adṛṣṭi (ajñānī upasaka)- chapter 5 student-focus was on oṅkāra upāsana. Including nirguṇa brahma upāsana. Adṛṣṭi was not a jñānī but a upāsaka therefore a candidate for brahmaloka praptu. If it is sakāma upāsana then it is return otherwise jñānaṃ and krama mukti. Lots of rules are there for death. Desa kala prakara or mode niyama.

द्वितीयः शिष्यस्त्वदृष्टिर्गङ्गातीरे एव शुभस्थाने एकान्ते सुपवित्रे च देशे ब्रह्मध्यानेन त्यक्त्वा स्वं देहं प्रागुक्तेनोत्तरायणमार्गेण ब्रह्मलोकं गत्वा क्रमेण ब्रह्मीभूय निरतिशयमानन्दमवाप। उत्तमेषु देशेषु, उत्तरायणादिषूत्तमेषु कालेषु वा यदा शरीरमुपासकः परित्यजति, तदैव उपासना फलिष्यति।

Adṛṣṭi learnt upāsana. Author has spoken of nirguṇa brahma upāsana, chapter 9 of pañcadaśī. द्वितीयः शिष्यस्त्वदृष्टिर्गङ्गातीरे adrṣṭi the second student, एव शुभस्थाने in Ganga teera, a Shubha sthānam, in solitude, ekanta (without smart phone) एकान्ते सुपवित्रे च देशे in the auspicious spot ब्रह्मध्यानेन त्यक्त्वा स्वं देहं meditating on brahman without jñānam gave up his body प्रागुक्तेनोत्तरायणमार्गेण in uttarayana kalam, through Śukla gati (uttarayana mārgam) ब्रह्मलोकं गत्वा reached brahmaloka (immediately no time gap; see chandu pa chapter 7 or 8) क्रमेण ब्रह्मीभूय in brahmaloka because he was a mumukṣu, nishkama upāsana. He did not spend time on sense pleasures. All siddhis are also inbuilt. He looked for vedānta classes. Brahmaji's classes.. by attending within a short period due to extraordinary puṇyam, with just listening once became brahman निरतिशयमानन्दमवाप। he attained hughest brahmānanda not experiential but original by claiming I'm brahmanandam. Avap..āp dhatu ..paras lit 1.1. Some general observations now.

For krama mukti one should die in uttama place.उत्तमेषु देशेषु, उत्तरायणादिषूत्तमेषु कालेषु or in sacred time like Śukla paksha uttarayanam etc वा यदा शरीरमुपासकः परित्यजति, when he gives up his body तदैव उपासना फलिष्यति। only then upāsana will work

द्वितीयः शिष्यस्त्वदृष्टिर्गङ्गातीरे एव शुभस्थाने एकान्ते सुपवित्रे च देशे ब्रह्मध्यानेन त्यक्त्वा स्वं देहं प्रागुक्तेनोत्तरायणमार्गेण ब्रह्मलोकं गत्वा क्रमेण ब्रह्मीभूय निरतिशयमानन्दमवाप। उत्तमेषु देशेषु, उत्तरायणादिषूत्तमेषु कालेषु वा यदा शरीरमुपासकः परित्यजति, तदैव उपासना फलिष्यति।

Life journey of the 4 characters are being discussed. Some corollaries are also being discussed. Certain teachings as well as academic information is covered. First he completed Tattvadr̥ṣṭi as he was uttama adhikārī.. it was straight forward case.

Second is Adr̥ṣṭi who was student of chapter. The author had concentrated on brahma upāsana both saṁguṇa and nirguṇa brahma upāsana. Some vedāntic acāryas do not accept nirguṇa brahma upāsana. (most) Pujya Swamiji also says this. In pañcadaśī Vidyāranya speaks about this nirguṇa brahma upāsana. Adr̥ṣṭi followed nirguṇa brahma upāsana. How do we know it is not nididhyāsanam? Because of uttarayana mārṅa mentioned it is clear he is ajñānī only. In the case of kramamukti rules of death are important, place time and mode of death are important. उत्तमेषु देशेषु, place must be sacred उत्तरायणादिषूत्तमेषु कालेषु uttarayana or daytime Śukla paksha (one of these conditions) वा यदा शरीरमुपासकः परित्यजति, (consciously drops the body).. chapter 8 of gītā thinking of God ...

ओमित्येकाक्षरं ब्रह्म, व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं, स याति परमां गतिम् ॥ ८-13॥

तदैव उपासना फलिष्यति। do upāsana for some time, don't use upāsana for krama mukti use for sadhana catuṣṭayam sampatti.

यद्यपि ज्ञानिनो मरणसमये ज्ञेयस्मृतिमत्त्वाद्यपेक्षा नास्ति तथापि उपासकस्य तदा ध्येयादिस्वरूपस्मरणापेक्षा वर्तते।

Author is comparing jñānī's maraṇam and upāsaka's maraṇam. jñānī's requires no conditions. Here maraṇam requires smaraṇam. यद्यपि ज्ञानिनो मरणसमये ज्ञेयस्मृतिमत्त्वाद्यपेक्षा नास्ति (no requirement for deśa kala etc) तथापि उपासकस्य तदा (at time of death) ध्येयादिस्वरूपस्मरणापेक्षा (invoking upāsya devata becomes important, therefore upāsaka also must have detachment)

असक्तिरनभिष्वङ्गः, पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्, इष्टानिष्टोपपत्तिषु ॥13-10॥

वर्तते। a jñānī may or may not invoke knowledge.

Both krama mukti and videha mukti require detachment.

(9) यो यादृशध्येयविषयकं ध्यानं पूर्वमसकृदकरोदुपासकः तस्य तादृशध्येयविषयकस्मृतावन्ततः सत्यामेव उपासनाफलं सिद्ध्यति।

He must be a upāsaka of saṁguṇa brahman or nirguṇa brahman. Saguna brahman can be virāṭ hiraṇyagarbha or antaryāmi. So with help of oṅkāra he has to remember saṁguṇa brahman. Author says whichever one upāsaka has practiced throughout life

तस्मात्सर्वेषु कालेषु, मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिः, मामेवैष्यस्यसंशयः ॥ 8-7॥

This will go to the subconscious

यादृशध्येयविषयकं ध्यानं whichever devata he has meditated
पूर्वमसकृदकरोदुपासकः repeatedly -asakrut , he need not use his will,
from subconscious mind it will come. तस्य for that upasaka
तादृशध्येयविषयकस्मृतावन्ततः such a memory of that particular devata
तादृशः ध्येयः ; तादृशध्येयः ; तादृशध्येयः विषयः यस्याः स्मृताः ;
karmadhāraya bahuvreehi karmadhāraya 21-50 सत्यामेव only if
that smṛti is there उपासनाफलं सिद्ध्यति। benefit of upāsana can be
accomplished

(२) यथोपासकस्यान्तकाले ध्येयस्मृतिरपेक्ष्यते, तथा ध्येयब्रह्मप्राप्तये
पञ्चमतरङ्गोक्तमार्गचिन्तनमप्यपेक्ष्यते मार्गचिन्तनस्याप्युपासनाङ्गत्वात्। ज्ञानार्थे
श्रवणादौ देशकालासनाद्यपेक्षा नास्ति। ध्याने तु
उत्तमदेशनिरन्तरकालसिद्धाद्यासनप्रभृतीनामपेक्षा वर्तत एव ।
तस्मादेवादृष्टेरुत्तमदेशभूतगङ्गातीरस्थितिः, तत्रैवैकान्ते निरन्तरब्रह्मध्यानं
देहत्यागश्च कथितः।

He should not only remember upāsya devata but one more aspect
he has to remember. In chapter 5 he talked of going to brahma
loka through Śukla gati. Upaniṣad talks of so many intermediate
stations. List of lokas are given in veda. List is given for upasaka to
remember the list. 14 stations. Marga cintanam. Stations.

यथोपासकस्यान्तकाले ध्येयस्मृतिरपेक्ष्यते, just as he should remember the upāsya devata तथा ध्येयब्रह्मप्राप्तये to become one with upasyam brahma and attain krama mukti पञ्चमतरङ्गोक्तमार्गचिन्तनमप्यपेक्ष्यते । enroute stations must be remembered मार्गचिन्तनस्याप्युपासनाङ्गत्वात् । remembering the stations is part of the ritual. Upasana is a vedic ritual. A mānasa ritual. All steps in a ritual are important. That's why Kṛṣṇa says in chapter 8 you have to do all this to get kramamukti, and then follows in chapter 9 राजविद्या राजगुह्यं, पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं, सुसुखं कर्तुमव्ययम् ॥ 9-2॥..

For jñānaṃ you do not have to follow any tough condition. Jñānaṃ is easier in comparison to alternative methods of mokṣa.

ज्ञानार्थे श्रवणादौ देशकालासनाद्यपेक्षा नास्ति । ध्याने तु उत्तमदेशनिरन्तरकालसिद्ध्याद्यासनप्रभृतीनामपेक्षा वर्तत एव । तस्मादेवादृष्टेरुत्तमदेशभूतगङ्गातीरस्थितिः, तत्रैवैकान्ते निरन्तरब्रह्मध्यानं देहत्यागश्च कथितः ।

He compares between jñānaṃ and upāsanam. Knowing and meditating. You should listen with an undistracted mind, that's the only condition. Time does not matter, āsanam is not important. Listening is important. In meditation class posture is important. Lots of conditions. ज्ञानार्थे श्रवणादौ when you are doing śravaṇa mananam nididhyāsanam (jñānaṃ comes under dṛṣṭa phalam as it is sakṣi pratyakṣam), no condition of time place āsanam etc,

posture has to be stable in meditation. Is your mind available? Pujya Swamiji used to ask, give me your mind. Nothing else we need. देशकालासनाद्यपेक्षा नास्ति। ध्याने तु if you are attending a meditation course, उत्तमदेशनिरन्तरकालसिद्धाद्यासनप्रभृतीनामपेक्षा you have to choose right place (chapter 6)

शुचौ देशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥ ६-११॥

) right time and regular time, siddhāsanam etc (84 asanas- chapter 7 beginning- 4 important it was said, siddhāsanam most important, one foot on other thigh) वर्तत एव। तस्मादेवादृष्टेरुत्तमदेशभूतगङ्गातीरस्थितिः, therefore only Adṛṣṭi for this reason followed all these rules he went to Ganges, तत्रैवैकान्ते there also in solitude निरन्तरब्रह्मध्यानं continuous saṁgha brahma or nirguṇa brahma upāsana he did until death देहत्यागश्च कथितः। then dropped his death. Tarkadṛṣṭi is left.. upto topic 502.

(आ. ४९२-५०२) तर्कदृष्टेर्निश्चयः —

Topic 492 Tarkadṛṣṭi

(४९२) अष्टादश विद्यास्थानानि सर्वाण्यपि च शास्त्राणि ब्रह्मज्ञानहेतुभूतानि —

Tarkadṛṣṭi was chapter 6 student. An intellectual. This by itself can become an obstacle. He has finer doubts therefore blocks the benefit of knowledge. Second problem is desire to study more and more and more. Literature is so vast. Tarka mīmāṃsā vyākāraṇa

prauda Manorama Balarama etc for intellectual. Wordly people have worldly desires. Intellectual desire keeps the person in ahaṅkāra. Pramāta is important therefore. This person is not karta or bhokta but pramāta pradhāna. Stuck in ahaṅkāra. Mahāvākyam becomes part of knowledge. He knows lakṣyārtha but he will remain in vācyārtha. Bhāgatyāga lakṣaṇa stays in notebook. Not in mind. He knows lakṣyārtha but remains in vācyārtha, remains in ahaṅkāra. You can never get poornatvam. Other people say he knows all these things but he always feels apurnam. Jñānī is one who is santushtah. He will not complain about car house etc but he will complain about books classes etc. intellectual desire also has three fold doṣas. Author of vicārasāgara takes this opportunity to point out how many books are there..ahaṅkāra can never become pūrnaha. Drop the pramātrutvam itself but elevate yourself to I am apramāta... Tarkadr̥ṣṭi is going to study more.. अष्टादश विद्यास्थानानि 18 branches or sciences are there. सर्वाण्यपि च शास्त्राणि they are all indirectly useful for para vidya. ब्रह्मज्ञानहेतुभूतानि अपरा vidya is means of entering para vidya.

तृतीयशिष्यस्तु तर्कदृष्टिर्गुरुमुखादुपदेशं प्राप्य स्वावगतविषये शास्त्रान्तरविरोधपरिहाराय निखिलशास्त्राभिप्रायं विचार्य इत्थं निश्चिकाय।

तृतीयशिष्यस्तु the third disciple unlike the other two तर्कदृष्टिर्गुरुमुखादुपदेशं प्राप्य he got updesa from Guru but he was tarka pradhāna. (chapter 6)Like sāṅkhya yogaśāstra nyāya vaiśeṣika poorvamīmāṃsā etc (they all remain in dvaitam) स्वावगतविषये

शास्त्रान्तरविरोधपरिहाराय he developed more curiosity to know more about other śāstras. (issue is they will all criticize advaita) we end up negating each of these. Brahmasūtra chapter 2. In vedānta itself three branches are there, dvaita, viśiṣṭādvaitam, nirviśeṣadvaita vedānta निखिलशास्त्राभिप्रायं विचार्य इत्थं निश्चिकाय। he studied other schools and śāstras and after several years and text books and concluded as given by śāstra pramāṇam. Having ascertained nis plus ci. Parasmai lit 1.1. निश्चिकाय

Vicārasāgarah class 27 12th August 2023

Before entering the portion, a reference. The author talked about Bhishma etc adhikārika purusha, a special type of jīvanmukta, very similar to avatara. It is discussed in Brahmasūtra in 3.3.32. “yava-adhikaram avastithihi..”. while writing bhāṣyam, Śaṅkarācārya refers to Vyāsācārya as ādhikārika purusha, sometimes they take him as avatara.

Author is winding up the text now. Tattvadr̥ṣṭi and Adr̥ṣṭi covered till now. Tarkadr̥ṣṭi now. Certain corollary topics introduced as per context. Some are highly informative. Very useful vedāntic teachings.. characters are just fictitious. Tarkadr̥ṣṭi the Kanishka-adhikārī. Tarka can become an obstacle. Over-zealous over-intellect person with inordinate quest for knowledge. He wants to compare vedānta with other śāstras/text. He also wants to resolve contradiction if any. So many branches of science being discussed.

Tarkadṛṣṭi because of his intellectual curiosity goes after them understand their limitations and returns to vedānta. Now he is talking about the conclusions and then he refers to the sciences.

तृतीयशिष्यस्तु the third student (unlike Tattvadṛṣṭi who transcended scholarship, Adṛṣṭi went into upāsana) तर्कदृष्टिर्गुरुमुखादुपदेशं प्राप्य even after making an exhaustive study from the Guru in 6th chapter. (longest chapter-dṛṣṭi sṛṣṭi vada etc) स्वावगतविषये शास्त्रान्तरविरोधपरिहाराय he wanted to study other śāstras other than vedānta, he wanted to make sure there were no contradictions. He came to the following निखिलशास्त्राभिप्रायं विचार्य इत्थं निश्चिकाय। conclusion.

(१) सकलशास्त्राणां परमं प्रयोजनं मोक्ष एव ।

(२) मोक्षसाधनं च ज्ञानमेकमेव ।

(३) तच्च ज्ञानमद्वयात्मतत्त्वनिश्चयरूपम् ।

(४) भेदनिश्चयस्तु न यथार्थज्ञानम् ।

(५) शास्त्राण्यपि निखिलानि साक्षात्, परम्परया वा ब्रह्मज्ञानहेतुभूतानि ।

संस्कृता वैखरी वाणी अष्टादशप्रस्थानरूपा वर्तते ।

(१) सकलशास्त्राणां परमं प्रयोजनं मोक्ष एव । all branches of science have only one puruṣārtha which is mokṣa. Other puruṣārthas will be intermediary. That's why we say paramam puruṣārtha. Based on

muṇḍaka upaniṣad we have to take all sciences under apara vidya, apara vidya will give dharmartha kama and prepare for para vidya.

(२) मोक्षसाधनं च ज्ञानमेकमेव । mokṣa is eka sadhana sādhyam.
(cittashiddhi is Anekha sadhya sadhyam)

(३) तच्च ज्ञानमद्वयात्मतत्त्वनिश्चयरूपम् । non dual ātmā as ultimate reality
pāramārthika satyam, jīvātma jīvātma bheda, jīvātma Paramartha
bheda, jīvātma anātmā bheda is not true)

(४) भेदनिश्चयस्तु न यथार्थज्ञानम् । all bhedas are not correct knowledge.
They are all useful knowledge for worldly transactions. Yathartham
means satyam. Vyāvahārika satyam with ETU. Quantum physics and
cosmology helps in understanding the mithyātvam help in
appreciating the mithyātvam.

(५) शास्त्राण्यपि निखिलानि साक्षात्, all branches of science help in
developing vairagyam directly परम्परया or indirectly वा
ब्रह्मज्ञानहेतुभूतानि for brahmajñāna, even pain or duḥkham is very
useful. Because many people turn to vedānta only in duḥkham.
जन्ममृत्युजराव्याधि-दुःखदोषानुदर्शनम् ॥gītā 13-9॥ more you meditate on
pain more you will develop vairagyam. Therefore we should not ask
why cant Bhagavan create a world without sufferings? संस्कृता
वैखरी(means, spoken words have 4 stages before manifestation para,
pashyanti, Madhyama, vaikharee- Madhyama the words have come
into the mind, vaikhari is fully expressed sound converted to
written or heard words- in uddava gītā) वाणी Sanskrit traditional

literature अष्टादशप्रस्थानरूपा has got 18 branches वर्तते। Niścala Dāsa will elaborate.. prasthana is course of study different from prasthānatrayam of vedānta.

Types of literature now.

तत्र —

- (१) कानिचिच्छास्त्राणि कर्मप्रतिपादकानि ।
- (२) कानिचिद्विषयसुखोपायप्रतिपादकानि ।
- (३) कानिचिद्ब्रह्मान्यदेवतोपासनाबोधकानि ।
- (४) कानिचिज्ज्ञानहेतुभूतानि ।

तत्र —

- (१) कानिचिच्छास्त्राणि कर्मप्रतिपादकानि। many deal with ritualistic karma.
- (२) कानिचिद्विषयसुखोपायप्रतिपादकानि। different duties to be performed.. some of them deal with pursuit of sense pleasures.

यामिमां पुष्पितां वाचं, प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ, नान्यदस्तीति वादिनः ॥ gītā 2-42॥ so much of vedic literature on how to attain beauty.. etc. an upāsana is prescribed. Chandogya talks of chakshushyah.

(३) कानिचिद्ब्रह्मान्यदेवतोपासनाबोधकानि। some of them deal with upāsana. Other than īśvara many devatas are there..like Indra Yama etc. utkr̥ṣṭa jīva. Vyāvahārika jīva can never become vyāvahārika īśvara. Vyāvahārika īśvara cannot become vyāvahārika jīva. In upadeśasahasri, ācārya quotes Rama forgets he is an avatara. Someone reminds..

(४) कानिचिज्ज्ञानहेतुभूतानि । there are some special texts like prasthānatrayam focusing on jñānaṃ.

तत्रापि न्यायसाङ्ख्यादिशास्त्राणि भेदज्ञानमेव यथार्थं कथयन्ति। तदेवं सर्वेषां शास्त्राणां यद्यप्यद्वैतब्रह्मबोधकत्वं न समभवति। तथापि, सकलशास्त्रप्रणेतारः सर्वज्ञाः कृपालवश्च। तत्कृतमूलसूत्राणामर्थोऽपि वेदानुसार्येव। परन्तु तद्व्याख्यातारो भ्रान्त्या मूलसूत्रकाराभिप्रायविरुद्धानेवार्थान् कल्पयन्ति। सूत्राणामर्थस्तु वेदविरोधी न भवति। वेदानुसार्येव भवति। तर्कदृष्टिरत्युत्तमसंस्कारवशादित्थं निश्चयं चकार।

He makes an unique observation. 6 acāryas have given 6 darśanaṃ. All are in sūtra form. Sāṅkhya sūtras were lost and later replaced. We find vedānta alone talks of advaitam. All others speak on dvaitam only. Author makes a difference. All original acāryas were advaita jñānīs, they presented dvaita śāstrams to support advaitam only. Like Śaṅkarācārya writes shlokas which are stepping stones. He says all dārśanika' acāryas are advaita jñānī. They know advaita śāstram alone liberates. Like nyāya vaiśeṣika are dvaita śāstrams only. He says commentators missed it and presented as though

dvaita śāstram is real and it can be giving liberation. Like even viśiṣṭādvaitam is useful for cittaśuddhi. Temporarily they are all useful. We will say maybe Ramanujācārya also felt this but commentators made a mistake. Niścala Dāsa says Patanjali knew and presented yoga for coming to advaita. तत्रापि न्यायसाङ्ख्यादिशास्त्राणि all branches of śāstras भेदज्ञानमेव यथार्थं कथयन्ति। commentators are wrongly saying dvaitam is real. तदेवं सर्वेषां शास्त्राणां यद्यप्यद्वैतब्रह्मबोधकत्वं न समभवति even though all those śāstras although talking of dvaitam, do not directly reveal advaitam तथापि, सकलशास्त्रप्रणेतारः all original dārśanika acāryas were sarvagnyās. सर्वज्ञाः कृपालवश्च। they are all compassionate people, they will never mislead by saying that dvaitam is real. तत्कृतमूलसूत्राणामर्थोऽपि वेदानुसार्येव। the message of their original sūtras do not contradict advaitam. They are stepping stones. Is dvaitam acceptable to vedas if we ask, answer is yes but as a stepping stone and not destination. परन्तु तद्व्याख्यातारो their commentators भ्रान्त्या because of delusion मूलसूत्रकाराभिप्रायविरुद्धानेवार्थान् they gave a message contradictory to intention of the original founders. कल्पयन्ति they superimposed। सूत्राणामर्थस्तु वेदविरोधी न भवति। the message of sūtras are not against the vedas वेदानुसार्येव भवति। but in alignment with the ultimate teaching. तर्कदृष्टिरत्युत्तमसंस्कारवशादित्थं Tattvadṛṣṭi due to vaidika samskara in him, did not get stuck in these śāstras and came back to advaita निश्चयं चकार। and made this conclusion. All darśanaṃ are advaitam anusāri. When you read śivanandalahari and

soundaryalahari one wonders if it is the same ācārya who wrote upaniṣad bhāṣyams.

घटो वा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः

पटो वा तन्तुर्वा परिहरति किं घोरशमनम् ।

वृथा कण्ठक्षोभं वहसि तरसा तर्कवचसा

पदाम्भोजं शम्भोर्भज परमसौख्यं व्रज सुधीः ॥ śivanandalahari ६॥

Oh bhakta, whether it is clay pot or atom or smoke or fire, whether cloth is real or threads are real, all these struggles will it solve your problem of saṃsāra, why speak and argue, you only lose your throat in arguments, may you worship the sacred feet of Lord Śiva and have parama saukhyam.

We need to interpret that a person at that level will not see the relevance..

Topic 493 अष्टादश विद्यायाः प्रस्थानानि

(४९३) अष्टादश विद्यायाः प्रस्थानानि —

वेदाश्चत्वारः। उपवेदाश्चत्वारः। वेदाङ्गानि षट्। पुराणन्यायमीमांसाधर्मशास्त्राणि चत्वारि चेत्येवं वैखरी वाणी संस्कृतभाषारूपा अष्टादशभेदा भवति। अष्टादश प्रस्थानानि इति त एव भेदा उच्यन्ते।

18 courses of study अष्टादश विद्यायाः प्रस्थानानि — the courses

वेदाश्चत्वारः। 4 vedas उपवेदाश्चत्वारः। 4 upavedas subsidiary vedas
वेदाङ्गानि षट् । 6 veda angas पुराणन्यायमीमांसाधर्मशास्त्राणि puraṇam
nyāya śāstra, pūrva mīmāṃsā, dharma śāstrams (4) चत्वारि चेत्येवं
वैखरी वाणी spoken and written words in Sanskrit language
संस्कृतभाषारूपा अष्टादशभेदा they are also 18 in no भवति। अष्टादश
प्रस्थानानि इति त एव भेदा उच्यन्ते। they are called 18 courses of study.
General knowledge study now...

Vicārasāgarah class 28 19th August 2023

(४९३) अष्टादश विद्यायाः प्रस्थानानि —

वेदाश्चत्वारः। उपवेदाश्चत्वारः। वेदाङ्गानि षट् । पुराणन्यायमीमांसाधर्मशास्त्राणि
चत्वारि चेत्येवं वैखरी वाणी संस्कृतभाषारूपा अष्टादशभेदा भवति। अष्टादश
प्रस्थानानि इति त एव भेदा उच्यन्ते।

Tarkadr̥ṣṭi is making a comparative study of traditional branches of
study and vedānta. 6.48 Angāni vedas catvārāha..Puranam

6 angas of vedas, 4 vedas, mīmāṃsā nyāya śāstram 2, Puranam,
dharmaśāstras 2 , 14 all together mentioned in this shloka.

Here author adds 4 more, secondary vedas, upavedas. 14 plus 4 18
vidyasthānams. A brief note on all these. Following ten pages are
notes on these 18, Tarkadr̥ṣṭi has studied.

Topic 494 four vedas

(४९४) चतुर्णामपि वेदानां ब्रह्मज्ञान एव तात्पर्यम् —ऋग्वेदः, यजुर्वेदः, सामवेदः, अथर्ववेद इति वेदाश्चत्वारः। तत्र —

(१) कानिचिद्वाक्यानि ज्ञेयब्रह्मबोधकानि।

(२) कानिचिद्ध्येयब्रह्मबोधकानि।

(३) इतराणि तु कर्मबोधकानि। कर्मावबोधकवेदवचनानामप्यन्तःकरणशुद्धि-
द्वारा ज्ञानमेव प्रयोजनं भवति।

Four vedas are apauruṣeya, the other 14 are pauruṣeyam. Including ayurveda etc..human compositions only. Inspired by the vedas, but composed by ṛṣis and acāryas. All have one puruṣārtha as ultimate mokṣa. A hindu is one who considers mokṣa as ultimate goal, therefore brahmajñāna is primary goal of all vedas. Only in brahma jñānaṃ there is tātparyam. Everything converges there.

चतुर्णामपि वेदानां ब्रह्मज्ञान एव तात्पर्यम् like today all degrees are focused on best job yielding money, veda has tātparyam of brahmajñānam. I spoke about karta bhokta jñātā, which is primary? In vedic tradition jñātā is primary..—ऋग्वेदः, यजुर्वेदः, सामवेदः, अथर्ववेद इति वेदाश्चत्वारः। each one is the name of a mantra, when in poetical form it is rig mantra, prose yajur, sung, sama veda, given by Atharva and āṅgiras is Atharva veda or atharvana veda or atharvangiro veda. We have seen in muṇḍaka upaniṣad. Veda has got 3 kāṇḍas, jñāna kāṇḍam, upāsana, karma kāṇḍam.

तत्र —

(१) कानिचिद्वाक्यानि ज्ञेयब्रह्मबोधकानि। brahman to be known, jñāna kāṇḍam

(२) कानिचिद्ध्येयब्रह्मबोधकानि। upasyam, saṅga brahma upāsana viṣaya, all māyā sahitam brahman-upāsana kāṇḍam

(३) इतराणि तु कर्मबोधकानि। all forms of rituals karma kāṇḍam karma is meant for cittaśuddhi, upāsana for cita ekahrata, know through jñāna kāṇḍam and be free, कर्मावबोधकवेदवचनानामप्यन्तःकरणशुद्धि- even the portions that deal with actions is for indirectly taking to jñāna kāṇḍa by means of cittaśuddhi द्वारा ज्ञानमेव प्रयोजनं भवति। jñānam is ultimately. Bhakti included. If bhakti is equal to jñānam then it will give liberation. Otherwise it will give cittaśuddhi. In vivekacūdāmaṇi.. स्वस्वरूपावबोधेन, मोक्तुमिच्छा मुमुक्षुता ॥२७॥

कस्यापि वेदवचनस्य न प्रवृत्तावभिप्रायः। किन्तु स्वाभाविकनिषिद्धकर्मप्रवृत्तेर्निरोध एवाभिप्रायः। तस्मादभिचारादिकर्म- प्रतिपादकार्थवदस्यापि निवृत्तावेव तात्पर्यम्। शत्रुः संहर्तव्य इति द्वेषवशाद्यो गरदाने वा, अग्निदाहे वा प्रवर्तते तं शत्रुमारणप्रवृत्तेर्व्यावर्तयितुमभिचारकर्मरूपाः श्येनयागादयः कथिताः। शत्रुसंहारे निमित्तभूतं कर्माभिचार इत्युच्यते। ईदृशं कर्म श्येनयाग इत्युच्यते। श्येनयागकर्तव्यताबोधकवेदवचनानामपि ‘शत्रुवधकामः श्येनेनाभिचरन् यजेत’ इत्यादीनां श्येनयागप्रवृत्तौ न तात्पर्यम्। किन्तु शत्रुमारणकामस्य श्येनयागादिविलक्षणविषदानादिशत्रु-मारणोपायान्तरनिवृत्तावेव तात्पर्यम्। प्रवृत्तेर्द्वेषत एव प्राप्तत्वात्।

कस्यापि वेदवचनस्य न प्रवृत्तावभिप्रायः। pravṛtti means going after anātmā. Any type of activity that makes me go after anātmā. Veda

does not want us to go after anātmā. Veda's intention is to not put a person in karma, it wants to restrict the type of karma. First veda wants to talk of niṣiddha karma its evil effect and wants us to remove. It wants you to trim kāmya karma, prāyascitta karma. Idea is to not do other type of karmas when veda asks someone to do something. Intention is to turn a person towards nivṛtti. Mīmāṃsā reason now, veda need not ask a person to go after things, a human being will naturally go that due to raga and dveṣa. Aim of veda is to teach something that we will not naturally seek. Veda need not say a person should get married. Veda vidhi is required to do it properly. किन्तु स्वाभाविकनिषिद्धकर्मप्रवृत्तेर्निरोध एवाभिप्रायः। veda vidhi need not be there. It is there to restrict it to a proper method and then purifying and then renouncing. (to prevent a wrong instinctive animalistic tendency) Na karmanā na prajayā....in atharvana veda there are lot of black magic karma. ābhicāra karmas (abhicara means black magic) the yaga is called śyena yaga, syena is a vulture. The homa kunda must be shaped like a vulture. Therefore named syena yaga. There is a veda vidhi. “śyenena abhicaran yajeta” If a person wants to harm an enemy, kshatriya. If there is a neighboring country is encroaching, no peace at all, kshatriyas do it to destroy or weaken neighboring king. Veda does not want us to do this. Only as a last resort. Use only this method. Like liquor shop. Govt says if you ban that, those who want to drink they will secretly make. Spurious liquor will harm the, therefore to prevent this we are giving safer drinks. Good or bad?

You have to see the intention. Aim is not to promote but restricting people from taking to other methods. Steroids are another example. Similarly this is a controlled vedic ritual. तस्मादभिचारादिकर्म-प्रतिपादकाथर्ववेदस्यापि the Atharva veda talks of such black magic karma निवृत्तावेव तात्पर्यम्। veda warns also, avoid, in gītā

काम एष क्रोध एषः, रजोगुणसमुद्भवः ।

महाशनो महापाप्मा, विद्ध्येनमिह वैरिणम् ॥ ३-३७॥

Side effects are there. Warning is given. Veda wants to restrict the action. शत्रुः संहर्तव्य इति द्वेषवशाद्यो some people have strong dveṣa and in their mind they have decided the person has to be finished गरदाने through poisoning वा, अग्निदाहे वा or burning प्रवर्तते तं शत्रुमारणप्रवृत्तेर्व्यावर्तयितुमभिचारकर्मरूपाः to restrict him from doing such kind of karma श्येनयागादयः कथिताः। the abhicara karma like syena yaga, which can cause harm-like police shoot him in the leg, as good as destruction शत्रुसंहारे निमित्तभूतं कर्माभिचार इत्युच्यते। he gives definition of abhicara- black magic means any karma meant to harm the shatru. It is called ईदृशं कर्म श्येनयाग इत्युच्यते। syena yaga श्येनयागकर्तव्यताबोधकवेदवचनानामपि even those vedic words say you should do this yaga, idea is don't use any other methods, restraint 'शत्रुवधकामः श्येनेनाभिचरन् यजेत' a person who has passion to destroy enemy let him do syena. Like for meat eaters, 5 types of animals are to be eaten. If there are people cannot live without

meat, then this vedic statement says don't eat meat other than these 5. (don't ask me which 5 are these?) this is smṛti vākyaṃ. Aim of scripture is restraint and avoid doing this also. इत्यादीनां श्येनयागप्रवृत्तौ न तात्पर्यम्। aim is not to promote black magic. किन्तु शत्रुमारणकामस्य श्येनयागादिविलक्षणविषदानादिशत्रु-मारणोपायान्तरनिवृत्तावेव other than syena yaga other methods must not be used. तात्पर्यम्। प्रवृत्तेर्द्वेषत एव प्राप्तत्वात्। murderers will be there because of dveṣa. Veda really not required to prescribe an yaga for that.

योऽन्यतः प्राप्तोऽर्थः न तत्र वाक्यस्याभिप्रायः। इत्थमथर्ववेदसामान्यं निवृत्तावेव तात्पर्यवत्। इतरवेदत्रयगतकर्मबोधकवाक्यानामन्तःकरणशुद्धिद्वारा ज्ञानोपायोगित्वमतिस्फुटम्।

Here he reminds an important mīmāṃsā rule. We use heavily. Any idea we can know from non vedic methods. Pratyakṣa etc.. a message can be learnt. Veda does not intend to talk about it. Even if it talks it is only to repetition. Veda talks about duality in vedapurva bhāga, can we say dvaitam is teaching of the veda? Vedanta very firmly says no, even without veda we live in dvaitam, if at all there is a teaching it has to be advaitam as no other pramāṇam can arrive at advaitam. Himsa here can never be the teaching of the veda, even animal sacrifice. Because already people do himsa to animals. योऽन्यतः प्राप्तोऽर्थः whatever is known through other pramāṇam, न तत्र वाक्यस्याभिप्रायः। is not the objective of vedas. इत्थमथर्ववेदसामान्यं entire atharvana veda is not promoting these kind of rituals, but only to restrain. Even sandhyavandanam

etc is for preparing you for renunciation later. निवृत्तावेव तात्पर्यवत्।
इतरवेदत्रयगतकर्मबोधकवाक्यानामन्तःकरणशुद्धिद्वारा
ज्ञानोपायोगित्वमतिस्फुटम्। every ritual is for antahkaraṇa śuddhi.
dvatam is useful for gaining jñānaṃ. This is on 4 vedas.

Now upavedas.

Topic 495 upavedas

All varnas require a livelihood. Through these karmas we can serve the society. Svadharma.

स्वकर्मणा तमभ्यर्च्य, सिद्धिं विन्दति मानवः ॥18-46॥

May you worship Bhagavan, purify the mind. Every profession is useful. 4 upavedas, ayurveda, medical profession. Service of livelihood. Vedas considers earning as by product. Second one dhanurvedah. All kinds of warfare skills, then Gandharva vedah- music, all kinds of performing arts and non-performing. Aesthetics painting etc. gives joy to people. Kama puruṣārtha is fulfilled. Livelihood too. All for cittaśuddhi. Arthavedah, finance. Administration engineering etc. sthāpatya veda is another name for this. Now about each one a brief note, books authors etc.

Topic 495 उपवेदानामपि चतुर्णां क्रमाद्ब्रह्मज्ञाने एव तात्पर्यम्

(४९५) उपवेदानामपि चतुर्णां क्रमाद्ब्रह्मज्ञाने एव तात्पर्यम् —

(१) आयुर्वेदः, (२) धनुर्वेदः, (३) गान्धर्ववेदः, (४) अर्थवेदः,

इत्युपवेदाश्चत्वारः । तत्र —

Vicārasāgarah class 29 26th August 2023

After dealing with the life journey of Tattvadr̥ṣṭi and Adr̥ṣṭi now Tarkadr̥ṣṭi is going on. He is studying other branches.. intellectual people will require longer mananam, emotional people will require long nididhyāsanam. Both are not meant for improving the knowledge or for converting to aparokṣa jñānaṃ. This has to come from śravaṇam only.

अवान्तरेण वाक्येन परोक्षब्रह्मधीर्भवेत् ।

सर्वत्रैव महावाक्यविचारात्त्वपरोक्षधीः ॥ पञ्चदशी ७-६९॥

Śravaṇam gives parokṣa jñānaṃ, mahāvākya śravaṇam gives aparokṣa jñānaṃ. They (mananam and nididhyāsanam) remove intellectual and obstacles. Until we remove these jñānaṃ will be sapratibandaka aparokṣa jñānaṃ. When more mananam and nididhyāsanam removes the obstacle, the very same jñānaṃ becomes unstifled and unobstructed. I can claim I'm jīvanmukta without any reservation. Tarkadr̥ṣṭi is removing the obstacles. 18 vidyas he is studying..

Now author is presenting briefly. Four vedas were covered. He says all of them are ultimately meant for brahmajñāna tātparyam. Vedānta directly contributes to brahmajñāna. Sarvapeksha sūtram of Brahmasūtra. Everything is useful. Even suffering in life is useful. Now upavedas. उपवेदानामपि चतुर्णां क्रमाद्ब्रह्मज्ञाने एव तात्पर्यम् —

(१) आयुर्वेदः, (२) धनुर्वेदः, (३) गान्धर्ववेदः, (४) अर्थवेदः, architecture engineering etc all are useful for earning money. Dhanam dharmārtham- siksavalli. Ultimately cittaśuddhi from pañcamaha yagna. इत्युपवेदाश्चत्वारः । तत्र —

(१) आयुर्वेदः — आयुर्वेदस्य कर्तारो ब्रह्मा, प्रजापतिः, अश्विनीकुमारौ, धन्वन्तर्यादयश्च। तच्छास्त्राणि चरकवाग्भटादिचिकित्साग्रन्थाश्चायुर्वेदा एव। वात्स्यायनकृतकामशास्त्रमपि आयुर्वेदान्तर्गतमेव। कामशास्त्रस्य विषयीभूतं वाजीकरणस्तम्भनादिकमपि चरकादिभिरुक्तम्। आयुर्वेदस्यापि वैराग्यप्रतिपान एव तात्पर्यम्। आयुर्वेदरीत्या रोगादिनिवृत्तावपि पुनः रोगादिसम्भवात्। तस्माल्लौकिकोपायाः सर्वेऽपि तुच्छा एव। तस्मात् औषधदानादिजनितपुण्याविर्भूतान्तःकरणशुद्धिद्वारा ब्रह्मज्ञान एवायुर्वेदस्योपयोगः।

Tatra among the four vedas, ayurveda is first आयुर्वेदः — आयुर्वेदस्य कर्तारो authors are ब्रह्मा, Brahma प्रजापतिः, Prajapati अश्विनीकुमारौ, Ashwinikumarau धन्वन्तर्यादयश्च। Dhanvantari-Viṣṇu's amśa. In every room they will have Dhanvantari. तच्छास्त्राणि ayurveda sastrāṇi चरक- वाग्भटादिचिकित्साग्रन्थाश्चायुर्वेदा caraka suśruta vāgbhaṭā Samhita books on ayurveda एव। वात्स्यायनकृतकामशास्त्रमपि even kamaśāstra written by vātsyayana deal with sexual health, fertility, couple's fertility treatments etc which are required for dharma pravṛtti. Procreation important for dharmarthakama. आयुर्वेदान्तर्गतमेव। this also comes under ayurveda. कामशास्त्रस्य विषयीभूतं वाजीकरणस्तम्भनादिकमपि vājikāraṇam sthambhanam come under ayurveda only. (sexual health of both male and female) चरकादिभिरुक्तम्। आयुर्वेदस्यापि वैराग्यप्रतिपान एव तात्पर्यम्। ayurveda also

will give vairagyam. You will understand the limitation of ayurveda in giving you perfect health. Especially in old age. आयुर्वेदरीत्या रोगादिनिवृत्तावपि even though by employing ayurveda several diseases have been cured पुनः once again रोगादिसम्भवात्। same or different diseases come. You want to reduce weight using treadmill, you lose weight but get knee joint pain. तस्माल्लौकिकोपायाः सर्वेऽपि तुच्छा एव। no permanent cure in all these. Only in brahma jñānam. All others are incidental or palliative only not curative. Doctor gets some puṇyam by treating, so they attend classes.

वैद्यराज नमस्तुभ्यं यमराजसहोदर ।

यमस्तु हरति प्राणान् वैद्यो प्राणान् धनानि च ॥

Hey Vaidyaraja namah, you are elder brother of Yama. Yama removes only prāṇa but you take away wealth and prāṇa.

तस्मात् औषधदानादिजनितपुण्याविर्भूतान्तःकरणशुद्धिद्वारा ब्रह्मज्ञान out of the puṇyam born out of treatment, you get antahkaraṇa śuddhi एवायुर्वेदस्योपयोगः। ayurveda is useful for brahmajñāna indirectly.

(२) धनुर्वेदः — विश्वामित्रकृते धनुर्वेदे आयुधं निरूपितम् । तच्चतुर्विधम् —

(१) मुक्तम्, (२) अमुक्तम्, (३) मुक्तामुक्तम्, (४) यन्त्रमुक्तं चेति।

धनुर्वेदः — विश्वामित्रकृते given by Viswamitra धनुर्वेदे आयुधं निरूपितम् । weapons divided into four types. तच्चतुर्विधम् —

(१)मुक्तम्, released weapons (२) अमुक्तम्, non released-hand held (३) मुक्तामुक्तम्, both types (४) यन्त्रमुक्तं चेति। released with the help of other devices. Sling-shot etc

(१) चक्रादयो हस्तेन मुच्यमानत्वान्मुक्ता इत्युच्यन्ते।

(२) खड्गदयोऽमुक्ता इति।

(३) परश्वादयो मुक्तामुक्ता इति।

(४) शरगोलकादयो यन्त्रमुक्ता इति।

चक्रादयो हस्तेन मुच्यमानत्वान्मुक्ता इत्युच्यन्ते। chakra type खड्गदयोऽमुक्ता इति। hand held परश्वादयो मुक्तामुक्ता इति। sphere etc, can be held or released शरगोलकादयो arrow/bullets यन्त्रमुक्ता इति। released from devices.

(१) मुक्तमस्त्रमित्युच्यते। (२) अमुक्तं शस्त्रमिति। चतुर्विधानामप्येतेषामायुधानाम्, ब्रह्मा, विष्णुः, पशुपतिः, प्रजापतिः, अग्निः, वरुण इत्याद्या देवतास्तत्तन्मन्त्राश्चोक्ताः। तत्र चाधिकारिणः क्षत्रियकुमाराः तदनुवर्तिनो ब्राह्मणादयश्च। ते च चतुर्विधाः — (१) पदातिः, (२) रथारूढः, (३) अश्वारूढः, (४) गजारूढश्चेति। युद्धे शकुनमङ्गलादिकमप्युक्तमेव।

मुक्तमस्त्रमित्युच्यते। muktam is known as astram. (२) अमुक्तं शस्त्रमिति। amuktam is śāstram.. नानाशस्त्रप्रहरणाः, सर्वे युद्धविशारदाः ॥ १-१॥ in Gita. चतुर्विधानामप्येतेषामायुधानाम्, all these four types of weapons can be used along with the power of various devatas by invoking them as powerful as hydrogen bomb etc. ब्रह्मा, विष्णुः, पशुपतिः, प्रजापतिः, अग्निः, वरुण all these individual astrams. इत्याद्या देवतास्तत्तन्मन्त्राश्चोक्ताः।

along with their respective mantras. Brahmastram is compared to atom bomb. Lakhs of avṛtti. He will chant and invoke the devata to power this simple arrow. Japa pradhāna mantra. तत्र चाधिकारिणः क्षत्रियकुमाराः kshatriyas were adhikaris. तदनुवर्तिनो ब्राह्मणादयश्च। even brahmanas have to learn dhanurveda who train the kshatriyas. Any śāstram the teacher has to be brahmana as per varnāśrama dharma. Adhyapanam is brahmana dharma. Adhyayanam is for everybody. Like Dronacarya ते च चतुर्विधाः the adhikāris are of 4 types. — (१) पदातिः, foot warriors (२) रथारूढः, chariot warriors (३) अश्वारूढः, horse- cavalry etc (४) गजारूढश्चेति। elephants युद्धे शकुनमङ्गलादिकमप्युक्तमेव। what is good omen bad omen good time bad time etc. Kauravas approached Nakula or Sahadeva for right time for success.

(१) ईदृशोऽर्थो धनुर्वेदस्य प्रथमपादे कथितः।

(२) आचार्यलक्षणम्, ततः शस्त्राभ्यासक्रमादिकं च द्वितीयपादे।

(३) गुरुसम्प्रदायप्राप्तस्य शस्त्रस्याभ्यासमन्त्रसिद्धिदेवतासिद्धिप्रकारश्च तृतीयपादे ।

(४) सिद्धानां मन्त्रादीनां प्रयोगादिकं चतुर्थपादे।

They use a muhurtha named Abhijit muhurtham. Very good for victory in war. 4 chapters of dhanurveda. How much Niścala Dāsa a knew? We need to imagine. (१) ईदृशोऽर्थो धनुर्वेदस्य प्रथमपादे कथितः। whatever has been mentioned so far is in the first chapter. (२) आचार्यलक्षणम्, ततः शस्त्राभ्यासक्रमादिकं च द्वितीयपादे। qualifications of a

teacher ācārya etc. krama of abhyāsa etc. syllabus (३) गुरुसम्प्रदायप्राप्तस्य शस्त्रस्याभ्यासमन्त्रसिद्धिदेवतासिद्धिप्रकारश्च तृतीयपादे। after learning from the Guru, the student has to practice shooting etc. lakhs of times the mantra has to be repeated, through homams devata siddhi etc (४) सिद्धानां मन्त्रादीनां प्रयोगादिकं चतुर्थपादे। mantra siddhi is sitting and practicing japa then we have to learn shooting invoking the devata. Application of science and technology.

अयं च धनुर्वेदो ब्रह्मप्रजापतिभ्यां विश्वामित्रेण प्राप्तः। स च जगत्प्रसिद्धमिममकरोत्। न तु विश्वामित्रादेवायं वेदोऽभूत्। धनुर्वेदो हि दुष्टचोरादिभ्यः प्रजापालनरूपं क्षत्रियधर्मं बोधयति। तस्मात् तस्यापि चित्तशुद्धिद्वारा ज्ञानसाध्यमोक्षप्रतिपादन एव तात्पर्यम्।

Dhanurveda and mokṣa connection. अयं च धनुर्वेदो ब्रह्मप्रजापतिभ्यां विश्वामित्रेण प्राप्तः। Visvamitra is not original author. He received them from Brahma-Prajapati Parampara. Glory is he made it popular by writing it. स च जगत्प्रसिद्धमिममकरोत्। his role is in popularizing. न तु विश्वामित्रादेवायं वेदोऽभूत्। this is not from Visvamitra alone. धनुर्वेदो हि दुष्टचोरादिभ्यः प्रजापालनरूपं क्षत्रियधर्मं बोधयति। for kshatriyas to rule the country, defend from neighbors and internal law and order.

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्, क्षत्रियस्य न विद्यते ॥ २-३१॥

यदृच्छया चोपपन्नं, स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ, लभन्ते युद्धमीदृशम् ॥ ३२॥

.. For a kshatriya fighting with weapons is required. it is dharma therefore a kshatriya will get cittaśuddhi. तस्मात् तस्यापि चित्तशुद्धिद्वारा even dhanurveda produces cittaśuddhi ज्ञानसाध्यमोक्षप्रतिपादन एव तात्पर्यम्। ultimate objective is jñānam.

(३) गन्धर्ववेदः — अयं च भरतेन मुनिना लोके प्रसिद्धोऽभूत्। तत्र हि स्वरतालमूर्च्छनादिभिः सह गीतनृत्यवाद्यादिकं सविस्तरं निरूपतिम्। देवताराधननिर्विकल्पसमाधिसिद्धिर्गान्धर्ववेदस्य प्रयोजनमुच्यते। तस्मात् तस्यापि अन्तःकरणैकाग्रतासम्पादनेन ज्ञानद्वारा मोक्ष एव परमं प्रयोजनम्।

Through all these portions we should appreciate the vision of vedic culture. All professions are linked to mokṣa. This is the uniqueness of vedic culture. In the gurukulam, make the student understand that mokṣa is parama puruṣārtha.

57mt "Dharma Artha Kama Mokṣanam Arogyam Mulamuttamam, Rogatasyapahartarah sreyaso jeevitasya cha"

is connected to mokṣa. Every disease will rob away your arogyam. It will rob your mokṣa and your life as well. All the 18 vidyas ultimately focus on mokṣa.

Vicārasāgarah class 30 2nd September 2023

Tarkadṛṣṭi wants to ensure that other branches and vedānta do not conflict. Samanvaya and virodha parihāra (like Brahmasūtra chapters 1 and 2). A author is taking us through a "pramāta tourism". He has covered four main vedas, now 3rd upaveda gandharvavedah. In

purāṇas, it is said that Gandharvas are semi-gods, intermediary celestials, experts in arts and music. In tai upaniṣad we saw different types of Gandharva lokas. Gandharva veda became popular in this world due to Bharata muni and natyaśāstra is very famous- bhava raga tala. In morning sessions, different research work is presented. गन्धर्ववेदः — अयं च भरतेन मुनिना लोके प्रसिद्धोऽभूत्। famous in the world due to bharatamuni तत्र हि स्वरतालमूर्च्छनादिभिः any raga, its svaras, intermediary svaras too, tāla 7 main tālas and the subsidiary. Dhruvo matya...ata, eka tala 14:45.. in each we have tiśra chatusra etc. Swamiji was a mridangist. 72 main ragas and their derivatives. 5026 ragas theoretically possible. सह गीतनृत्यवाद्यादिकं music dance and instrumental music सविस्तरं निरूपतिम्। very elaborately discussed in Bharata śāstram. All branches of science are ultimately directed towards mokṣa. For cittaśuddhi religious life is required. देवताराधननिर्विकल्पसमाधिसिद्धिर्गान्धर्ववेदस्य प्रयोजनमुच्यते। temples became centres of art music dance etc. before dipārādhana various offerings are done. No vulgarity at all. They are sacred. Devadasis were there for this purpose only. Nirvikalpaka samadhi can be attained through any of these methods, not only through yoga. Tripuṭī gets resolved and one gets advaita avasthā. In music also, when we are absorbed in a raga, we get absorbed like in nirvikalpaka samādhi. It will give cittaśuddhi and not mokṣa. Smruti quotation, is there that even through nāda upāsana you can attain mokṣa and quote Mira bai Thyagaraja etc. mokṣa mārgam sa

gaccati, not mokṣam but mokṣa mārṅa. He will get sufficient cittaśuddhi and then go through śravaṇam mananam nididhyāsanam. Pujya Swamiji says this. तस्मात् तस्यापि even for a musician अन्तःकरणैकाग्रतासम्पादनेन ज्ञानद्वारा मोक्ष एव परमं प्रयोजनम्। he has to come to jñānam finally.

(४) अर्थवेदोऽपि नानाप्रकारः — नीतिशास्त्रमश्वशास्त्रं शिल्पशास्त्रं सूपकारशास्त्रमित्यादिकं धनप्राप्त्युपायबोधकम् अर्थवेद इत्युच्यते। धनप्राप्त्युपायनिपुणस्यापि विना भाग्यं धनप्राप्तिर्न स्यात् इत्यतोऽर्थवेदस्यापि वैराग्यबोधने एव तात्पर्यम्।

अर्थवेदोऽपि sthāpatya veda or Shilpa śāstram etc नानाप्रकारः — नीतिशास्त्रमश्वशास्त्रं morals/justice , science of horses, maintenance of cavalry शिल्पशास्त्रं arcitecture etc even for making homa kundas. (precise measurements were required). Pythagoras theorem etc have been used. Shulka śāstram etc. सूपकारशास्त्रमित्यादिकं cookery sciences (Nala is known for cooking) धनप्राप्त्युपायबोधकम् useful for earning money, performing rituals. अर्थवेद इत्युच्यते। this also gives vairagyam in a different way. Some people are experts but may not get a good job. They get vairagyam. धनप्राप्त्युपायनिपुणस्यापि some who are experts in earning money, when विना भाग्यं prārabdha is not conducive धनप्राप्तिर्न स्यात् he will not have money इत्यतोऽर्थवेदस्यापि वैराग्यबोधने generation of vairagyam एव तात्पर्यम्। alone is the ultimate meaning.

Topic 496 वेदाङ्गानामर्थेन सह प्रयोजनम्

(४९६) वेदाङ्गानामर्थेन सह प्रयोजनम् —

चतुर्णामपि वेदानां षडङ्गानि स्युः । (१) शिक्षा, (२) कल्पः,

(३) व्याकरणम्, (४) निरुक्तम्, (५) ज्यौतिषम्, (६) छन्दः

(पिङ्गलशास्त्रादि) चेति षट् वेदार्थज्ञानोपयोगित्वाद्देदाङ्गानीत्युच्यन्ते । तत्र —

वेदाङ्गानामर्थेन the 6 vedāṅgās along with their meanings सह प्रयोजनम् —
— trtheir benefit. They are useful to perform the rituals or understanding them. Like grammar. We use for mahāvākya vicāra. In pronunciation also. They are all useful for chanting. Either in vedapurva or veda anta bhāga. All four vedas have 6 angas.

चतुर्णामपि वेदानां षडङ्गानि स्युः । (१) शिक्षा, science of pronunciation (२) कल्पः, science of performing ritual (३) व्याकरणम्, grammar (४) निरुक्तम्, etymology of words/ for jñānaṃ, 4 derivations given by ācārya.. subject object instrument process of knowledge. ज्ञायते इति ज्ञानम्, ज्ञायते अनेन इति ज्ञानम्, जानाति इति ज्ञानम्. ज्ञानक्रिया ज्ञानम् science of derivation. (५) ज्यौतिषम्, astrology is for performing rituals. Appropriate time is prescribed. Nakshatram tithi etc. kāla nirNayārtham. (६) छन्दः science of vedic meters. (prosody) (पिङ्गलशास्त्रादि) चेति षट् वेदार्थज्ञानोपयोगित्वाद्देदाङ्गानीत्युच्यन्ते। these 6 are useful for vedārtha jñānaṃ and doing karmas. They don't have independent relevance. Auxiliary sciences.

तत्र — (१) शिक्षा — शिक्षायाः कर्तारः पाणिनिप्रभृतयोऽनेके महर्षयः। वेदशब्दाक्षरस्थानादिज्ञानम्, उदात्तानुदात्तस्वरितादिस्वरज्ञानम् इत्यादि शिक्षया

जायते। वेदव्याख्यानरूपा अनेके प्रातिशाख्यनामका ये ग्रन्थास्तेऽप्यत्रैव शिक्षायामन्तर्भवन्ति।

तत्र — (9) शिक्षा — science of pronunciation. Tai upa. śīkṣāvalli. शिक्षायाः कर्तारः various authors पाणिनिप्रभृतयोऽनेके महर्षयः। like Panini etc are called Maḥarṣis वेदशब्दाक्षरस्थानादिज्ञानम्, they deal with vedic shabdas letters their sthanas of origination. कण्ठ्या दन्त्या etc kavarga, cavarga, tavarga, pavarga.. requiring lips (ओष्ठ्य). Scientifically structured. बाह्यस्थानम्, आभ्यन्तर-स्थानम् etc. उदात्तानुदात्तस्वरितादिस्वरज्ञानम् svara jñānaṃ. Up down. उदात्त, अनुदात्त स्वरित . Through इत्यादि शिक्षया जायते। śīkṣā you know, वेदव्याख्यानरूपा अनेके प्रातिशाख्यनामका śīkṣā written by Paninin is Panineeya śīkṣā, various ṛṣis have written, various vedas have thjeir own śīkṣā. ये ग्रन्थास्तेऽप्यत्रैव शिक्षायामन्तर्भवन्ति। like rig prātiśākyā grantha etc. they are aligned with śīkṣā. First mantra of rig mantraअग्निम् ईळे. Second Ia. अहम् अग्निम् ईळे. It becomes ॠ. you cannot say डे as per prātiśākyā rule. They are considered part of śīkṣā śāstra only.

(२) कल्पसूत्रम् — कल्पसूत्रैर्वेदबोधितकर्मणामनुष्ठानरीतिरुपदिश्यते। यज्ञकर्मनिर्वर्तका ब्राह्मणा ऋत्विज उच्यन्ते। तेषां पृथक् पृथक् कर्तव्यकर्मक्रमावबोधकं कल्पसूत्रम्। कल्पसूत्रकर्तारस्तु कात्यायनाश्वलायनादयो मुनयः। कल्पसूत्रम् अपि वेदार्थज्ञानोपयोगित्वाद्देदाङ्गमेव।

Kalpa sūtra is name of the text in sūtra form. In olden days they memorized as sūtras (cryptic form), second method was poetical

form, ten talas, ten upaniṣads. In shloka form. Isha kena katha prāśna, prose with svara form. कल्पसूत्रम् — कल्पसूत्रैर्वेदबोधितकर्मणामनुष्ठानरीतिरुपदिश्यते। various karmas mentioned in the veda with method of performance, अपौ-उपस्पृश्य...wash your hands. Take a spoon of water and wash your hands. That's a sūtram. यज्ञकर्मनिर्वर्तका ब्राह्मणा ऋत्विज उच्यन्ते। various brāhmanas who do, they are called Ritvik. Yajamana's first job is to employ the priest, contract is called Ritvik varṇanam. Yajamāna does this. When it is very big involving different vedas, hotā-rig veda, advaryu -yajur veda, udgāta Samaveda, brahma – Atharva veda priests ritviks have to be employed.. तेषां पृथक् पृथक् कर्तव्यकर्मक्रमावबोधकं कल्पसूत्रम्। what hota should do is different from others duties. At appropriate time they have to do their respective work. Like in a dance program, they have a krama. In huge yagas everyone should know what to do, brahma is the supervisor, these are prescribed in respective vedas' kalpa sūtram. कल्पसूत्रकर्तारस्तु कात्यायनाश्वलायनादयो मुनयः। many authors are there, Kātyayana Āśvalāyana are some famous ṛṣis. Earlier śrauta karmas were popular. Now vedic rituals have come down. Āgama has become dominant like chandī homam etc are more popular. Vinayaka puja is āgama based puja. Kalpa sūtra won't help. Only slokas. कल्पसूत्रम् अपि वेदार्थज्ञानोपयोगित्वाद्धेदाङ्गमेव।

Vicārasāgarah class 31 9th September 2023

Niścala Dāsa is discussing 18 traditional branches of sciences. He has completed four vedas and four upavedas, thereafter śikṣā and kalpa. Vedic chanting is considered svādhyāyaḥ learning to chant and pravachanam recitation are spiritual sadhanas. This science śikṣā we saw. Then kalpa, method of performing rituals was discussed. Śrauta karma or vaidika karma. Not āgama śāstra temple rituals. These are different from vedic rituals. Kalpa deals with vedic rituals. Priests must have studied kalpa sūtram. Kalpa sūtra kartārah..those ṛṣis have done the kalpa sūtra. Vedas alone is apauruṣeya , upavedas angani are pauruṣeya.

(३) व्याकरणम् — व्याकरणेनापि वेदशब्दानां शुद्धताज्ञानं जायते। तच्च व्याकरणं सूत्ररूपमष्टाध्याय्यात्मकं पाणिनिमुनिना विरचितम्। तत्सूत्राणां व्याख्यानं वार्तिकरूपं भाष्यरूपं च कात्यायनपतञ्जलिभ्यामकारि। व्याकरणान्तरे तु वैदिकशब्दविचारो नास्ति। तदुपयोगः पुराणादावेव। न तु वेदे ।

पाणिनीयमेव व्याकरणं वैदिकशब्दस्वरूपसिद्धिं प्रदर्शयति । तस्माद्वेदाङ्गमेतत् ।

) व्याकरणम् —grammar. Vyakaraṇam has a specific meaning in grammar. It primarily deals with building blocks of words and their formation. Root, suffixes added on rhs, prefixes added on lhs. Word vyakaraṇam. Kru कृ dhatu, vi वि is one prefix आ ā is another prefix, अणम् anam added to rhs. वि आ कृ अणम् Vi ā kru anam. When the building blocks are added there are rules for them. Main paninian grammar deals with word building. In addition they talk of word usage. Syntactical rules. Sentence building too. व्याकरणेनापि वेदशब्दानां शुद्धताज्ञानं from vyakaraṇam we note if vedic words are correct kr. It, we dint say incorrect we say cāndasa prayoga. Like

vyoman is a pradipādikam. Parane vyomni is seventh case. Veda says vyoman, we don't say veda is wrong. We continue to chant vyoman. Butwgen we understand we take it as seventh case. Suppose it is pauruṣeya grantha, we do edit, जायते। तच्च व्याकरणं सूत्ररूपमष्टाध्यायात्मकं grammar also is in the firm of sūtram original vyākaraṇa textbook is aṣṭādhyāyī of eight chapters. पाणिनिमुनिना विरचितम्। composed by Panini muni. 5th century bc. तत्सूत्राणां व्याख्यानं commentary on paninian grammar in prose form, वार्तिकरूपं an exposition. vartikam भाष्यरूपं commentary च कात्यायनपतञ्जलिभ्यामकारि। by Patanjali and Kātyayana, Śaṅkarācārya used patanjali's bhāṣyam maha bhāṣyam, for writing brahma sūtra. Bhāṣyam, they say originally there were 9 vyakaraṇam. Later panini's vyakaraṇam became popular. Like prasthānatrayam bhāṣyam. There were many bhāṣyams before Śaṅkarācārya. after ācāryas bhāṣyams they all faded. Similarly panini vyakaraṇam . They dealt with Vaidika portion, व्याकरणान्तरे in the other eight type they don't enquire into vedic words. Those sciences can be used only for pauruṣeya grantha. तु वैदिकशब्दविचारो नास्ति। तदुपयोगः पुराणादावेव। न तु वेदे । purāṇas etc.all pauruṣeyam inclusive of Mahabharata,, if there is a contradiction between veda and gītā, we will modify gītā to suit vedas,

पाणिनीयमेव व्याकरणं। vyākaraṇa of panini alone deals with vedic words. Derivation of om is done through 4 stages, अव् अवतु av avatu then manin pratyaya in 6th chapter derivation of oṅkāra is given in

footnote. वैदिकशब्दस्वरूपसिद्धिं प्रदर्शयति how to derive words is exhibited that is also veda anga only. । तस्माद्वेदाङ्गमेतत् ।

Topic 430 footnote

१. ‘अव’ रक्षणगतिकान्तिप्रीतितृप्त्यवगमप्रवेशश्रवणस्वाम्यर्थयाचनक्रियेच्छादीप्त्यवास्या-
लिङ्गनहिंसादानभागवृद्धिषु इत्येकोनविंशत्यर्थकधातोः “अवतेष्टिलोपश्च” (सू. १४२)
इत्यौणादिकसूत्रेण मन्-प्रत्ययः, मन्-प्रत्ययस्य टेलोपश्च विहितः। तस्य
“ज्वरत्वरस्त्रिव्यविमवामुपधायाश्च” (पा. सू. ६.४.२०) इति सूत्रेणोपधावकारयोरूट्।
ततो गुणः। ततः श्लिष्टोच्चारणमिति प्रक्रियया ‘ओम्’ इति निष्पन्नम् । “अकार उकारो
मकार इति। तानेकधा समभरत्। तदेतत् ओम् इति” (ऐ. ब्रा. २५.७) इति श्रुतेः। “ओम्
इतीदं सर्वम्” इति श्रुत्या सर्ववेदसारभूतत्वात् सर्वमयत्वश्रवणाच्च। सर्वमयत्वं च
सर्वात्मकब्रह्मस्वरूपाभिव्यक्तियोग्यस्थानत्वात् ब्रह्माभिधानत्वाच्च ।

(४) निरुक्तम् — यास्कनामा मुनिः त्रयोदशाध्यायात्मकं (१३) निरुक्तं रचयामास।
तत्र च वेदमन्त्रगतानामप्रसिद्धानां पदानामर्थबोधनाय नामनिरूपणं कृतम्।
तस्मात् वैदिकाप्रसिद्धपदार्थज्ञानोपयोगित्वान्निरुक्तमपि वेदाङ्गमेव।
सञ्ज्ञाबोधकपञ्चाध्यायात्मको निघण्टुनाम ग्रन्थो यास्केनाकारि। सोऽपि
निरुक्तान्तर्गत एव।

Science of etymology, derivation of words, specific vedic words. Nir
prefix vac, kta pratyaya.) निरुक्तम् — यास्कनामा मुनिः yāskanāma ṛṣi
author त्रयोदशाध्यायात्मकं (१३/13 chapters) निरुक्तं

रचयामास । तत्र च वेदमन्त्रगतानामप्रसिद्धानां names that are not known
popularly, like Nachiketas, पदानामर्थबोधनाय नाम-

निरूपणं कृतम् । derivation of the names is done. Ācārya uses all
vedāṅgās when he writes bhāṣyams. The sub commentators also

used more vedāṅgās. Sub sub commentators too had to explain 3 to 4 levels, extremely scholarly people. They quote from everywhere Nighantu etc, yaska... etc in our tradition even now extraordinary scholars prakāṇḍa pāṇḍityam is there. Such pundits use all these books. There is one Viṣṇudeva swami, has written profuse footnotes, heisa prakāṇḍa paṇḍitah. Very great thing, they are fading away now. तस्मात् वैदिकाप्रसिद्धपदार्थज्ञानोपयोगित्वान्निरुक्तमपि since niruktam is useful in understanding peculiar names occurring in veda, niruktam is also used. Yaska's niruktam is used by Śaṅkarācārya in Brahmasūtra bhāṣyam. Jemadhyasthayataha. there is another book similar to niruktam.

वेदाङ्गमेव । सञ्ज्ञाबोधकपञ्चाध्यायात्मको निघण्टुनाम nighaṇṭu is another important work, special dictionary, five chaptered book. Niruktam and nighaṇṭu deal with the same subject only. Niścala Dāsa also a prakāṇḍa paṇḍitah. ग्रन्थो यास्केनाकारि । written by Yaska muni

सोऽपि निरुक्तान्तर्गत एव । this is also to be taken as niruktam.

Vicārasāgarah class 32 16th September 2023

तस्मात् वैदिकाप्रसिद्धपदार्थज्ञानोपयोगित्वान्निरुक्तमपि वेदाङ्गमेव ।
सञ्ज्ञाबोधकपञ्चाध्यायात्मको निघण्टुनाम ग्रन्थो यास्केनाकारि । सोऽपि
निरुक्तान्तर्गत एव ।

We completed veda and upaveda. Now vedāṅgāni. We have seen the first 4. śikṣā kalpa vyakaraṇam and niruktam. All of them are useful for understanding the veda therefore called vedāṅgāni.

(५) ज्यौतिषम् — आदित्यगर्गादिकृतं ज्यौतिषमपि वेदाङ्गमेव। वैदिककर्मारम्भे कालज्ञानस्यापेक्षितत्वात् तादृशकालज्ञानजनकं ज्यौतिषमपि वेदाङ्गम्।

ज्यौतिषम् often pronounced as jyotisham. Related to jyotih, the luminaries in the sky, stars inclusive. Position and movement of the jyotirganah therefore jyautisham. — आदित्यगर्गादिकृतं written by Aditya, Gargah. Many others too. ज्यौतिषमपि वेदाङ्गमेव। they are also vedāṅgah. It is not meant for matching horoscopes. They were not using astrology for matching. They only checked gotrams and just got them married. वैदिककर्मारम्भे with regard to the beginning of various karmas, scriptures indicate time, day tithi, vara, nakshatra, yoga, karaṇam. The day began with reading pañcangam. कालज्ञानस्यापेक्षितत्वात् knowledge of pañcanga rūpa kala was needed तादृशकालज्ञानजनकं ज्यौतिषमपि वेदाङ्गम्। jyautisham gave this knowledge therefore a vedāṅgā. Will help me in doing rituals, therefore citta Śuddhi, jñāna yoga, jñānaṃ and then mokṣa.

(६) छन्दः — पिङ्गलमुनिनाष्टाध्यायपरिमितं सूत्रात्मकं छन्दः शास्त्रं निर्मितम्। तेन वैदिकस्य गायत्र्यादेश्छन्दसो विज्ञानं जायते । तस्मात् पिङ्गलसूत्रमपि वेदाङ्गमेव।

छन्दः — vedic metre. Stipulated number of lines were there for a mantra. Each line how many letters etc. tripadā gayatri etc. tat savitruvarenyam etc. each line should have 8 letters and totally 24

letters. Varenyam and vareniyam two are discussed. Nyam means only 7 letters. If it is 23 it is not gayatri. It is nicrup gayatri. Therefore it should be vareniyam to make it 8 letters therefore gayatri. Sandhyavandanam uses the 23 letter one. Nicrupgayatri canda. 5 places stop. Om, bhurbhuvasuvah, tat savi..., bhargo..., dhiyo.... 5 stops. Pañca avasāna gayatri. When used for homa it is gayatri Chandah. To know all this, we should know different chandas. पिङ्गलमुनिनाष्टाध्यायपरिमितं consisting of eight chapters authored by Pingala munih (no ādi) सूत्रात्मकं in sūtra form छन्दः-शास्त्रं निर्मितम्। chanda-śāstram. तेन वैदिकस्य गायत्र्यादेश्छन्दसो विज्ञानं जायते। even in gayatri sometimes the 24 letters (other mantras in gayatri meters) will be made into 4 lines. 4 times 6 letters. Original gayatri mantra is referred as Savitri mantra. You are supposed to touch the mouth. Sūrya Bhagavan is the devata. Gayatri mahima is discussed in briha upa chapter 5 last section. Gayastham trayate iti gāyatri. Saves the reciter from several papa prārabdha. Shrauta gayatri and smārtha gayatri. smārtha gayatri can be used by everyone.

yo devah savitasmakam dhiyo dharmadi gocharah /

prerayet tasya yat bhargah tat varenyam upasamahe" //

There are many chandas, trishtup, anushtup etc तस्मात् पिङ्गलसूत्रमपि वेदाङ्गमेव। all are vedāṅgās only.

इत्थं षडिमानि वेदाङ्गानि। यद्यपि तत्र वेदानुपयुक्ता अप्यर्था निरूपिताः। तथापि प्रासङ्गिकत्वात्तेषां न ते प्रधानभूताः। प्रधानभूतस्य वेदस्य यत्प्रयोजनं तदेव षण्णामप्यङ्गानां न तु पृथक्।

इत्थं in this manner षडिमानि these 6 branches are वेदाङ्गानि। auxiliary sciences. यद्यपि तत्र when you study 6 vedāṅgās they are useful to study vedas but there are non-useful secular portions are there. Author says secular portions are only incidental parts. Primary are those sacred portions required for vedic studies. वेदानुपयुक्ता अप्यर्था निरूपिताः। तथापि प्रासङ्गिकत्वात्तेषां न ते प्रधानभूताः। others are incidental. Sacred portions of 6 vedāṅgās are primary. Secular portions must be understood as secondary only. They are not primary. प्रधानभूतस्य वेदस्य यत्प्रयोजनं whichever portions help in coming to veda तदेव षण्णामप्यङ्गानां न तु पृथक्। that is the benefit of vedanga prayojanam.

Vast literature-puraṇam now.

Topic 497 अष्टादश पुराणानि, उपपुराणानि च

(४९७) अष्टादश पुराणानि, उपपुराणानि च — पुराणान्यष्टादश (१८) तानि च श्रीव्यासमुनिना प्रणीतानि।

(१) ब्राह्मम्, (२) पाद्मम्, (३) वैष्णवम्, (४) शैवम्, (५) भागवतम्,

(६) नारदीयम्, (७) मार्कण्डेयम्, (८) आग्नेयम्, (९) भविष्यत्,

(१०) ब्रह्मवैवर्तम्, (११) लैङ्गम्, (१२) वाराहम्, (१३) स्कान्दम्,

(१४) वामनम्, (१५) कौर्मम्, (१६) मात्स्यम्, (१७) गारुडम्,

(१८) ब्रह्माण्डम् । इति ।

अष्टादश पुराणानि, उपपुराणानि च — पुराणान्यष्टादश (१८) 18 puranās तानि च श्रीव्यासमुनिना प्रणीतानि। all written by Vyāsācārya ṛṣi. Each several 1000s of verses Skādam is biggest – 81000 verses. Mahabharatham is itihāsam, 100000 verses, Ramāyāna 24000 verses. Many wonder if one Vyāsa can write so much. So they say vyāsa is a title. These are opinions. According to purāṇam, vyāsa is a Chiranjeevi. Vyāsācārya was a adhikarika purusha also. Enumerated below.

(१) ब्राह्मम्, (२) पाद्मम्, (३) वैष्णवम्, (४) शैवम्, (५) भागवतम्,

(६) नारदीयम्, (७) मार्कण्डेयम्, (८) आग्नेयम्, (९) भविष्यत्,

(१०) ब्रह्मवैवर्तम्, (११) लैङ्गम्, (१२) वाराहम्, (१३) स्कान्दम्,

(१४) वामनम्, (१५) कौर्मम्, (१६) मात्स्यम्, (१७) गारुडम्,

(१८) ब्रह्माण्डम् । इति ।

इतराण्यपि कालीपुराणादीनि बहूनि सन्ति। उपपुराणान्येव तान्यपि। केचिदुपपुराणान्यष्टादशैवेति वदन्ति। नायमस्ति नियमः। सन्त्यनेकानि तानि।

इतराण्यपि other than these 18 we have कालीपुराणादीनि बहूनि सन्ति। kālī purāṇam. उपपुराणान्येव तान्यपि। any others too are all upapurāṇam. केचिदुपपुराणान्यष्टादशैवेति वदन्ति। there are some who consider upapurāṇas are also 18 in number. नायमस्ति नियमः। there is

no such rule. Like dasa avataras. 10 are main. Outside many avataras are there. सन्त्यनेकानि तानि। people claim Śaṅkarācārya Ramanujācārya etc as avataras. Many upapurāṇas are there.

भागवतं द्विविधं भवति — (१) एकं वैष्णवं श्रीमद्भागवतम् , (२) अपरं देवीभागवतम्। उभयोरपि ग्रन्थसङ्ख्याष्टादशसहस्राणि प्रत्येकम्। स्कन्धाश्च प्रत्येकं द्वादश। परन्त्वेकं तयोः पुराणम्। इतरदुपपुराणम्। एतदुभयमपि व्यासकृतमेव। तस्मादुभयमपि प्रमाणमेव।

भागवतं द्विविधं भवति — (१) एकं वैष्णवं श्रीमद्भागवतम् one is dealing with Kṛṣṇa , (२) अपरं देवीभागवतम्। one that deals with Devi- Parvati उभयोरपि ग्रन्थसङ्ख्याष्टादशसहस्राणि प्रत्येकम्। both of them consist of 18000 shlokas स्कन्धाश्च प्रत्येकं द्वादश। 12 sections are there. Uddavagita comes under 11th skandha. Kṛṣṇa Leela under 10th skandha. परन्त्वेकं तयोः पुराणम्। in above list Bhagavatam comes under 5th. Which Bhagavatam is meant in the list. One of these two, is puraṇam. Other is इतरदुपपुराणम्। upapuraṇam. एतदुभयमपि व्यासकृतमेव। both are authored by Vyāsācārya. Popular view is Devi Bhagavatam is the puraṇam. तस्मादुभयमपि प्रमाणमेव। both are great because they are written by vyāsacarya.

पुराणवदुपपुराणान्यपि कानिचिद्रचयाञ्चकार वेदव्यासः। कानिचिदुपपुराणानि पराशरादिभिरन्यैः सर्वज्ञमुनिभिः कृतानि। यत्रैवोपनिषदां तात्पर्यम्, तत्रैव सर्वेषामपि पुराणानामुपपुराणानां च तात्पर्यम्। एतच्चाग्रे प्रतिपादयिष्यते।

पुराणवदुपपुराणान्यपि like purāṇas, some upapurāṇas too कानिचिद्रचयाञ्चकार वेदव्यासः। are created by veda vyāsa only. Some

are composed by others. कानिचिदुपपुराणानि both Bhagavatams are by vyāsacarya. पराशरादिभिरन्यैः सर्वज्ञमुनिभिः कृतानि। some are written by other authors as great as Vyāsa, Parāshara, vyāsa's father. Viṣṇu puraṇam written by Parashara they say. Other ṛṣis who were sarvagnyās too. Upapurāṇas are also pramāṇam only. Main teaching of upapurāṇas is aligned to veda only. यत्रैवोपनिषदां तात्पर्यम्, whatever be the ultimate teaching of all the vedas, तत्रैव सर्वेषामपि पुराणानामुपपुराणानां च तात्पर्यम्। for all the purāṇas and upapurāṇas it is the same. In Uddhava gītā Kṛṣṇa says meditate upon yourself as me. Jāgrat is compared to svapna. Jagat mityatvam is revealed. एतच्चाग्रे प्रतिपादयिष्यते। this particular message that all puraṇam also give the same message as that of upaniṣads. (because Kṛṣṇa glorifies saguṇa bhakti in bhāgavatam and says saguṇa bhakti gives jñānam and liberation). Basically we say dvaita bhakti will take you to citta Śuddhi guru prāpti, śravana manana prāpti. Bhagavatam cannot contradict Upaniṣads. If it does so, we will refute bhāgavatam. Tatparyam must be brahma satyam jaganmitya. In Uddhava Gita chapter 7 beginning, so many who got liberation who got liberation through bhakti are listed, even animals are listed. They have not studied vedas it says. Gajendra mokṣa etc. if animals and plants gain knowledge, we interpret as they must be some devatas who have this śarīram because of some śāpam and they had sūkṣma śarīram capable of getting mokṣa. Ganjendra stuti was composed by Gajendran, he should have known the śruti he should have had human mind. It is said here several did not study veda.

We say they need not, but it is the vedic message that gives liberation. It can be in any language. Niścala Dāsa says I've written this in hindi. Upaniṣad study is not compulsory. Message is important in any form or language. Suppose a person gains that knowledge without listening to a guru. In briha upa, vamadeva in the garbhavasa he came to know, no guru śāstram, we say he has gained knowledge in same sūkṣma śarīram in some other jenma in another body. Due to some obstacles the knowledge did not express. Now prārabdha has exhausted in the Garbha.

Vicārasāgarah class 33 23rd September 2023

The purāṇas and upapurāṇas must be treated as pramāṇam only. Karma yoga upāsana yoga and jñāna yoga are covered here. Chapter 8 of Uddhava gītā deals with jñāna yoga. Other than vaidika karma āgama karmas are also included. Nowadays āgama rituals and upāsana are more popular. Everyone has to ultimately come to vedānta. Ultimate goal is advaitam. This will be talked about clearly in the following portions too.

Topic 498 न्यायवैशेषिकसूत्राणामाशयः

(४९८) न्यायवैशेषिकसूत्राणामाशयः —

गौतममुनिना न्यायसूत्राणि पञ्चाध्यायात्मना कृतानि। युक्तिरेवात्र प्रधानभूता। यस्य युक्तिचिन्तनावशात् तीव्रा बुद्धिर्जायते स एव मननं कर्तुं समर्थो भवति। तस्माद्युक्तिप्रधानन्यायसूत्राणामपि मननद्वारा वेदान्तजन्यात्मज्ञानमेव फलम्।

कणादमुनिरपि दशाध्यायपरिमितानि वैशेषिकसूत्राणि रचयामास। तान्यपि न्यायान्तर्गतान्येव।

न्यायवैशेषिकसूत्राणामाशयः — in following 3 vidyasthanas nyāya mīmāṃsā and dharmaśāstram, they include the 6 āstika darśanaṃ sāṅkhya and others... included within aṣṭādaśa vidyāsthānāni. Here nyāya and vaiśeṣika.. they are all in sūtra form initially. गौतममुनिना written by Gautama muni न्यायसूत्राणि पञ्चाध्यायात्मना कृतानि। consisting of 5 chapters. युक्तिरेवात्र प्रधानभूता। how to do logical reasoning. If logical contradictions are there, buddhi will not accept. We have to develop logical reasoning power. Interpreted veda alone is pramāṇam. Otherwise intellect cant reconcile. We have to accept only after logical interpretation. Interpretation requires yukti and anubhava.. it should be done such that there is no logical contradiction. Some reasoning knowledge must be there, Guru himself introduces logical reasoning. The śāstra for this is nyāya vaiśeṣika śāstrams. यस्य युक्तिचिन्तनावशात् if a student has got capacity for logical thinking, intellect becomes very well-sharpened. In Gita Arjuna says in chapter 3-2

व्यामिश्रेणेव वाक्येन, बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य, येन श्रेयोऽहमाप्नुयाम् ॥३- 2॥

Guru does not get angry. Blind faith is as bad as no faith. Therefore śraddhā is required but blind faith should not be there. Only through mananam it is possible. Even nyāya śāstram तीव्रा

बुद्धिर्जायते स एव मननं कर्तुं समर्थो भवति। also must be used for preparing the mind. There are two views. Whether it is mokṣa śāstram or is it śāstram for adhikara utpatti. Some think nyāya śāstra can give mokṣa without requiring vedānta such people call it nyāya darśanam. we don't accept this view. Any amount of nyāya śāstra cannot give mokṣa, but it is like nāma sankīrtanam, it is useful for citta sūkṣmatā, aikragyam. Finally one has to come to vedānta. Nīścala Dāsa has a nice aside note. All founders of the 6 śāstras. Gautama, Kanāda etc, they understood their śāstrams as support for vedānta only,. They are all advaita vedāntins. They composed their sūtras only to help advaita jñānam. Later commentators presented these as independent darśanam capable of giving liberation. Dvaita jñānam will give mokṣa they concluded. तस्माद्युक्तिप्रधानन्यायसूत्राणामपि मननद्वारा through mananam वेदान्तजन्यात्मज्ञानमेव फलम्। in śaṅkara bhāṣyams we see this, nyāya is used so much, all of them vaiśeṣika, vyākāraṇa śāstra; are used for understanding advaitam. Extremely useful. One has to come to vedānta for phalam. कणादमुनिरपि दशाध्यायपरिमितानि वैशेषिकसूत्राणि रचयामास। तान्यपि न्यायान्तर्गतान्येव। Kanāda muni wrote 10 chaptered vaiśeṣika sūtras. They all have commentaries and prakara grantha. Vācaspati misra is a prakāṇḍa panditha. They have written books on all granthas. Vaiśeṣika sūtras also come under nyāya only.

Topic 499 धर्मब्रह्ममीमांसयोः सङ्कर्षणकाण्डस्य च फलम्

(४९९) धर्मब्रह्ममीमांसयोः सङ्कर्षणकाण्डस्य च फलम् —

मीमांसा द्विप्रकारा — (१) एका धर्ममीमांसा। (२) अपरा ब्रह्ममीमांसा। (१) तत्र धर्ममीमांसा पूर्वमीमांसेत्युच्यते। (२) ब्रह्ममीमांसा उत्तरमीमांसेति।

धर्मब्रह्ममीमांसयोः सङ्कर्षणकाण्डस्य च फलम् —there are two types of mīmāṃsā. Man mīmāṃsāte. Enquiry. In the tradition we have a convention. When enquiry is a reverential enquiry of the veda, only then mīmāṃsā word can be used. You cant use for cbi enquiry etc, we don't use mīmāṃsā even for gītā etc only veda. Poojita vicāra mīmāṃsā suppose modern science has disproved vedic message, what do you do? Some people say science is wrong that is blind faith. Some say veda is wrong..it is lack of faith in vedas. One is aśraddhā other is antaśraddhā. Don't say science is wrong, veda is wrong. Say my understanding of the veda is wrong. Put the blames on your enquiry capacity of my buddhi. This is reverential enquiry. No pramāṇa should contradict each other. Veda experience logic science included. Anubhavam and advaitam contradiction we should know how to answer. With sraddha veda is apauruṣeya pramāṇam..

श्रद्धावाँल्लभते ज्ञानं, तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिम्, अचिरेणाधिगच्छति ॥ ५-39॥

अज्ञश्चाश्रद्धानश्च, संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परः, न सुखं संशयात्मनः ॥५-40॥

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In English mīmāṃsā is vedic enquiry. Sastra itself is two. Poorva bhāga and anta bhāga.

मीमांसा द्विप्रकारा — (१) एका धर्ममीमांसा। veda pūrva bhāga mīmāṃsā done by Jaimini maharṣi in veda pūrva bhāga analysis. Atatho dharma jignyāsa. (२) अपरा ब्रह्ममीमांसा। other is by Vyāsācārya analysing veda anta atatho brahma jignyāsa. (१) तत्र धर्ममीमांसा पूर्वमीमांसेत्युच्यते this is pūrva mīmāṃsā, analysis of former part of the veda । (२) ब्रह्ममीमांसा उत्तरमीमांसेति – uttara mīmāṃsā- vedānta. Mīmāṃsā means pūrva mīmāṃsā, uttara mīmāṃsā is known as vedānta.

(१) धर्ममीमांसा चेयं द्वादशाध्यायरूपा । सा च जैमिनिमुनिना रचिता। यज्ञादिकर्मानुष्ठानप्रकारा अत्र निरूप्यन्ते । तस्माद्विध्युक्तरीत्या कर्मानुष्ठानप्रवृत्तिरेव धर्ममीमांसाफलम्। कर्मप्रवृत्त्यान्तःकरणशुद्धिर्जायते। ततो ज्ञानम्। ज्ञानान्मोक्षः। इत्थं धर्ममीमांसाया अपि फलं मोक्ष एव।

All darśana are getting included. Now pūrva mīmāṃsā consisting of 12 chapters. Much more voluminous as compared to brahma sūtras. 2000 plus sūtras. धर्ममीमांसा चेयं द्वादशाध्यायरूपा । सा च जैमिनिमुनिना रचिता। was composed by Jaimini maharṣi. śiṣya of Vyāsa ṛṣi. यज्ञादिकर्मानुष्ठानप्रकारा अत्र निरूप्यन्ते। how to perform yagnas, which mantra which devata etc so many rules. A primer is there for this, Artha saṅgraha by Motilal Banarasidas. Profuse notes in English. Why Indra Varuna should be called? What order etc? they are all purely academic, we don't do any śrauta karmas at all.

तस्माद्विध्युक्तरीत्या कर्मानुष्ठानप्रवृत्तिरेव धर्ममीमांसाफलम्। in the case of pūrva mīmāṃsā study of śāstra is not enough, it is theory, you have to perform the rituals as per vedic injunctions also. Agnihotra was one of the most fundamental rituals during Adi Śaṅkarācārya time. Now even sandhyavandanam has become endangered. Yāvat jīvam agnihotram kuryāt. (until death or sannyasa) कर्मप्रवृत्त्यान्तःकरणशुद्धिर्जायते। by doing the karma we will get antahkaraṇa śuddhi. (another group will say karmanā mokṣa, svarga prāptiḥ eva mokṣa they say) ततो ज्ञानम्। thereafter through uttara mīmāṃsā jñānam. ज्ञानान्मोक्षः। from jñānam mokṣa इत्थं धर्ममीमांसाया अपि फलं मोक्ष एव। indirectly it helps in getting mokṣa.

धर्ममीमांसाया द्वादशाध्यायानामर्थभेदसद्भावात्, अर्थकाठिन्यसद्भावाच्च नेह लिख्यते। जैमिनिनैव चतुर्भिरध्यायैः सङ्कर्षणकाण्डाख्यो देवताकाण्डोऽप्यकारि। तत्रोपासना नानाप्रकारा निरूप्यते। सङ्कर्षणकाण्डोऽपि धर्ममीमांसान्तर्भूत एव।

He says I don't want to talk of contents of Jaimini sūtras. Prabhākara, bhātta etc, a third one is also there. धर्ममीमांसाया द्वादशाध्यायानामर्थभेदसद्भावात्, अर्थकाठिन्यसद्भावाच्च नेह लिख्यते। I'm not writing about the contents of pūrva mīmāṃsā. Of the twelve chapters, contents and topic are too many and too varied, it is much much tougher than vedānta. जैमिनिनैव चतुर्भिरध्यायैः सङ्कर्षणकाण्डाख्यो देवताकाण्डोऽप्यकारि। sangharṣaṇa kāṇḍam was written by Jaimini himself, devata kāṇḍam it was called. 4 more chapters. भावकर्मणोः लुङ्कारः (आत्मनेपदम्) १.१ अकारि passive. तत्रोपासना नानाप्रकारा निरूप्यते। he deals with varieties of upāsanas.

सङ्कर्षणकाण्डोऽपि धर्ममीमांसान्तर्भूत एव। that also will come under pūrva mīmāṃsā only. Result is only for practicing these upāsana. Mere knowledge is not enough. cittaśuddhi only is phalam. citta ekagrata or Citta visalata or citta sūkṣmatā are all results.

We have seen 3 darśanaṃ, we have to see uttara mīmāṃsā, sāṅkhya and yoga.

Vicarasagarh class 34 on 30th September 2023

धर्ममीमांसाया द्वादशाध्यायानामर्थभेदसद्भावात्, अर्थकाठिन्यसद्भावाच्च नेह लिख्यते। जैमिनिनैव चतुर्भिरध्यायैः सङ्कर्षणकाण्डाख्यो देवताकाण्डोऽप्यकारि। तत्रोपासना नानाप्रकारा निरूप्यते। सङ्कर्षणकाण्डोऽपि धर्ममीमांसान्तर्भूत एव।

Author Nīścala Dāsa is writing brief notes on the 18 branches of scriptural literature. This he has taken up as presenting the life story of Tarkadṛṣṭi who went through these 18. We have seen 14. Now last group of 4. Purāṇam we completed. Nyāya mīmāṃsā and dharmaśāstra, within these three all 6 āstika darshana come. Nyāya and Vaiśeṣika of Gautama and Kanāda come. Purva mīmāṃsā of Jaimini and uttara mīmāṃsā of vyāsa known as vedānta. Of these two mīmāṃsā, Nīścala Dāsa has covered pūrvamīmāṃsā of Jaimini otherwise called dharmamīmāṃsā. Atatho dharma jigñāsa it starts. Uttara mīmāṃsā is called brahmamīmāṃsā because of the first sūtra. In addition to pūrvamīmāṃsā Jaimini has written sankharshana kāṇḍam (known as devata kāṇḍam or upāsana

kāṇḍam) dealing with dharma mīmāṃsā dealing with mental upāsana-4 chapters.

(२) ब्रह्ममीमांसा — इयं हि चतुरध्यायी। कर्ता चास्या व्यास एव। प्रत्यध्यायं चत्वारः पादाः सन्ति। तत्रापि —

(१) प्रथमेऽध्याये सर्वेषामुपनिषद्वाक्यानां निर्विशेषेऽद्वये प्रत्यग्रहण्येव तात्पर्यमिति निरूपितम्।

(२) उपनिषद्वाक्येषु मन्दबुद्धीनां विरोधो भाति। तत्परिहारो द्वितीयेऽध्याये कथ्यते।

(३) तृतीयेऽध्याये ज्ञानोपासनयोः साधनं निरूप्यते।

(४) चतुर्थे त्वध्याये ज्ञानोपासनयोः फलम्।

ब्रह्ममीमांसा — इयं हि चतुरध्यायी। there are 4 chapters in brahmanmīmāṃsā. कर्ता चास्या व्यास एव। Vyāsācārya is the author of this also. (purāṇas, gītā etc) प्रत्यध्यायं चत्वारः पादाः सन्ति। in each chapter there are 4 partes or sections are there. Totally 16 pādas are there. तत्रापि —

(१) प्रथमेऽध्याये सर्वेषामुपनिषद्वाक्यानां in first chapter various upaniṣad vakyams are taken for analysis. For each topic the statement that is being analysed is mentioned. All upaniṣad vakyams are not taken up for analysis. Debated vakyams are taken. All these vakyams are revealing only one message. Brahman is nirvisesham. Brahman is advyamam and निर्विशेषेऽद्वये प्रत्यग्रहण्येव तात्पर्यमिति निरूपितम्। pratyag. This is the final message. There are many viśiṣṭādvaitam

and dvaita vakyams in between. Our debate is on the final message which is others are only stepping stones, conclusion will have to be advaitam. Only after that liberation or mokṣa is possible. Tatparyam meaning bottomline. This has been said by vyāsacarya in sūtra form. The message of vyāsacarya has been extracted by AśiŚaṅkarācārya. शङ्करं शङ्कराचार्यं केशवं बादरायणम्।सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः Without Vyāsa, Śaṅkarācārya has no relevance. Without Śaṅkarācārya we cannot understand vyāsacarya. AśiŚaṅkarācārya and Vyāsacārya are complementary to each other.

(२) उपनिषद्वाक्येषु मन्दबुद्धीनां विरोधो भाति। when the student is not sharp and bright, when upaniṣad talks of dvaita extra there will be a confusion as to why upaniṣad is (appearing to be) contradicting each other. Dvau Suparna versus tat tvam asi. तत्परिहारो द्वितीयेऽध्याये कथ्यते। avirodha adhyaya 2nd chapter of Brahmasūtra. Resolving seeming contradiction. First chapter is samanvaya adhyaya. Virodha ābhāsa (seeming contradiction) parihārah.

(३) तृतीयेऽध्याये ज्ञानोपासनयोः साधनं निरूप्यते। means of jñānaṃ karma yoga etc. tat tvam pada vicāra too. Through analysis is done here so that mahāvākyaṃ becomes meaningful. Therefore it is called sādhana adhyaye.

(४) चतुर्थे त्वध्याये ज्ञानोपासनयोः फलम्। fourth chapter deals with benefits of aham brahmasmi jñānaṃ as well as upāsana. Here 3 muktis jīvan mukti videha mukti and krama mukti are talked about.

How upāsakas travels through 14 stations is talked about. Amānava puruṣaha special messenger. We hope to see part of the bhāṣyams after vicārasāgara is over. Selected portions.

इदं चोत्तरमीमांसारूपं शारीरकं शास्त्रं सर्वशास्त्राणां प्रधानभूतम्। एतदेव मुमुक्षुभिरुपादेयम्। अस्य व्याख्यानरूपा ग्रन्था यद्यपि नानाप्रकाराः सन्ति। तथापि श्रीशङ्करभगवत्पादकृतं भाष्यरूपं व्याख्यानम् एव मुमुक्षुभिरत्यादरेण श्रोतव्यम्। तच्च ज्ञानद्वारा मोक्षफलमित्यतिस्पष्टमेव।

Niścala Dāsa is adding an important note. One of the 18 is uttaramimasa. Don't treat this as one of them. This is the most important branch. All others we use to come to this branch. None of the other 17 will give liberation. For Brahmasūtra also several have written commentary. In this various sub divisions arose based on different sub vedānta śāstras, 12 different interpretations. Each one writing bhāṣyams on brahma sūtra. Their own sampradaya rose this way. Vishistadvaitam, (they claim they are vedāntins), dvaita sampradaya, only by studying our school we will get liberation. Only Śāṅkarācāryas advaita vedānta sampradaya janya jñānaṃ can give liberation. You can study others for comparison sake. See for yourself. Full freedom to study others.

इदं चोत्तरमीमांसारूपं शारीरकं शास्त्रं for Brahmasūtra another name is sāreerika sāstram. (sāreerika -ātmā) सर्वशास्त्राणां प्रधानभूतम्। is most important for mumukshus. एतदेव this Brahmasūtra alone mumukṣu should come to. मुमुक्षुभिरुपादेयम्। otherwise like ācārya said in

bhajagovindom, you will get stuck in vyyākāraṇa. They are all only supportive. अस्य व्याख्यानरूपा ग्रन्था यद्यपि नानाप्रकाराः सन्ति। Brahmasūtra vyākhyānams are many- commentaries and sub commentaries. footnote has details. “शङ्कराचार्यभाष्यम्, रामानुजभाष्यम्, मध्वभाष्यम्, भास्कराचार्यभाष्यम्, विष्णुस्वामिभाष्यम्, भट्टभाष्यम्, विज्ञानभिक्षुभाष्यम्, नीलकण्ठभाष्यमित्यनन्तानि भाष्यरूपाणि व्याख्यानानि सन्ति” 8 bhashyams are listed here. Each one is a school of thought, claiming their interpretation is correct and that alone gives liberation. तथापि श्रीशङ्करभगवत्पादकृतं bhagavatpada: Rama Rayakavi says bhagavantam pādayati iti bhagavatpada, he will take you to Bhagavan. भाष्यरूपं व्याख्यानम् prasthanatraya bhāṣyams, here Brahmasūtra bhāṣyams. एव मुमुक्षुभिरत्यादरेण with extreme reverence all mumukshus must study. श्रोतव्यम्। तच्च ज्ञानद्वारा मोक्षफलमित्यतिस्पष्टमेव। through jñānam, mokṣa is the phalam. mokṣaphalam- bahuvreehi, mokṣah phalam yasya. It is very very clear to Niścala Dāsa . Therefore I’m strongly recommending prasthanatraya Śaṅkara bhāṣyams. List is given below related to Brahmasūtra commentaries or sub commentary or connected. List goes on.. all on advaitam 42 listed.

Topic 500 स्मृत्यादिग्रन्थानां कर्तारः प्रयोजं च —

(५००) स्मृत्यादिग्रन्थानां कर्तारः प्रयोजं च — now the last dharmaśāstram or smṛtiḥ literature. Smṛti ādi for including all āgama śāstras in smṛuti granthas. Viṣṇu āgama Shaiva āgama shākta āgama dealing with different worships. Called tantraśāstras. There are two views.

Many claim āgama śāstras themselves can give liberation. They are bhakti yoga people. In kali yuga they say jñānaṃ is very difficult. It may give mokṣa but it is very difficult. Dvaita bhakti itself they present as a means of liberation without requiring vedānta studies. They present as going to another loka. Most don't accept jīvan mukti. Advaitins claim is they don't reject āgama śāstras, they say they are valuable. Dharma upāsana yoga you can use them. For karma yoga vedic rituals are fading away. We can confine to minimum vedic rituals and you can follow pañca-āyatana puja. Chandi homa etc all are āgama rituals. They all come under karma or upāsana yoga, by themselves they cannot give liberation. Āgama śāstras are incorporated into smṛti granthas. Now these authors and their benefits. What can they do what they cannot do? All pauranikas who do upanyāsanam, all talk of these, promote rituals etc but there is no clarity on saṃsāra mokṣa and mokṣa sādhanam.

मनुः, याज्ञवल्क्यः, विष्णुः, यमः, अङ्गिराः, वसिष्ठः, दक्षः, संवर्तः, शातातपः, पराशरः, गौतमः, शङ्खलिखितः, हारीतः, आपस्तम्बः, शुक्रः, बृहस्पतिः, व्यासः, कात्यायनः, देवलः, नारद एवमादिभिः सर्वज्ञैर्वेदानुसारिणो स्मृतिनामका ग्रन्था रचिताः। त एव धर्मशास्त्राणि भवन्ति। तेषु वर्णाश्रमकायिक-वाचिकमानसिककर्माण्युक्तानि। एतेषामपि अन्तःकरणशुद्धिद्वारा ज्ञानोत्पत्त्या मोक्षसिद्धिरेव प्रयोजनम्। साङ्ख्यशास्त्रयोगशास्त्रवैष्णवतन्त्रशैवतन्त्रादीनामपि धर्मशास्त्र एवान्तर्भावः। मानसिकोपासनारूपकर्मनिरूपकत्वात् ।

A huge list of authors. We have knowledge of few of them. Some times books are known. Some times nothing is known, like yama smṛtiḥ. we don't know. Some smṛtis are available with translations and commentaries. Here Niścala Dāsa is talking about them more. If you want you can go through Manusmṛti. He says मनुः, याज्ञवल्क्यः, विष्णुः, यमः, अङ्गिराः, वसिष्ठः, दक्षः, संवर्तः, शातातपः, पराशरः, गौतमः, शङ्खलिखितः, हारीतः, आपस्तम्बः, शुक्रः, बृहस्पतिः, व्यासः, कात्यायनः, देवलः, नारद एवमादिभिः सर्वज्ञैर्वेदानुसारिणो स्मृतिनामका ग्रन्था रचिताः। all these have been written by sarvagnya ṛṣis based on veda pramāṇam. Therefore smṛits must be taken as pramāṇam when they contradict the veda we will dismiss the smṛti,. If Vaishnava āgama promotes dvaitam, Śāṅkarācārya addresses this in Brahmasūtra. They won't give liberation. We don't accept them because it is śruti yukti virodhah. (dviteeyadvai bhayam bhavati) smṛuti means remembered wisdom, it has to be based on vedas. त एव धर्मशास्त्राणि भवन्ति। तेषु वर्णाश्रमकायिक-वाचिकमानसिककर्माण्युक्तानि। they deal with varna-āśrama duties. In uddhavagita chapters 12 and 13 deal with this. They all deal with karma only. All three types of karma. एतेषामपि अन्तःकरणशुद्धिद्वारा they also will give only antahkāraṇaśuddhi leading to jñāna utpatti through guru śāstra upadeśa. Mokṣa is the ultimate one..paramaprayojanam. ज्ञानोत्पत्त्या मोक्षसिद्धिरेव प्रयोजनम्। साङ्ख्यशास्त्रयोगशास्त्रवैष्णवतन्त्रशैवतन्त्रादीनामपि sāṅkhya yoga and all other Vaishnava saiva (etc) āgamas come under smṛtiḥ ādhi. They are also huge. So many scholars are there, temples temple worship, household worships etc are discussed. Advaitin respects all these.

We only object when they say puja gives mokṣa, Srividya soundaryalahari kundalini all come under tantraśāstra. All are supportive but not direct giver of liberation. धर्मशास्त्र एवान्तर्भावः, मानसिकोपासनारूपकर्मनिरूपकत्वात्। sāṅkhya and yoga don't talk of rituals but mānasa upāsana, therefore they are part of karma and upāsana yoga. He is going to talk about sankya yoga and some āgamas.

Vicārasāgarah class 35 14th October 2023

साङ्ख्यशास्त्रयोगशास्त्रवैष्णवतन्त्रशैवतन्त्रादीनामपि धर्मशास्त्र एवान्तर्भावः।
मानसिकोपासनारूपकर्मनिरूपकत्वात् ।

The author Niścala Dāsa is summarizing the 18 branches of science that the 3rd student went through. Vedanta comes under para vidya. All others are useful for preparing the mind. Nyāya will have two branches nyāya and vaiśeṣika. Within dharma śāstra all smṛtiḥ granthas will come. All the varnāśramas will come. Varnasrama niyamas will come under smṛtiḥ granthas. A huge list was given. Sāṅkhya and yoga as well āgama śāstras all will come under dharma śāstras only. Sāṅkhya, yoga, Vaishnava tantra, shakta tantra etc. by naming them dharma śāstra, what he is conveying is none of them can give mokṣa directly. Even āgama śāstras which focus on dvaita bhakti cannot give liberation. Manasika upāsana rūpa karmas, they all talk of. They are all karma only.

Topic 501 साङ्ख्यशास्त्रप्रयोजनम् —

(५०१) साङ्ख्यशास्त्रप्रयोजनम् —

कपिलः साङ्ख्यशास्त्रं षडध्यायरूपं रचयाम्बभूव ।

(१) तत्र प्रथमाध्याये तच्छास्त्रविषयः प्रतिपाद्यते ।

(२) द्वितीयाध्याये महत्तत्त्वाहङ्कारादयः प्रधानकार्याण्युच्यन्ते ।

(३) तृतीयाध्याये विषयेभ्यो वैराग्योत्पत्तिः कथ्यते ।

(४) चतुर्थाध्याये विरक्तानां चरित्रं निरूप्यते ।

(५) पञ्चमाध्याये परपक्षः खण्ड्यते ।

(६) षष्ठाध्याये सकलार्थसङ्ग्रहः कथ्यते ।

Kapila muni's sāṅkhya is referred as kāpila sankhyam and what Lord Kṛṣṇa refers advaitam is vaidika sāṅkhya. Kāpila sāṅkhyam does not accept īśvara. Sāṅkhya obtaining in bhāgavatam is vaidika sankhyam (Kapila muni teaches his mother). The original sūtras have been lost as per scholars. Now we have pravacana sūtrāṇi, a reconstructed version. For sāṅkhya darśanam also, the only study kārīka rather than sūtras. One īśvara Kṛṣṇa has written sāṅkhya kārīka consisting of 72 verses. We use that as reference more than sūtras. Here author is talking of sāṅkhyam, we do not know which one he is referring to. Kapila muni, wrote 6 chapters. The contents are

साङ्ख्यशास्त्रप्रयोजनम् —

कपिलः साङ्ख्यशास्त्रं षडध्यायरूपं रचयाम्बभूव ।

(१) तत्र प्रथमाध्याये तच्छास्त्रविषयः प्रतिपाद्यते। it is called s̄ankhya because entire creation is enumerated. 24 tattvams sankhyāyante iti sankhyam. Numbering śāstram. Subject matter in general is talked about. Srshti krama is talked about. Kārya kāraṇa vilakshanah purushah. Asaṅgha rūpam, nitya rūpam, shuddha rūpam.. how the origination of mahat ahaṅkāra etc happened etc. they are evolutes of pradhāna and prakṛti. In vedānta and s̄ankhya prakṛti is Anādi, trigunatmakam, parinami upādāna kāraṇam. Both are very similar in many respects. Then what is the difference? We call prakṛti is māyā which is mithyā which does not exist separate from purusha or brahman. For s̄ankhya they are both real. They don't accept advaitam. They are all dvaitam. We are the only champions of advaitam.

(२) द्वितीयाध्याये महत्तत्त्वाहङ्कारादयः प्रधानकार्याण्युच्यन्ते।

(३) तृतीयाध्याये विषयेभ्यो वैराग्योत्पत्तिः कथ्यते। in chapter 3 vairagyam topic is talked about, thoroughly analysed.

(४) चतुर्थाध्याये विरक्तानां चरित्रं निरूप्यते। lifestyle of detached people is discussed. In vedānta śāstra also it is based on this type of vairagyam only. You have to change your place to prevent attachments.

(५) पञ्चमाध्याये परपक्षः खण्ड्यते। all other schools of darśanaṃ are negated. Even advaitam is also criticized. It is part of the exercise. In Brahmasūtra 2nd chapter 2nd section too. The 6th chapter is consolidating chapter. You have to differentiate purusha and prakṛti.

(६) षष्ठाध्याये सकलार्थसङ्ग्रहः कथ्यते।

प्रकृतिपुरुषविवेकात् पुरुषोऽसङ्ग इति ज्ञानं साङ्ख्यशास्त्रप्रयोजनम् ।

तच्छास्त्रस्यापि त्वंपदलक्ष्यार्थशोधनद्वारा महावाक्यजन्यज्ञानोपयोगित्वान्मोक्ष
एव फलम् ।

प्रकृतिपुरुषविवेकात् I have to know, I'm purusha different from prakṛti. Kṛṣṇa uses this language

प्रकृतिं पुरुषं चैव, क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि, ज्ञानं ज्ञेयं च केशव ॥१३-१॥

Whole section is this viveka only. In पुरुषोऽसङ्ग इति ज्ञानं साङ्ख्यशास्त्रप्रयोजनम्। we have to know that purusha is ever free from prakṛti. This is part of mahavakya vicara for us. When jīvātma and paramātmā are analysed. Bhaga tyāga lakṣaṇa is nothing but purusha and prakṛti separation in each of the. In beginning of vedānta when we talk of ātmā antma viveka we are only dealing with sāṅkhya. We do not say one is mithyā.

मनोबुद्ध्यहङ्कार.....

We are only differentiate. Therefore Pujya Swamiji says you have to supplement I'm the mind which is mithyā and I'm never affected by the disturbances of the mind. Jñāna nishthā does not deal with emotional refinement at all. It is not connected with the emotional condition. I'm jñāna nishtā if I know I'm not the mind regardless of the emotional disturbances. Biggest blunder is analysing the mind and seeing if we have jñāna nishtā. That has got everything to do with sadhana chatushtaya, mind and emotions both are mithyā. I'm asaṅgha is jñāna nishthā. तच्छास्त्रस्यापि त्वंपदलक्ष्यार्थशोधनद्वारा it is useful in arriving at tvampada lakṣyārtha before doing mahāvākyam vicara. महावाक्यजन्यज्ञानोपयोगित्वान्मोक्ष एव फलम्। therefore ultimate is mokṣa. Study sāṅkhya but come to vedānta.

In gītā chapter 13.. Śāṅkarācārya says

क्षेत्रक्षेत्रज्ञयोरेवम्, अन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च, ये विदुर्यान्ति ते परम् ॥35॥.

One who understands the difference between kshetra prakṛti and ksetragnyah the purusha, mokṣa in second line has special meanin, bhootaprakrti is material cause of entire universe prakṛti pradhānam. Mokṣa means absence of prakṛti ingeniously ācārya says in his bhāṣyam. This prakṛti is as good as not there. Sāṅkhya will

never do that. Chapter 13 last verse is very significant. Very profound scholarly shloka.

Topic 502 योगशास्त्रप्रयोजनम्, शारीरकोक्त्यविरोधश्च —

(५०२) योगशास्त्रप्रयोजनम्, शारीरकोक्त्यविरोधश्च —

Two portions, one is philosophy, other is discipline called sadhana bhāga and darsana bhāga. Yoga śāstra does not focus on his philosophy too much. It borrows sāṅkhya philosophy in total. After borrowing sāṅkhya philosophy it adds only one point. Sāṅkhya does not accept isvra, yoga adds īśvara too. Therefore it is called īśvara sahita sāṅkhya. Sāṅkhya is nirīśvara. Rest of philosophy is same for both sāṅkhya and yoga.

योगशास्त्रं पादचतुष्टयोपेतम्। तत्कर्ता पतञ्जलिः । स चादिशेषावताररूपः।
कस्यचन ऋषेः सन्ध्योपासनसमये तदञ्जलिपुटादुद्भूय भूमौ पतितत्वात्
पतञ्जलिरिति नाम्ना प्रसिद्धः।

Yoga śāstra is available as Patanjali's yoga sūtras. Many vedāntic acāryas have written commentaries. Sadaśiva Brahmendras commentary is very popular. It has four padas. योगशास्त्रं पादचतुष्टयोपेतम्। तत्कर्ता पतञ्जलिः। Patanjali ṛṣih is author. He is considered as incarnation of adishesha. A particular ṛṣi was doing sandhyavandanam. He had his Anjali for giving argyam and Patanjali fell from there as baby from Anjali mudra. Patitam anjalim iti patanjalih. स चादिशेषावताररूपः। कस्यचन ऋषेः सन्ध्योपासनसमये तदञ्जलिपुटादुद्भूय from the cavity of the hands he

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came out भूमौ पतितत्वात् and fell पतञ्जलिरिति नाम्ना प्रसिद्धः। therefore Patanjali. He is highly respected for 3 types of contributions.

(१) स च स्थूलशरीरगतारोगरूपमलनिवृत्त्यर्थं चिकित्साग्रन्थमकरोत्।

(२) अशुद्धपदोच्चारणरूपवाङ्मलनिवृत्त्यर्थं पाणिनीयव्याकरणस्य भाष्यं चकार।

(३) विक्षेपरूपान्तःकरणमलापनयाय योगसूत्रं रचयामास। तत्र च —

He wrote 3 works all spiritually useful work. Meant to remove three types of impurities malam. Kāyika malam, vāchika malam, mānasa malam. All diseases are kāyika malam all grammatically wrong talking is vāchika malam. Mistakes in communication. Manasa malam is last one. For kāyika mala nivrutyi he wrote a ayurveda granthi. There are some contradictions. For vāchika mām, he wrote mahabhashyam on Panini's aṣṭādhyāyī. Pātanjala maha bhāṣyam. They say Śaṅkarācārya's bhāṣyam style is borrowed from here. Last one is yoga sūtra for handling mānasa malam. Five levels we saw. Kṣiptam, mudam, vikṣiptam, ekagram, niruddham. etc, pañca bhūmika how to practice Bhūmika jayah, mastering the mind one by one. Varieties of vāsana responsible for psychological disturbances we learnt to handle. Acarya also writes in his bhāṣyam Bhūmi jaya kramena. 8th chapter gītā bhāṣyam. A person requires capacity to conquer each level.

यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ ६-२०॥.

(१) स च स्थूलशरीरगतारोगरूपमलनिवृत्त्यर्थं चिकित्साग्रन्थमकरोत्। impurity in sthūla śarīram is roga. A book on medical treatment. Ayurveda

(२) अशुद्धपदोच्चारणरूपवाङ्मलनिवृत्त्यर्थं पाणिनीयव्याकरणस्य भाष्यं चकार। a book on uttering wrong words, grammar or meaning wise. In grammar book there is a primer called Shabda Manjari and dhatu Manjari. In shabdamanjari there is a shloka. Suppose a person does not have the knowledge and he wants to talk in a public address, it is a futile attempt. He has to master the subject but the language also he should have mastery. The attempt is like, suppose there is a wild elephant and people want to tie it and suppose there is a thin lotus stalk, keeping that if he is going to capture a wild elephant. How foolish it is to talk in public without having mastery.

Shabda..

शब्दशास्त्रमनधीत्य यः पुजान् वक्तुमिच्छति वचः सभान्तरे ।
रोद्धुमिच्छति वने मदोत्कटं हस्तिनं कमलनालतन्तुना ॥ १ ॥

शब्दशास्त्रमनधीत्य यः पुजान् वक्तुमिच्छति वचः सभान्तरे।

रोद्धुमिच्छति वने मदोत्कटं हस्तिनं कमलनालतन्तुना॥१॥

Any subject you want to talk you should know how to present. In all schools communications skills must be taught. A Minister said” extinguished members on the dias, instead of distinguished.

(२)विक्षेपरूपान्तःकरणमलापनयाय योगसूत्रं रचयामास। तत्र च — every body has problems with mind and meditation. They say go to yoga sūtras. In gītā Kṛṣṇa talks of karma yoga and jñāna yoga,

एषा तेऽभिहिता साङ्ख्यो, बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ, कर्मबन्धं प्रहास्यसि ॥ 2-39॥

Until now I spoke of sāṅkhya now I want to speak of yoga. Kṛṣṇa says. Śaṅkarācārya says both karma yoga and upāsana yoga. Ashtanga yoga is for making the mind available for dhyānam, therefore in all yoga classes in the beginning they chant a shloka.

योगेन चित्तस्य पदेन वाचां। मलं शरीरस्य च वैद्यकेन ॥

योऽपाकरोत्तमं प्रवरं मुनीनां। पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

Meaning:

1: (I bow down to him who purifies the impurities) of the Mind (by removing the Citta Vṛtti) by Yoga, (who purifies the expression of) Speech by Pada (Grammar) ...

2: ... and (who purifies the) impurities of the Body through Vaidya (Medical Science), ...

3: ... He who is an expert in removing (the impurities of the Body, Mind and Speech), to that most excellent of Munis, ...

4: ... (Who is) Patanjali, I bow down with folded hands

that Patanjali I offer prostrations.

Vicārasāgarah class 36 21st October 2023

विक्षेपरूपान्तःकरणमलापनयाय योगसूत्रं रचयामास। तत्र च —

Tarkadṛṣṭi went through the 18 branches of studies. Last one in the list was purāṇas, Itihāsa, smṛti, dharmaśāstras etc. main content is varnāśrama dharma. All these make it clear that varnāśrama dharma is meant for practicing karma upāsana and jñāna yoga and goal of every vaidika is to pursue mokṣa only.

Extensions to dharmaśāstras are veing discussed. Sāṅkhya darśaṇam etc are being discussed. According to Niścala Dāsa , these also comes under dharmaśāstras. Through this he is conveying that 1) the study is useful, second one is cannot give jñānam and mokṣa, for this one has to come to vedānta compulsorily. When you can decide.

Next extension is yogaśāstra, a twin brother of sāṅkhya. Like nyāya- vaiśeṣika.

Sāṅkhya's contribution is metaphysics, the teaching part. Yogaśāstras contribute to the sādhana part. Ashtanga yoga being main. Patanjali muni is the founder. His greatness was pointed out in the previous three sentences. He wrote three works to remove impurities from the seekers personality. Kāyika, vācika(wrong
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speech) and mānasa impurities. Ayurveda for physical health, mahabhashyam for speech purity, yogaśāstra for mental impurities. Mind will go through the five bhoomis or levels, kṣiptam, moodam, vikshiptam, ekagram, niruddham. We saw before. 4th and 5th one are important.

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥६-२५॥

Remaining in brahmākāra vṛtti is arresting the mind in single thought. Useful for nididhyāsanam. Three types of nididhyāsanam. śravanabhyāsa, brahmabhyāsa and samādhibhyāsarupa... for third one yoga is very useful. In chapter 7 beginning we saw that. Should jñānī always meditate? Savikalpaka and nirvikalpaka samādhi... all this we know from yogasūtra of Patanjali. His contribution is very huge. Now Niścala Dāsa is summing up the four chapters of yogasūtra.

(१) प्रथमपादे — चित्तवृत्तिनिरोधरूपः समाधिस्तत्साधनभूता अभ्यासवैराग्यादयश्च निरूपिताः।

(२) द्वितीयपादे — विक्षिप्तचित्तस्य समाधिसाधनीभूतानि यमनियमासनप्राणायाम-प्रत्याहारधारणाध्यानसमाधिनामकान्यष्टाङ्गान्युक्तानि ।

(३) तृतीयपादे — योगविभूतयः कथिताः ।

(४) चतुर्थपादे — योगफलभूतो मोक्षः कथितः ।

In the four chapters of yogasūtra

(9) प्रथमपादे in the first chapter — चित्तवृत्तिनिरोधरूपः समाधिस्तत्साधनभूता अभ्यासवैराग्यादयश्च निरूपिताः। the practice of samādhi(yogah), citta- vṛtti-nirodhah, some people translate this as stopping of thoughts. We like to translate, not as thoughtless state or cessation of thoughts, as that will have no spiritual utility, we like to say arresting the thoughts-stay in brahmākāra vṛtti. Yoga does not accept this part. For them atmas are many. When we practice samādhi we talk of brahmākāra vṛtti. We use savikalpaka nirvikalpaka samādhi. In yogasūtra these words are not used. They use different terms. First chapter focusses on samādhi abhyāsa and how can we arrest the mind, methodology is given. Abhyāsa and vairagyam, two methods. Mind naturally remains an area where the attachment is there. Effortlessly mind goes... vairagyam is compulsory and we have to practice ātmā dhyānam for long years. Practice and detachment both are required for meditation.

Arjuna says

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6-34॥

Kṛṣṇa says

श्रीभगवानुवाच -

असंशयं महाबाहो, मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय, वैराग्येण च गृह्यते ॥ 6-35॥

Gita also, same idea is presented. Yogasūtra existed even when Vyasācārya was there. We do not know who borrowed from whom?

(२) द्वितीयपादे — विक्षिप्तचित्तस्य समाधिसाधनीभूतानि if we are not able to practice meditation then second chapter is required. Staircase is given. For a person who is distracted, various steps required for samadhi, yama, niyama etc..
यमनियमासनप्राणायामप्रत्याहारधारणा-ध्यानसमाधिनामकान्यष्टाङ्गान्युक्तानि।

8 steps were mentioned.

(३) तृतीयपादे — योगविभूतयः कथिताः। extraordinary benefits are mentioned; in uddava gītā 23 miraculous powers were mentioned. Patanjali mentions finally samadhi is possible only when vairagyam for all desires is there, inclusive of siddhis. We may or we may not get siddhis but aim has to be ātmani avasthānam. All the siddhis are obstacles to spiritual growth.

(४) चतुर्थपादे — योगफलभूतो मोक्षः कथितः। benefit is mokṣa. Here puruṣa prakṛti vivekah, puruṣa and prakṛti are very similar to vedānta. Separating ourselves from prakṛti and abiding in puruṣa, this much we accept. For them prakṛti is satyam, we dont accept that. For us prakṛti is mithyā. Atmani avasthānam for them it is dvaita svarūpam. For us it is advaita rūpa ātmā. In Brahmasūtra in chapter 1, pada 1, sāṅkhya is primary opponent.

Prathamamallanyāyah, he is closest to us. After this vyāsacarya writes only one sūtra to refute yoga.

एतेन योगः प्रत्युक्तः ॥ २-१-३ ॥.

A ditto mark. When ācārya writes bhāṣyam, he says though we refute yoga philosophy we don't refute yoga practice. It is useful for Sadhanacatuṣṭayam. He says we never refute any darśanaṃ totally. Useful portion we carefully borrow with gratitude. Because these are śruti yukti anubhavam virodha, we refute them. But there is no hatred for any darśanaṃ or the acāryas.

इत्थं योगशास्त्रमपि ज्ञानसाधनीभूतनिदिध्यासनसम्पादनद्वारा मोक्षहेतुत्वं प्रतिपद्यते। शारीरकसूत्रेषु यत् साङ्ख्ययोगखण्डनं कृतम्, तत् उपनिषद्विरुद्धार्थप्रतिपादकतद्व्याख्यानखण्डनरूपमेव। न तु मूलसूत्रखण्डनरूपम्। एवं न्यायवैशेषिकसूत्रखण्डनमपि तद्विरुद्धार्थप्रतिपादकव्याख्यानखण्डनार्थमेव।

A very important paragraph. इत्थं in this manner योगशास्त्रमपि yoga śāstra also like others ज्ञानसाधनीभूतनिदिध्यासनसम्पादनद्वारा it is very useful for practicing one type of nididhyāsanam (samādhi-abhyāsarūpa). Ashtanga yoga helps here. Nididhyāsanam alone produces real knowledge, Bhāmati school will say. We Vivaraṇa, we say śravaṇam alone will produce. Nididhyāsanam is for jīvabhavadurbalikaraṇam. For removing habitual obstacles. मोक्षहेतुत्वं प्रतिपद्यते। helps in attaining mokṣa. शारीरकसूत्रेषु in the brahmasūtras यत् साङ्ख्ययोगखण्डनं कृतम्, Vyasācārya and Śaṅkaracārya in his bhāṣyam strongly criticized sāṅkhya and yoga, so naturally we

wonder. Here author says it is useful. Whichever portion is useful should be accepted. Whichever portion is against vedānta that one is rejected. We should learn to criticize the wrong parts of other darśanaṃ. we feel we should not criticize others. That's not correct. Tradition says our knowledge is complete only when we know what to accept and what to reject. Intellectual as well as eating we should know this. It is not only Sanskrit books but also English books regardless of who is the author. We need not tell in public. Pujya Swamiji gave a series of talk on modern vedānta where he said they are all against śruti yukti anubhava. As a Guru, I have to tell this is wrong. Teaching is different preaching is different. I cannot quote from everywhere just to be popular.

युक्तियुक्तं वचो ग्राह्यं बालादपि शुकादपि ।

युक्तिहीनं वचस्त्याज्यं बालादपि शुकादपि ॥

Another reading for line 2 - अयुक्तमपि न ग्राह्यं साक्षादपि बृहस्पतेः ॥

i.e. If some rational and proper advice is given to you even by a child or a talking parrot, it should be taken seriously and heeded, whereas anything irrational told to you should not be accepted, even if such advice is given personally by Bṛhaspati, the guru of Gods.

Acārya says I go by 3 criteria, śruti yukti and anubhava. Our avasthātraya anubhava. Classroom and public lectures are different.

Khaṇḍanam means criticism, maṇḍanam means appreciation. तत् उपनिषद्विरुद्धार्थप्रतिपादकतद्व्याख्यानखण्डनरूपमेव। one of Dayananda Swamiji's disciple Anantānandah. He studied one course. He wrote many books. In U.S. he wrote a book called limit of scripture. It is the analysis of Swami Vivekananda's teachings. He analyses this teaching by comparing with Śaṅkarācārya on similarities and deviations. This is tradition. Original sūtras, Patanjali and sūtras are accepted the interpretation and commentaries are a problem. They are not acceptable. न तु मूलसूत्रखण्डनरूपम्। एवं न्यायवैशेषिकसूत्रखण्डनमपि with regard to nyāya vaiśeṣika also, originals are not criticized but the commentaries. तद्विरुद्धार्थप्रतिपादकव्याख्यानखण्डनार्थमेव।

Vicārasāgarah class 37 28th October 2023

In the list of 18 sciences, dharmaśāstram is the last one. It refers to a group of smṛtigranthas, including manusmṛti. People regard manusmṛti is currently being debated in the current political context. It is most popular among smṛtigranthas and primarily talks of varnāśrama dharma. As an extension of dharmaśāstra, we have yoga and sāṅkhya. Sāṅkhya smṛtiḥ and yogasmti in chapter 2 of bramasūtra. They are refuted by using the term smṛtiḥ. Tantraśāstra also comes under dharmaśāstra. They will be useful to come to vedānta. Especially ashtanga yoga is useful for disciplining the personality and Sādhana catuṣṭaya sampatti can be developed through ashtanga yoga. Both sāṅkhya and yoga are useful. But

Brahmasūtra chapter sāṅkhya is refuted through mīmāṃsā method.. Later in chapter 2 yoga and others are negated through tarka. So the question is why should Brahmasūtra criticise them if they are useful. Our answer we partially negate and partially accept them. What is the norm for acceptance and what is norm for rejecting. Śaṅkarācārya has made this norm very clear. Norm is śruti yukti anubhava viruddham, that we negate. Even āgama śāstra we apply the same principle. All the original sūtras given by original dārshanikas are acceptable to us. Niścala Dāsa says all these dārshanikas are advaitins and they have given these śāstras only as a means to come to vedānta not for mokṣa directly. We analyse the commentaries on them and with regard to this we filter/oppose if required etc. finally he said, न तु मूलसूत्रखण्डनरूपम्। एवं न्यायवैशेषिकसूत्रखण्डनमपि with regard to nyāya vaiśeṣika also, originals are not criticized but the commentaries. तद्विरुद्धार्थप्रतिपादकव्याख्यानखण्डनार्थमेव।

With this sāṅkhya yoga topic is over. Dharmaśāstra has 3 portions, smṛtiḥ grantha, sāṅkhya yoga and then āgama.

Now āgamaśāstra.

Topic 503 पाञ्चरात्रपाशुपतादिप्रवृत्तिप्रयोजनम्

(५०३) पाञ्चरात्रपाशुपतादिप्रवृत्तिप्रयोजनम् —

(१) पाञ्चरात्रम् — नारदेन पाञ्चरात्रनामकं तन्त्रमकारि । तत्र वासुदेवेऽन्तःकरणस्य स्थापनं कथितम्। अतस्तस्यापि

अन्तःकरणस्थैर्यसम्पादनाज्ज्ञानद्वारा मोक्ष एव फलम्। सर्वेषामपि वैष्णवग्रन्थानां पाञ्चरात्रेऽन्तर्भावः। तच्च पाञ्चरात्रं धर्मशास्त्रेऽन्तर्भवति ।

पाञ्चरात्रपाशुपतादिप्रवृत्तिप्रयोजनम् — is a Vaishnava āgama dealing with Viṣṇu, pāśupatam deals with Śiva. These are just sample āgamas. Many śaiva and vaiṣṇava śākta āgamas are there. śrīvidya etc. He is discussing now.

(9) पाञ्चरात्रम् — all temples follow one of the āgamas. They are made based on these. Pāñcarātram and vaikāṇaśa āgama are two famous ones. नारदेन पाञ्चरात्रनामकं तन्त्रमकारि। tantra or an āgama was called so as it was taught during 5 nights or days. It is an āgama śāstram called tantram. Almost all of them will say it is an upadeśa given by God himself. All Vaiṣṇava āgamas will trace first guru to Viṣṇu. Similary Saiva .. so we get a doubt as to whether they are śruti or smṛtiḥ. We are clear that they are pauruṣeya granta only. तत्र वासुदेवेऽन्तःकरणस्य स्थापनं कथितम्। they all say Viṣṇu alone is original God. They are all devotees of Viṣṇu and they got their greatness from Viṣṇu and their meditation is on Vāsudeva. Who is ultimate reality. They are all huge. They have their own Tattvabodha. They talk of Saṅkarṣana, Pradyumna, Aniruddha. They have their own vocabulary. All the top Bhagavans are sagunam only. Nirguṇa is there only in advaitam. Viṣṇu is married to Lakshmi and in Vaikunta. Pujya Swamiji refers as theological systems, Bhagavan is elsewhere, taṭastha or parokṣa īśvara elsewhere. You have to fix your mind on Viṣṇu. Advaitins are ok for them to go ahead with

Viṣṇu pujas/nāmam is ok. May you continue everything. We add continue for sometime and finally come to upaniṣad and mahāvākya vicara. Same thing with regard to Saiva followers too. अतस्तस्यापि अन्तःकरणस्थैर्यसम्पादनाज्ज्ञानद्वारा मोक्ष एव फलम्। it will help in śamadiṣaṭkasampatti, which helps in śravana manana nididhyāsanam finally leading to mokṣa. सर्वेषामपि वैष्णवग्रन्थानां all these āgama books, in tamil too nālāyira-divya-prabandha. All of them are generally part of Pāñcarātra-āgama which is part of dharmaśāstra only. पाञ्चरात्रेऽन्तर्भावः। तच्च पाञ्चरात्रं धर्मशास्त्रेऽन्तर्भवति। all are part of dharmaśāstra and come under the 18 only.

(२) पाशुपतम् — पाशुपततन्त्रे पशुपत्याराधनं कथ्यते। तत्कर्ता पशुपतिः। तस्याप्यन्तःकरणैश्चल्यसम्पादनद्वारा मोक्षसाधनं ज्ञानमेव फलम्।

पाशुपतम् — comes under Saiva āgama. Name of Lord Śiva- Pāśupatam. Paśupatiḥ and pāshah. paśu is jīvah, like an animal under the control of someone else. Paśunām patih -lord of all jīvas. Pasha means shackle. Another name for saṃsāra. Jīva should worship Pasupati and jīva will break the shackles. पाशुपततन्त्रे पशुपत्याराधनं कथ्यते। worship of Lord Śiva is talked about. 28 or so āgamas are there. All discuss temples worship of Lord in temple and home. They also talk of yoga meditation etc, their jñānaṃ is not advaita jñānaṃ. They are always under the control of one God or other, Śiva or Viṣṇu or Śakti. Bhakti here is dāsya bhakti. Advaitin is ok he says start with dāsya bhakti but you must travel from dāsoham to soham. तत्कर्ता पशुपतिः। author is Pāśupatiḥ.

तस्याप्यन्तःकरणैश्चल्यसम्पादनद्वारा मोक्षसाधनं ज्ञानमेव फलम्। that Pāśupatiḥ worship with also help in focusing the mind and coming to vedānta and ultimately lead to mokṣa. Pāñcarātra mata and pāśupata mata khaṇḍanam. In Brahmasūtra they are criticized. They are partially accepted and partially rejected. Śruti yukti anubhava is used. If you use āgama with total faith or use vedānta with faith, but we must remember this is blind faith. Faith has to be supported by śruti yukti and anubhava. No irrational concept should be accepted. Hereafter śākta āgama topic.

Topic 504 शैवादिग्रन्थानां फलम्, वाममार्गश्च

(५०४) शैवादिग्रन्थानां फलम्, वाममार्गश्च —

शैवग्रन्थाः सर्वेऽपि पाशुपततन्त्रेऽन्तर्भवन्ति। तथैव गणेशसूर्यदेव्याद्युपासनाबोधकानां ग्रन्थानामपि चित्तनिश्चलतासम्पादनद्वारा ज्ञानमेव फलम्। सर्वेषामप्येषां धर्मशास्त्रेऽन्तर्भावः। तत्र देव्युपासनाबोधकग्रन्थेषु द्वौ सम्प्रदायौ वर्तते। एको दक्षिणसम्प्रदायः। इतर उत्तरसम्प्रदायः।

उत्तरसम्प्रदायं वाममार्ग इति कथयन्ति। तत्र —

शैवादिग्रन्थानां फलम्, वाममार्गश्च —śaiva śākta etc. all theological systems. Śaṅkarācārya tried to codify and include them under advaita vedānta. You can use vaidika karma or āgama karma for cittaśuddhi. These days it is āgama karmāni. He embraced everyone. He established ṣaṇmata sthāpanam, 6 deities as part of daily Āradhana. Śiva, Viṣṇu, shakti, Gaṇeśa, Subramanya, sūrya. Pañca ayyatana puja also. शैवग्रन्थाः सर्वेऽपि पाशुपततन्त्रेऽन्तर्भवन्ति। they all

come under pāsupata āgama. तथैव गणेशसूर्यदेव्याद्युपासनाबोधकानां Gaṇeśa sūrya devi mother Goddess etc . all these texts by way of helping by way of citta naiscalyam and ekagrata ग्रन्थानामपि चित्तनिश्चलतासम्पादनद्वारा ज्ञानमेव फलम्। help in gaining jñānaṃ later. सर्वेषामप्येषां धर्मशास्त्रेऽन्तर्भावः। they all come under dharmaśāstras. तत्र देव्युपासनाबोधकग्रन्थेषु द्वौ सम्प्रदायौ वर्तेते। there are many books talking of devi āradhanam; there are two schools एको दक्षिणसम्प्रदायः। southern school. इतर उत्तरसम्प्रदायः। northern school, may be more prominent in the north. उत्तरसम्प्रदायं वाममार्ग इति कथयन्ति। it is also referred as vāmamārga. Aka vāmācārah. Niścala Dāsa is going to accept one of them and reject. He accepts śākta Āradhana as it is in line with śruti yukti and anubhava. He rejects others as dharmaviruddha sampradaya. (the northern one or vāmācārah). We understand and reject. If you want to be a śāktah you follow Srividya upāsana. Sringeri Kanchi etc Srividya upāsana is incorporated. It is closest to advaitins. Lalitha Sahasranāmam, Soundaryalahari is therefore considered Srividya granthi only, several names are advaitic names only.

“सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्था-विवर्जिता” - ललितासहस्रनामम्

It is closest to advaitam.

तत्र —(9) दक्षिणसम्प्रदायरीत्या ये ग्रन्था देव्युपासनं बोधयन्ति, ते धर्मशास्त्रेऽन्तर्भवन्ति ।

In keeping with Dakshina sampradaya, these textbooks which talk of devi āradhanam, they all come under dharmaśāstra. Others we don't accept.

(३) वाममार्गो यस्मिन्ग्रन्थेऽस्ति, स ग्रन्थो धर्मशास्त्रविरुद्धत्वादप्रमाणं भवति ।
वामतन्त्रमपि यद्यपि परमशिवेनाकारि। तथापि सर्ववेदशास्त्रविरुद्धत्वान्न
तत्प्रमाणं भवति। यथा विष्णुना बुद्धावतारे कृतो नास्तिकग्रन्थो
वेदविरुद्धत्वादप्रमाणं भवति। तथा शिवकृतं वामतन्त्रमपि।

वाममार्गो यस्मिन्ग्रन्थेऽस्ति, स ग्रन्थो धर्मशास्त्रविरुद्धत्वादप्रमाणं भवति।
vāmamārga, they are opposed to dharmaśāstra therefore they are
not valid. They claim these were given by God directly. Every
religion traces its book as coming from Bhagavan. We also claim
vedas come from Bhagavan. So nāstikas can ask how are we
different? How to defend? Sruti alone is not enough we say. That
book should be rational also. Christianity and Muslim religions we
accept heaven. Their descriptions we cannot negate. We accept our
heaven. When they say going to heaven it gives eternal mokṣa.
There we say heaven cannot given mokṣa. He will ask us what
about ours..we say we also say the same.

ते तं भुक्त्वा स्वर्गलोकं विशालं,
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः,
गतागतं कामकामा लभन्ते ॥९-२१॥

Our strength is logic. Therefore, vāmaśāstra people also claim vāmācāra also is given by parameśvara, this is devi tantram. वामतन्त्रमपि यद्यपि परमशिवेनाकारि Niścala Dāsa says even though it might have been given by Lord Śiva, तथापि सर्ववेदशास्त्रविरुद्धत्वान्न तत्प्रमाणं भवति। since they are against śruti yukti anubhava, it is not pramāṇam. Example यथा विष्णुना बुद्धावतारे Buddhism is given by Viṣṇu's avatara (gītā ovindam) कृतो नास्तिकग्रन्थो वेदविरुद्धत्वादप्रमाणं भवति। तथा शिवकृतं वामतन्त्रमपि। still we negate Buddhism. From this it is clear that it could have come from Bhagavan, similarly vāmācāra. Even Jainism is from Ṛṣabhadeva, an avatara discussed in bhāgavatam. Niścala Dāsa gives a sample of immoral practices given in vāmācāra.

(तत्र हि मदिरादयोऽनेकेऽत्यन्ताशुद्धाः पदार्था ग्राह्यत्वेन कथिताः। सर्वलोकवञ्चनार्थं मलिनानपि पदार्थान् उत्तमान् कथयति। तद्यथा मदिरा तीर्थम्, मांसं शुद्धम्, मदिरापात्रं पद्मम्, दुर्जनो व्यासः, लशुनः शुकदेवः, ध्वजी मदिराविक्रयी, मदिरोत्पादको दीक्षितः, वेश्यासेवी चर्मकारिण्यादिसेवी चाण्डाल्यादिसेवी च प्रयागसेवी, काशीसेवी, भैरवीचक्रमध्यवर्तिनो चण्डालादयो ब्राह्मणा इत्यादि। अत्यन्तव्यभिचारिणी योगिनीति, स्वैरी योगीति च प्रतिपादयति। एवमादिर्बहुप्रकारो वाममार्गव्यवहारोऽत्यन्तनिषिद्धोऽपि तत्र वर्तते।

किञ्च पूजासमयेऽनेकदोषयुक्तामपि स्त्रियमुत्तमा शक्तिरिति कथयति। जाति-तश्चण्डालीमत्यन्तव्यभिचारिणीं रजस्वलामपि स्त्रियं देवीबुद्ध्या पूजनीयां कथयति। तस्या उच्छिष्टभूतां मदिरां पेयां प्रतिपादयति। अधिकमदिरापानात् तया वान्तमपि पृथिवीपातमन्तरेणैवातिश्रद्धयाचार्यसहितैरितरैः सावधानमनस्कैः पेयमाचष्टे। वान्तं भैरवीति च कथयति। स्त्रीयोनौ जिह्वां प्रवेश्यकानपि मन्त्रान् जप्यानाह। (9)

मदिराम्, (२) मांसम्, (३) मत्स्यम्, (४) मुद्राम्, (५) मन्त्रांश्च भोगार्थं मोक्षार्थं च सेव्यानाह। प्रथमद्वितीयादिमकारा अप्रसिद्धनाम्ना तत्र व्यवहृताः। एवमाद्या वामतन्त्रोक्ताः सर्वेऽपि व्यवहारा ऐहिकामुष्मिकसुकृतात् तत्सेविनं जनं भ्रष्टं कुर्वन्ति ।

किञ्च कर्णच्छेदी योगी, अवधूतो गोस्वामी, अनेके सन्न्यासिनः, ब्राह्मणादयश्च केचित् वाममार्गमनुतिष्ठन्ति। ते च सर्वमिदं लोकवेदनिन्दितमिति ज्ञात्वैव अतिरहस्यतया गोपायन्तीमं वाममार्गम्।)

immoral practices of vamacara, Swamiji said, not required.

किमत्राधिकं वक्तव्यम्। वाममार्गं शृण्वतो म्लेच्छस्यापि रोमाञ्चो जायते। अतिनीचो व्यवहारो लेखनायोग्य इति विशेषतोऽत्र न व्यलेखि । सर्वथापि वामतन्त्रमत्यन्तं त्याज्यमेव ।

किमत्राधिकं वक्तव्यम्। why should I talk about vāmācāra. वाममार्गं शृण्वतो म्लेच्छस्यापि रोमाञ्चो जायते। even a mleccha, a veda virodhi who does not believe in scriptures whoi does not believe in acara and anushtānam. Even such a person will feel disgusted/shudder against vāmācāra. अतिनीचो व्यवहारो लेखनायोग्य इति विशेषतोऽत्र न व्यलेखि। very very lowly practices not worth writing in this work. It will make you run away. सर्वथापि वामतन्त्रमत्यन्तं त्याज्यमेव। under all circumstances, vāmācāra must be thrown far away. Next topic is nāstika matam, idea is this is as bad as nāstika matam.

Vicārasāgarah class 38 on 4th November 2023

As part of dharmaśāstras, Niścāla Dāsa talks of sāṅkhyā and yoga as an extension. Now āgama discussions began, Shaiva, Vaishnava and the shākya āgama. We accept Dakshināgama popularly known as Srividya. Even matas have followed this. Some of them say you must undertake Srividya if you are a vedāntin. It can help give cittaśuddhi but it cannot give jñāna and mokṣa. In Brahmasūtra also, Vaishnava and Saiva āgamas are criticized but shakta āgama is not criticized. Upaniṣad is especially compulsory for brahmavidyā. Niścāla Dāsa said dakṣiṇācāra is acceptable did not go to details. He strongly criticized vāmaśāstra, positively to be given up by all spiritual seekers. By all means vāmatantram must be given up..atyantam tyājyam. The discussion on vāmācāra is to exclude from aṣṭādaśa vidyāni.

Now nāstika darśanaṃ discussion also for exclusion. Both these vāmācāra and nāstika matam must be excluded.

Topic 505 नास्तिकमतम्

(५०५) नास्तिकमतम् —

नास्तिकमतमपि परित्याज्यमेव। Nāstika matam also must be given up

तत्र (१) माध्यमिकः, (२) योगाचारः, (३) सौत्रान्तिकः, (४) वैभाषिकः, (५) चार्वाकः, (६) दिगम्बर इति षट् वर्तन्ते। नैते वेदं प्रमाणत्वेनाभ्युपगच्छन्ति । तेषां सिद्धान्तोऽपि परस्परं विलक्षण एवास्ते।

तत्र —

The word nāstika indicates one who does not believe in God. In general that's what it means. An atheist negates God. In vedānta sampradaya definition of nāstika is one who does not accept veda as an apauruṣeya svatantra pramāṇam. First definition is not wrong, second is our traditional definition. While talking of āstika darśanam, we added sāṅkhyā vaiśeṣika and pūrva mīmāṃsāka. These three accept veda but not īśvara. Word nāstika is used for the negator of veda pramāṇam. Nāstika darśanam are also 6 in number. Buddhism materialism and Jainism. Buddhism is divided into 4 categories.

तत्र (१) माध्यमिकः, (२) योगाचारः, (३) सौत्रान्तिकः, (४) वैभाषिकः, all buddhism (५) चार्वाकः, materialism (६) दिगम्बर Jainism (only one included, śvetāmbara also are jains, digambara wears space as clothes. 10 directions) इति षट् वर्तन्ते। नैते वेदं प्रमाणत्वेनाभ्युपगच्छन्ति । they do not accept veda as pramāṇam. Never enter a debate with nāstika. It is like playing cricket without umpire. It is like discussing colours with a blind person. He is medically blind. Apauruṣeya vishayas are non relevant to him. Like discussing comb types with a bald person. That's why Lord Kṛṣṇa says in chapter 18
इदं ते नातपस्काय, नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं, न च मां योऽभ्यसूयति ॥18-67॥

One who is critical of veda pramāṇam, don't discuss gītā śāstram. In Brahmasūtra nāstika darśanam is discussed for the students who

are āstikas. Why? To show that nāstika darśanaṃ are tarka pradhānam and their darśanaṃ are full of logical fallacies. Therefore they cannot lead to mokṣa. For getting vairagyaṃ, doṣa darśanaṃ. तेषां सिद्धान्तोऽपि परस्परं विलक्षण एवास्ते। their conclusions are also mutually contradictory. Āste, ās dhatu. Prat. Eka. तत्र — now brief note.

(१) माध्यमिकः — सर्वशून्यवादी ।

(२) योगाचारः — सर्वे पदार्था न विज्ञानस्वरूपाद्भिद्यन्ते। विज्ञानमेवैकं तत्त्वम्। तदपि क्षणिकमेव, इति कथयति।

In Māṇḍukya kārīka, Gaudapadacarya refutes Buddhism also. Sautantrikah or vaibhāshikah are bāhyārtha asthitvavādi yogacarah and madhyāntikah are bāhyārtha nāstyatva vādi. In the mūlām these four are not mentioned, Swamiji introduced. Only in vicārasāgarah it is introduced.

(१) माध्यमिकः — सर्वशून्यवादी। no object no subject, nothing is there, no matter or consciousness. Both are mithyā. We said everything else other than me the consciousness is mithyā. Here we ask mādhyamika who lends existence, he says no adhiṣṭhānam, nothing is required. We negate the śūnyavada by arguing that in tarka the logical proof is yatra yatra mithyā vastu tatra tatra sādhiṣṭavam. Logic requires an adhiṣṭhānam for mithyā matter and mithyā consciousness as it is tarka virodhi. Some say when we say śūnyam. We mean it is śūnyam of the world. We say it is not defined

inconceivable, in explicable. Pujya Swamiji says that is called advaitam. Yatho vaco nivartante... śūnyam is another name for brahman. Nagarjuna is supposed to be a brilliant person, his Mādhyamika śūnyavāda has got wrong name. he is actually an advaitin!!!!

(२) योगाचारः — kṣaṇika vijñāna vādi. Ardha vaināṣika or vijñāna vādi. He talks a lot about meditation. Yogah acārah yasya. There is no external world at all. It is a mental projection only. It is different from drsti sṛṣṭi vada. Because mind itself is projection. It says world and mind are mūlāvidya projection or māyā's. this person does not accept māyā or brahman. He says mind is thought and names thought as kṣaṇika vijñānam. Many people name the mind as consciousness. He has named vṛtti as kṣaṇika vijñānam..vrtti pravāha. Continuous flow of thoughts when I see all of you, you are actually not there but just thoughts. You are a mental projection. सर्वे पदार्था न विज्ञानस्वरूपाद्भिद्यन्ते। the objects don't exist separate from the thoughts. विज्ञानमेवैकं तत्त्वम्। here it is kṣaṇika vijñānam which is tattvam. Our is nitya vijñānam, quoted in bhagavatam..

In bhāgavatam 34 minute

तदपि क्षणिकमेव, इति कथयति। this is Yogacara.

(३) सौत्रान्तिकः — विज्ञानस्याकारो बाह्यपदार्थात्मकं विषयं विना न जायते। अतो विज्ञानेन बाह्याः पदार्था अनुमीयन्ते। न ते प्रत्यक्षप्रमाणगोचराः। नापि स्थिराः। अपि तु सर्वेऽपि पदार्थाः क्षणिका एवेति ब्रूते।

A fantastic condensation. (३) सौत्रान्तिकः —Sautāntika is their text. It is a sampradaya like Bhāmati sampradaya vivaraṇa sampradaya etc. followers are called sautantrika, previous two people said there is no external world, but third buddhist first time says there is external world.

“External world is not sensorily available not pratyakṣa viṣayam, it is inferred external world. Why? Because I’m getting thoughts, thought flow must be triggered by something, which is external world. Thoughts will not happen without external object therefore inferred based on lingam (anumānam- infer fire using smoke which is pratyakṣam) thoughts are pratyakṣam, there must be an object we infer. Therefore bāhyārtha anumeyam vādi. In Māṇḍukya kārīka we named him so. Because thoughts are kṣaṇika, objects are also as kṣaṇika as the thoughts. When thoughts are gone objects are gone. The side I turn they are there, other direction thoughts and corresponding objects are gone.”

The group that is objecting to first two here is called sautantrika, विज्ञानस्याकारो बाह्यपदार्थात्मकं विषयं विना न जायते। this is his argument against the previous two. Therefore better you accept an external world. Conversion of nirākām is possible only through external

world. अतो विज्ञानेन बाह्याः पदार्था अनुमीयन्ते। only through kṣaṇika vinyāna thought lingam, the external objects are inferred, न ते प्रत्यक्षप्रमाणगोचराः। they are not available for pratyakṣa pramāṇam नापि स्थिराः। there is no continuity. negation of continuity is there in dr̥ṣṭi sr̥ṣṭi vāda and sautantrika. That's why dr̥ṣṭi sr̥ṣṭi vāda resembles sautantrika Buddhism. Both negate continuity. Sautantrika says kṣaṇika vijñānam or antahkaraṇa vṛtti jñānam we say mūlāvidyā vṛtti jñānam nitya vijñānam is adhiṣṭhānam for mūlāvidyā. Both negate continuity of world. The sr̥ṣṭi sr̥ṣṭi vādi accepts continuity of jāgrat prapañca, so even when you look at other direction, external world remains. You are all there. Suppose I say every week I brahman project each of you for conducting of class it is kṣaṇika vijñānam Śaṅkarācārya does not talk of dr̥ṣṭi sr̥ṣṭi vāda, it is a post sankā phenomenon. He only gives clues. They say one prakāśānanda of 16th century who alone is a champion. Many acaryas says this can confuse the common man. They keep it aside. Pujya Swamiji also does not like dwelling on dr̥ṣṭi sr̥ṣṭi vāda. I speak asking for forgiveness. अपि तु सर्वेऽपि पदार्थाः क्षणिका एवेति ब्रूते। all the external objects including a concrete building goes away in sleep, they say.

(४) वैभाषिकः — बाह्याः पदार्थाः क्षणिका अपि प्रत्यक्षप्रमाणविषया इति ब्रवीति। अयमेव सौत्रान्तिकवैभाषिकमतयोर्भेदः । एतन्मतचतुष्टयमपि सुगतस्यैव।

वैभाषिकः —they are called so because their book is called vaibhāṣā, common aspect is external world is there. He also says external

world is kṣaṇika. Previous one said external world is inferred from our thoughts. Vaibhāshika says it is pratyakṣa pramāṇa gocārah. बाह्याः पदार्थाः क्षणिका अपि प्रत्यक्षप्रमाणविषया इति ब्रवीति। they are pratyakṣa pramāṇa viṣaya. अयमेव सौत्रान्तिकवैभाषिकमतयोर्भेदः। this is the difference between 3 and 4. एतन्मतचतुष्टयमपि सुगतस्यैव। all four belong to Buddha aka sugatah. In Māṇḍukya kārīka we said tāyah, tathāgatah; all refer to buddhah the enlightened one.

One crucial difference between all Buddhism and advaitin. Some Buddhists accept external world, some internal subject perceiver consciousness, some accept nothing. All these four do not have anything permanent nityam. All insist kṣaṇika vijñānam or matter is kṣaṇika. All 4 have no nitya vastu. In advaitam or even sāṅkhyā yoga āstika darśanam we accept nitya vastu. You use this to negate nāstika darśanam. With respect to āstika darśanam, we use nitya vastu is there and it is nondual. Nityam advaitam. This negates other 5 āstika darśanam.

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(५) चार्वाकः — न पदार्थाः क्षणिकाः । देह एव आत्मा इति वदति ।

Author talked about 18 branches of science. He gave a note on each one of them. He talked about what did not come under these

18: he said with respect to śākta āgama, he said vāmaśāstra although being given out by Śiva, in spite of this, vāmācāra tantram of śākta āgama will not come under aṣṭādaśa śāstrāni. Dakṣiṇācāra comes under this and we consider closest to advaita vedānta and many acāryas consider it compulsory and follow that. But these are also pauruṣeya only. Therefore vāmācāra is outside the 18. Nāstika darśanāni also are outside this and we study for purvapakṣa purposes. 4 of them are Buddhism only. Sugatah is buddha only. Tāyī not tāyah is Buddha. Thailand has come from Tāyī land, land of Buddhism. Two more nāstika darśanaṃ, cārvākah.

(५) चार्वाकः — न पदार्थाः क्षणिकाः । things are not momentary. Author highlights because in Buddhism everything is kṣaṇika or momentary. Except śūnya vādi who says everything is śūnya. Cārvākah says none of these are momentary but continuous. देह एव आत्मा इति वदति । ātmā is the body only. When body is gone ātmā is gone. Modern science also does not accept ātmā sūkṣma śarīram etc. next is jainism digambara. even though jains have two division, śvetāmbara and digambara.

(६) दिगम्बरः — देहो नात्मा । देहविलक्षण एवात्मा । स च यावत्परिमाणो देहः, तावत्परिमाण इति जल्पति ।

दिगम्बरः — देहो नात्मा । body is not ātmā. Deha vilakṣaṇa ātmā. । देहविलक्षण एवात्मा । स च यावत्परिमाणो देहः, तावत्परिमाण इति जल्पति । size of ātmā is as big as the body. It is not all pervading. They believe in rebirth. We ask in next janma ant becomes elephant what happens to ātmā? He answers ātmā is capable of expansion and contraction like our sūkṣma śarīram. He says this about ātmā. He blabbers many things not worth writing about. Jalpati... blabbering

इत्थं तेषां परस्परं मतिभेदोऽस्ति। इतोऽप्यनेके पक्षभेदाः सन्ति। तेषपि वेदविरोधिन एवेति नात्र विशेषतो निरूपिताः। नापि खण्डिताः।

इत्थं in this manner तेषां for all nāstika darśaṇam, they have got mutual differences.. परस्परं मतिभेदोऽस्ति। we have sub divisions also within them. । इतोऽप्यनेके पक्षभेदाः सन्ति। । what is common is तेषपि वेदविरोधिन they are all veda virodhas, those who reject Vedās, nāstikas. All of them. Their teachings are contrary to veda pramāṇa. In history some greek philosophers.. Parmenides, very similar to us. Advaitam satyam, only one reality.. they have arrived at.. we don't know how they know. Pujya Swamiji says wherever it is there we accept as upaniṣad. एवेति नात्र विशेषतो निरूपिताः। all those darśaṇam are mentioned here. नापि खण्डिताः। we have not taken the

trouble of negating them. In brahma sūtra, all these are adderes. Yogacara kṣaṇika vijñāna Buddhism have been negated elaborately. Jainism also is dismissed.

इत्थं वाममार्गनास्तिकमार्गग्रन्था यद्यपि संस्कृतवाणीरूपा एव । तथापि ते वेदबाह्या इति न विद्यास्थानेषु परिगण्यन्ते । तस्माद्वेदानुसारीणि विद्याप्रस्थानानि अष्टादशैव ।

इत्थं in this manner वाममार्गनास्तिकमार्गग्रन्था vāma mārga , related to śākta āgama and other nāstika margas यद्यपि संस्कृतवाणीरूपा एव । even though they are in good Sanskrit langyagee . तथापि ते वेदबाह्या इति न विद्यास्थानेषु परिगण्यन्ते । just because it is in Sanskrit we cannot accept. We have to see if it is āstika or nāstika. They are all outside vedas, they are not considered within the 18. All तस्माद्वेदानुसारीणि विद्याप्रस्थानानि अष्टादशैव branches of science that fall under vedas are only 18, smṛti, putanas, itihāsa āgamas, veda and veda following scriptures, 18 in number onky we accept. Śrauta smārta vihitā sadācara....nityakarmānushtānam while changing thread it means I'm willing to follow the 18.

Topic 506 साहित्यादितात्पर्यनिश्चयपूर्वकः तर्कदृष्टेः सारग्राही निश्चयः

(५०६) साहित्यादितात्पर्यनिश्चयपूर्वकः तर्कदृष्टेः सारग्राही निश्चयः —

Tarkadṛṣṭi studied these and literature too.. kāvyas etc, saṅgītam, bharatanāṭyam etc , poetry so many other books. How did he study and categorise? M..literature. If you take Sanskrit as second language, you have to study history of Sanskrit literature, all forms

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of art etc, their utilities also he studied. He at least browsed through them and got the essence. That conviction he wants to give in a para, just the essence. सारग्राही निश्चयः adjective to niścayaha.

मम्मटभट्टादिकृताः साहित्यग्रन्थाः कामशास्त्रेऽन्तर्भवन्ति। काव्येषु केषाञ्चित् कामशास्त्रेऽन्तर्भावः, केषाञ्चित् धर्मशास्त्रे। इत्थमष्टादशापि विद्यास्थानानि ब्रह्मात्मैकत्वज्ञानसम्पादनद्वारा मोक्षहेतुभूतानि। कानिचित् साक्षात्। कानिचित्परम्परया। अयमेव सर्वशास्त्राणामभिप्राय इति तर्कदृष्टिर्निश्चिकाय। यद्यप्युत्तरमीमांसां विना सर्वाण्यपि शास्त्राणि मुमुक्षुणा जिज्ञासुना सुतरां परित्यज्यानीति शारीरकमीमांसासूत्रतद्भाष्यकारादिभिः प्रतिपादितम्। तथापि उक्तेन नयेन तान्यपि कथमपि तत्रोपयुज्यन्त इति सूक्ष्मदृष्ट्या तर्कदृष्टिरेवं निश्चिकाय।

मम्मटभट्टादिकृताः mammatābhaṭṭa is a very big name in literature, alankāra śāstra , novels nātakas are there. Alankara granthas are many with commentaries साहित्यग्रन्थाः कामशास्त्रेऽन्तर्भवन्ति। they are nice books for mental relaxation. Recreation granthas. For vedānta you need brain to be engrossed. In these recreation texts, it is light. Fine sense pleasures which follows within dharma. No need of tv. saṅgītam also. In Carnatic music the lyrics are ok even for sanyasis. In our culture they encouraged sāhityam and saṅgītam. They require some sense pleasures to lighten the mind, to enjoy poetry you require fine taste. They encourage these too. I

साहित्यसङ्गीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः।

तृणं न खादन्नपि जीवमानः तद्भागधेयं परमं पशूनाम्॥

A human being who can't enjoy these as paśu. One who can enjoy saḥitya saṅgītam he is a human being, otherwise he is animal without horn and tail and survives without eating grass. Animals are happy with such people because they don't compete with them in grazing.

काव्येषु among kāvyās , केषाञ्चित् कामशास्त्रेऽन्तर्भावः, some of them come under kāmāśāstra pure romantic stories, love stories finely written. केषाञ्चित् धर्मशास्त्रे । । dharmaśāstra too. Primarily it is kāvyam only. Even though it is ādi kāvyam it is considered dharma sāstram. How to live dharma even when we have difficulties in following dharma. So much temptations come, even at that time don't give up dharma. They are very fine poetry, the descriptions are beautiful. इत्थमष्टादशापि विद्यास्थानानि in this manner all the 18 vidyāsthānam, they will ultimately help in finetuning the mind and gaining the knowledge. Even Panini will help in finetuning the mind. We should only know how much time we should spend in this. Prioritization is very important. Vivekah is prioritization of our short term and long term goals. They are all useful for mokṣa. ब्रह्मात्मैकत्वज्ञानसम्पादनद्वारा मोक्षहेतुभूतानि । । कानिचित् साक्षात् some of them directly help. कानिचित्परम्परया । some of them indirectly like

Ramāyāna etc. अयमेव सर्वशास्त्राणामभिप्राय इति तर्कदृष्टिर्निश्चिकाय। in Vedic culture Mokṣa is parama puruṣārtha, thus Tarkadrṣṭi arrived at. Niścikāya. Lit pra Eka । they say after sanyāsa you must give up kāvyas . Senior students too. even music is not permitted. If it is music in the form of nāma sankīrtanam is ok. Not kalpana svaram raga etc. don't get carried away during music season.it is rejected by scriptures. Here author says यद्यप्युत्तरमीमांसां विना other than uttara mīmāṃsā, everything else dvaitam. Romantic novels will promote duality. सर्वाण्यपि शास्त्राणि मुमुक्षुणा जिज्ञासुना सुतरां परित्यज्यानीति jignāsu mumukṣu should give up. All these is advice of upaniṣad. Must be totally given up. शारीरकमीमांसासूत्रतद्भाष्यकारादिभिः प्रतिपादितम्। has been mentioned by author of Brahmasūtra Vyasācārya and Śaṅkarācārya and other acāryas. Don't watch tv. Śivananda gives clear advice. Don't have coffee, don't read novels, don't watch movies, don't watch TV even though it has been said, you can coffee don't worry some exeptions for you are there. You are not sanyasi. तथापि उक्तेन नयेन तान्यपि they also will be useful , only if some people have coffee they can do other work..

44 the minute Decoction yamuna... cofee is prayags

Only if I have coffee I can do sandhyavandanam japa etc.. don't talk of other drinks. It may help in pursuing sādhanas

कथमपि तत्रोपयुज्यन्त इति सूक्ष्मदृष्ट्या तर्कदृष्टिरेवं निश्चिकाय with a subtle mind Tarkadrṣṭi concluded. Author us winding up his story.

Topic 507 तर्कदृष्टेः केनचिद्विदुषा समागमः

(५०७) तर्कदृष्टेः केनचिद्विदुषा समागमः —

गुरुमुखाच्छ्रुते स्वबुद्ध्या निश्चितेऽप्यर्थे तर्कदृष्टेः पुनः सन्देहो जातः। ‘यो मया निश्चितोऽर्थः स एवायं शास्त्रार्थः, उतान्यः’ इति। तर्कदृष्टेः कनिष्ठाधिकारित्वेन पुनः पुनः कुतर्कवशात्सन्देहो युज्यत एव। तन्निवृत्त्यर्थं विद्वदन्तरनिश्चयेन स्वनिश्चयस्य संवादसम्पादनार्थं च स कदाचित् कञ्चन विद्वांसमुपसङ्गम्य स्वाभिप्रायं तस्मै न्यवेदयत् । स च तर्कदृष्टिवचनं श्रुत्वा भवदुक्तः सर्वोऽपि मुख्यसिद्धान्त एवेति प्रत्यब्रवीत् । ततस्तर्कदृष्टिः सर्वमपि संशयं हित्वा ‘अहं ब्रह्मास्मि’ इति साक्षाद्ब्रह्मापरोक्षतयानुभूय बन्धमोक्षादिकं सर्वं मिथ्यैवेति विजज्ञौ ।

तर्कदृष्टेः केनचिद्विदुषा समागमः —Tarkadr̥ṣṭi was studying several śāstras and travelling. He had studied under a particular guru in chapter 6, however because he was intellectual and had a lot of doubts. 33 percent is advaitam is not logical. 33 percent says logical not practical. 33 percent says I’m not ready. Only 1 percent is ready to change from triangular to binary format. गुरुमुखाच्छ्रुते स्वबुद्ध्या निश्चितेऽप्यर्थे तर्कदृष्टेः पुनः सन्देहो जातः। he has arrived that advaitam is correct. Still he got a doubt I have got the understanding doubt. Like am I a jñānī or not. Even privately will I get videha mukti or not? ‘यो मया निश्चितोऽर्थः the teaching that I have concluded स एवायं शास्त्रार्थः, उतान्यः’ इति। I is it the sastrārtha. Am I qualified to reject so many gurus like Ramanujacarya. Bhakti is so much emphasized everywhere else. Like a walker. To drop īśvara hold, mayyeva sakalam that is difficult, many have this doubt at crucial times. It

requires great conviction regarding my knowledge. Will bhagavān get angry? We say Bhagavan will be happy as it is his advice. Lord Kṛṣṇa says this. तर्कदृष्टेः कनिष्ठाधिकारित्वेन because he is kaniṣṭha adhikārī , पुनः पुनः पुनः पुनः कुतर्कवशात्सन्देहो युज्यत एव। natural for intellectuals, he repeatedly went through. So he wanted another ācārya to validate this. He therefore went to another ācārya...

Vicārasāgarah class 40 18th November 2023

Tarkadṛṣṭi wants to validate that he has understood the knowledge correctly. Is it exactly the same as the intended message of the śāstram? ‘यो मया निश्चितोऽर्थः स एवायं शास्त्रार्थः, उतान्यः’ इति। he thought so. तर्कदृष्टेः कनिष्ठाधिकारित्वेन persistent doubt is natural to an intellectual student. Being an over intellectual is an obstacle to vedānta. पुनः पुनः कुतर्कवशात्सन्देहो युज्यत एव। tarka should not override vedānta. It should not be pradhānam. Over intellectual is a lesser qualified individual. He is actually considered kanishtha adhikārī lowest author. Ramaraya kavi writes that those people in the grip of tarka are tarkapiśācīs. Gripped in tarka ghost they are considered lowest. Sometimes lifelong.. Niścala Dāsa says because of this kutarka, such a doubt is natural for kanishtha adhikārī who is an over intellectual. To ultimately remove this doubt, which is subjective तन्निवृत्त्यर्थं which category I belong. I always feel I’m in between, in the corridor. Am I closer to jñānī or ajñānī. Therefore he went to a confirmed jñānī. विद्वदन्तरनिश्चयेन why another vidvān? He has already studied under a mahajñānī. He wants to ask him if

his understanding is same as his understanding. स्वनिश्चयस्य संवादसम्पादनार्थं samvada is concurrence/agreement in this context. च स कदाचित् for doubt removal कञ्चन विद्वांसमुपसङ्गम्य he went to another jñānī स्वाभिप्रायं तस्मै न्यवेदयत्। he made it clear to the other great jñānī. His intention he communicated. This jñānī asked Tarkadr̥ṣṭi to explain his understanding; Jīvātmā paramātmā saṃsāra jñānaṃ etc. in brief. After listening to the summary, स च तर्कदृष्टिवचनं श्रुत्वा भवदुक्तः सर्वोऽपि मुख्यसिद्धान्त एवेति प्रत्यब्रवीत्। he said that all that you just said is conclusions of advaita vedānta. You have grasped maha vākyaṃ very well. Thereafter ततस्तर्कदृष्टिः सर्वमपि संशयं हित्वा Tarkadr̥ṣṭi, had no more doubts, ‘अहं ब्रह्मास्मि’ इति in the form of aham brahmasmi साक्षाद्ब्रह्मापरोक्षतयानुभूय he claimed brahman as himself. Claiming brahman as himself, the meaning of the word I is very very clear. He is very comfortable with claiming aham brahmasmi. बन्धमोक्षादिकं सर्वं मिथ्यैवेति विजज्ञौ। everything else is mithyā having ETU. Jāgrat prapañca also borrows ETU from Me. Experiencability, transactability and utility. Both bandha and mokṣa are from standpoint of vyāvahārika dṛṣṭi. Bandha itself is mithyā its departure is also mithyā.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २-३२ ॥ we must remember.

Here in the original vicarasagar hindi version, there is a sentence which is missing in samskruta vicārasāgara. It is not exact

translation of the original. There are many translations available. Those translations are exact. But samskruta vicārasāgara is not exact presentation. He makes modifications. Generally all topics are covered. In topic 507, there is a sentence, Tarkadṛṣṭi is jñānī jīvanmukta and confirmed with another jñānī. So what happened to him. Author says Tarkadṛṣṭi desired to go home (instead of Rishikesh) and meet his parents. He has no problem of attachment. This sentence is missing here. this is important to understand the further development.

I will briefly mention. Tarkadṛṣṭi wants to go home. He started his travel. Temporarily Tarkadṛṣṭi scene is discontinued.

Next scene is Father. Śubhasantati. What happened to Śubhasantati? Śubhasantati the father was ruling the kingdom. He wanted to handover kingdom to someone and take to vānaprasthāshram for upāsana. He got a big doubt and called several scholars. Well informed upāsakas bhaktas not jñānīs. A seminar is conducted and all of them presented their teachings. Seminar gets over, Śubhasantati wanted to remove his doubts. He is mentally distressed. At that time, Tarkadṛṣṭi who was travelling now joins Śubhasantati. He expresses the doubt and Tarkadṛṣṭi becomes the guru of Śubhasantati. Then we get a brief teaching of Tarkadṛṣṭi to Śubhasantati. From topic 518 their meeting and teaching. Very beautiful lessons on upāsana we get something not discussed anywhere else. After the teaching Śubhasantati's doubt is

cleared and he also handover the kingdom to Tarkadṛṣṭi. he is happy to receive it like Janaka. He is a jñānī. After some time Śubhasantati dies and he gets kramamukti as he was a great upāsakas. Tarkadṛṣṭi rules the kingdom as a jīvanmukta and then he dies getting videhamukti. All four stories are over. Two get krama mukti and two videhamukti. Tattvadṛṣṭi and Tarkadṛṣṭi become jīvanmuktas and get videha mukti. Adṛṣṭi and father get kramamukti. Thereafter he gives a few lessons regarding videha mukti based on Brahmasūtra 4th chapter. Thereafter vicārasāgara gets completed. Before changing scene from Tarkadṛṣṭi to Śubhasantati, there is an aside note.

Topic 508 ज्ञानिन इच्छादिसम्भवेऽपि व्यवहारे औदासीन्यम्

(५०८) ज्ञानिन इच्छादिसम्भवेऽपि व्यवहारे औदासीन्यम् — this is the end of Tarkadṛṣṭi scene and start of Śubhasantati scene. Do jñānīs have desires? This is the topic. Because Tarkadṛṣṭi who is a jñānī and jīvanmukta had developed a desire to go home and meet his parents. That's why this question is important. Sastras have seemingly contradictory views are there. One view jñānī is totally free from all desires.

Gita chapter 2 sthitaprājña itself.

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् । २-५५

Sarvān partha, jñānī is one who renounces **all** the desires, in the Upaniṣads also Kaṭhōpaniṣad and br̥hadāraṇyaka , यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति । ४-४-७

When all the desires are dropped, same Kṛṣṇa tells Arjuna, । लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ २-२०॥

Even if you are a jñānī, You have to continue your duty for the sake of loka saṅgraha according to āśrama. They have desire for loka saṅgraha. They also establish matas, Nīścala Dāsa writing books etc. any activity is backed by desire only.

यद्यद्धि कुरुते किञ्चित् तत्तत् कामस्य चेष्टितम् ॥

Any action is the result of kāma. In tai upa even Bhagavan has kāma.

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च...(ब्रह्मानन्दवल्ली ६)

We have enough pramāṇam to show jñānbis have desires or do not have desires. All these topics are influenced by pañcadaśī. Ghere chapter 7. Ans: jñānīs also do have desires. Their desires are different from ajñānī's desires. Shuddha kāma and aśuddham kāma. Clean and unclean desires. Non-binding desires jñānīs can have and they do have. Even crores are ok

इच्छं तु कोटि वस्तुनि he says.

What is the definition of non-binding desire? This is not caused by apūrṇatvam or sense of incompleteness but by prārabdha vāsana. It is not a cause of anxiety too. It is a desire with fulfillment not for fulfillment. Binding desires are triggered by apūrṇatvam. Anxiety causing desires. Thereafter how do you understand /interpret the gītā shloka sarvān kāmā. Add adjective to Kāma. Sarvān aśuddham kamān prajāhati... pramuchyante. A jñānī's desire to withdraw also is vāsana based and not binding. Tarkadr̥ṣṭi has already renounced. So when Śubhasantati offered, he did not mind. He may have had preferences not strong desires. Heading: even though jñānī's also have non binding desires, when they do the actions based on the desire, a vyavahāra, like starting a ashram. You may have to do āvahanti homam.. and wait for students and retain them too. You have to cut jkes etc. audasīnyam...he does not get trapped. He is unattached. In Sanskrit class, you start with many students then guru discovers advaitam!!!! His pūrṇatvam is never dented.

In briha upaniṣad,

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।४.४.२३ .. no value addition or deletion. That mental state is udāsīna bhava,

In chapter 14 of gītā

उदासीनवदासीनः, गुणैर्यो न विचाल्यते। गुणा वर्तन्त इत्येव, योऽवतिष्ठति नेङ्गते
॥१४-२३॥.

ज्ञानिनोऽपि सकलव्यवहारोऽज्ञवत् प्रारब्धवशाज्जायत इति प्रागभिहितम्।
तदनुकूला इच्छापि तस्य सम्भवेदेव।

ज्ञानिनोऽपि for a jñānī also, 6th case सकलव्यवहारोऽज्ञवत् many worldly transactions can happen, not for happiness or fulfillment but due to प्रारब्धवशाज्जायत prārabdha इति प्रागभिहितम्। I have said this before itself. In chapter 7, in the beginning there was a debate between two groups of advaitins. Should jñānī be active or spend time only in samadhi. Niścala Dāsa joined second group and said jñānī can be active or passive, it is determined by prārabdha vāsana, page 340. 2nd and 3rd paragraph. Since jñānī can have vyavahāra there must be vyavahāra triggering desires. तदनुकूला इच्छापि तस्य सम्भवेदेव। therefore in keeping with type of transaction like an ajñānī the presence of desire is common. But quality or cause of desire is due to prārabdha. Then he raises another question. How can mind develop a desire? In chapter 14 we gave the answer. Sātvika rajasa tāmāsa mind. Quiet contemplative mind versus active more and more desires versus no desires in tamasic mind. Rajo guṇa is the cause of desire. Tamo guṇa is cause of laziness. Sattva guṇa is reason for meditation and contemplativeness.

In sṛṣṭi we say all organs are born out of pañca sūkṣma bhutās. Jñānendriyam are born out of individual 5 elements, 5 sattva guṇas. Mind is born out of samaṣṭi sattvaguṇa of all the 5 elements. Then how can there be rajo guṇa based desires in mind? In fact you should not talk of rajasic mind at all. He gives the answer. When

you study Tattvabodha you have to revise the understanding. Sattva guṇa means sattva guṇa predominance. Rajo and tamo guṇa are also there in some proportion. Mind has both too. Proportion is different.

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Topic 508....ज्ञानिन इच्छादिसम्भवेऽपि व्यवहारे औदासीन्यम्

ज्ञानिनोऽपि सकलव्यवहारोऽज्ञवत् प्रारब्धवशाज्जायत इति प्रागभिहितम्।
तदनुकूला इच्छापि तस्य सम्भवेदेव।

The life journey of Tarkadṛṣṭi we are seeing. All vedānta doubts were gone. He had doubt regarding his own status. Am I a jñānī or a jñāna nisṭhā? We do not have to declare outside. Therefore Tarkadṛṣṭi went to another ācārya and ācārya confirmed that. Tarkadṛṣṭi went to meet his father. So now scene changes. Before that author takes a break and raises a question. Tarkadṛṣṭi desired to go home (is missing in samskruta vicārasāgara). Question: Can jñānī have desires? Can a jñānī gunateetaḥ jñāna nisṭhā have desires. In Gita it is said..

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।chapter 2

Here answer is very clear (although it appears contradictory). Jñānīs also can have desires. Therefore desire based worldly transactions are also possible. This I have already spoken about in beginning of chapter 7. Even though jñānī cannot have desires born out of self-

ignorance, prārabdha vāsana based kama janita karma can be there. For ajñānī it is due to avidyā. There is a difference in the attitude. Jñānī sees as prārabdha , vāsana, kāma, karma or vyavahāra as not belonging to him.

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्चसन् ॥ 5-8॥...

Neighborhood. Pujya Swamiji says. He has got inner space. Therefore he calls it audasīnyam.

14th chapter LK says jñānī's mind also will have guṇa fluctuations. प्रकाशं च प्रवृत्तिं च, मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥14-22॥

Jñānī looks at the mind as

उदासीनवदासीनः, गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव, योऽवतिष्ठति नेङ्गते ॥14-23॥

Jñānī does not seek sympathy from others nor he has self-sympathy towards himself. Prārabdha vāsana karma series is possible. Towards all of them he has audasīnyam, non-involvement, not transferring the reactions to himself. Asaṅgha bhāva is inner space or distance. This is audasīnyam. In chapter 7 of pañcadaśī it is called Anujvara nivṛtti. Mind will have jvara emotions in reduced form but anujvara transference does not take place.

Desire is the result of rajo guṇa. delusion or conflict is the result of tamo guṇa. how can mind have desire? Mind is made up of satva guṇa then how can it have (rajo or tamo guṇa) desires or delusion? In Tattvabodha you have to add a clause. Even though it is said in Tattvabodha that mind is product of samaṣṭi sattva guṇa, we have to add predominant sattva is pooled together. There is a mixture of rajo and tamo guṇa too. Therefore rajo guṇa amśa and tamo guṇa amass are there.

लोभः प्रवृत्तिरारम्भः, कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते, विवृद्धे भरतर्षभ ॥१४-१२॥

In the mind sometimes rajo guṇa increases. In next shloka, Tamo अप्रकाशोऽप्रवृत्तिश्च, प्रमादो मोह एव च ।

तमस्येतानि जायन्ते, विवृद्धे कुरुनन्दन ॥१४-१३॥

यद्यप्यन्तःकरणं भूतानां सत्त्वगुणकार्यमित्युक्तम्। तथापि रजस्तमोगुणसहितसत्त्वगुण-कार्यमेव तन्न तु केवलसत्त्वगुणकार्यम्। वलसत्त्वगुणकार्यं चैतत्स्यात् तदा अन्तःकरणस्य चाञ्चल्यस्वभावो न कदापि स्यात्। तथा कामक्रोधाद्या राजस्यो वृत्तयो निद्रालस्यमूढत्वाद्यास्तामस्यो वृत्तयश्च न स्युः। सर्वत्र तासां प्रतिप्राणि जायमानत्वादेव न केवलसत्त्वगुणकार्यमन्तःकरणम्। किन्तु, अप्रधानीभूतरजस्तमोगुणसहित-सत्त्वगुणप्रधानपञ्चभूतकार्यमेव। तस्मादन्तःकरणे त्रयोऽपि ते गुणाः सर्वदा वर्तन्त एव। परन्तु न समतया। न्यूनाधिकभावेन तु वर्तन्ते। तस्माद्गुणानां न्यूनाधिकभाववशात् प्रतिप्राणि

विलक्षणस्वभावमन्तःकरणम्। तद्यावदन्तःकरणमास्ते, तावद्रजोगुणपरिणामरूपा इच्छापि स्यादेव।

यद्यप्यन्तःकरणं भूतानां सत्त्वगुणकार्यमित्युक्तम् no doubt it has been said that entire antahkaraṇam is sattva guṇa kāryam, but never तथापि रजस्तमोगुणसहितसत्त्वगुण-कार्यमेव तन्न तु केवलसत्त्वगुणकार्यम्। take as only sattvaguna kāryam. But take it as rajo tamoguna mixture. Arthapatti pramāṇam is basis for this. If you do not accept the trigunas you cannot explain certain conditions of the mind. Like when I see water on the road, I know it might have rained previous night. Presumption. केवलसत्त्वगुणकार्यं चैतत्स्यात् suppose mind is only 100 percent sattva तदा अन्तःकरणस्य चाञ्चल्यस्वभावो न कदापि स्यात्। wavering nature of mind cannot happen as all movements are associated with rajo guna. Sometimes thoughts are racing.. then you start walking up and down. It moves the body also, rajo guna. Arthapatti pramāṇam. तथा कामक्रोधाद्या राजस्यो वृत्तयो rajasic thoughts like kama krodha etc निद्रालस्यमूढत्वाद्यास्तामस्यो वृत्तयश्च tamasic traits like sleep laziness confusion and conflict. न स्युः। tamasee is born out of tāmasa. सर्वत्र तासां प्रतिप्राणि always in every living being (pratiprani-avyayibhava samasa) तासां जायमानत्वादेव these three types of vrttis are there न केवलसत्त्वगुणकार्यमन्तःकरणम्। antahkaraṇam cant be pure sattva. किन्तु, अप्रधानीभूतरजस्तमोगुणसहितसत्त्वगुणप्रधानपञ्चभूतकार्यमेव। living beings will have more sattva guṇa as compared to tamo guṇa. in pañcadaśī first chapter it is said..

Tamah pradhāna .. prakṛti..

Tamas will be 99.99 percent in inert objects. Even plants have more sattva than inert objects. Entire creation is made up of three guṇas. Brahmāji will be concentrated sattva guṇa. to a lesser extent rajo and tamas are lesser as compared to sattva guṇa. sattva guṇa and rajas have to be at optimal levels for cidābhāsa reflection. We cannot change this proportion in inert objects or living beings only Bhagavan can do.

अप्रधानीभूतरजस्तमोगुणसहितसत्त्वगुणप्रधानपञ्चभूतकार्यम् one word.
Compound word. Greatness of Sanskrit. Kadambari is known for such compounds.

तस्मादन्तःकरणे त्रयोऽपि ते गुणाः in the antahkaraṇam सर्वदा वर्तन्त एव।
all three guṇas are there. Before and after jñānam.

In chapter 14..

प्रकाशं च प्रवृत्तिं च, मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥14-22॥

Because of prārabdha there may be sickness. Each devotee may give a medicine. Conflict can be there before and after vedānta in vyavahāra. Conflict free is only one, that is bhagavān.

परन्तु न समतया। if you take all the jñānīs, they will have high sattva guṇa. more than 50 percent will be there. Among jñānīs it

wont be same. न्यूनाधिकभावेन तु वर्तन्ते। in a graded form it will be there. Some jñānīs don't feel like engaging in any mārga. They sit in meditation brahmavit etc...they don't want to even eating. There are other active jñānīs. They are involved in loka saṅgraha. तस्माद्गुणानां न्यूनाधिकभाववशात् प्रतिप्राणि because of gradation of the three guṇas, in every living being विलक्षणस्वभावमन्तःकरणम्। the character is not the same. Some jñānīs get more anger too. तद्यावदन्तःकरणमास्ते, as long as the mind is there, even during jīvanmukti तावद्रजोगुणपरिणामरूपा इच्छापि स्यादेव। it will be there. Vidyāraṇya also emphasizes in chapter 7, jvara and anujvara. He says emotional fluctuations will be there in jīvanmuktas too. Through Sādhana-catustaya sampatti we are doing jvaraśamanam, reducing jvara is possible not total elimination. vedānta is for anujvara nivṛtti, never transfer mental jvara onto yourself after mahāvākyam.

manobudhyahaṅkāra...

never mix up jvara and anujvara. Jvara is associated with sadhana catustaya sampatti. Anujvara nivṛtti is through mahāvākyam decides jñāna niṣṭhā.

Seeming contradiction now..desire of a jñānī. How do you explain the śāstra vākyam?

यत् क्वचिच्छास्त्रान्तरेषु नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम्। तत्रायमभिप्रायः —ज्ञान्यज्ञानिनोर्द्वयोरपीच्छा स्यादेव । तथापि —

यत् क्वचिच्छास्त्रान्तरेषु in certain śāstram, other (than vicārasāgara) vedāntic texts say jñānī will not have raga dveṣa. Veeta raga bhaya krodha won't be there it is said in gītā too. नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम्। it is said so.

Katopanishad..yadā 2-3rd section.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Jñānī's mind becomes free from all kamas.

In gītā

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।.chapter 2-54

Does jñānī have emotions or not? Niścala Dāsa says yes, will have. Lot of FIR reduction would have been done with sadhana catuṣṭayam. Therefore it will be in lower level. It may not be expressed verbally or physically. He also knows how to handle without transferring to himself. Jñānī is suppose to be one who neibourises his own body mind etc. there is no question of doubting whether he is jñānī or not. It is better to separate myself from my mind at the time of emotional disturbance. That is jñāna nishṭā. Emotional distancing will also happen only gradually. Initially I become wiser after the event. Slowly I'm able to distance myself during the problem. I don't tell others, I can be sure that vedānta has worked for me.

यत् क्वचिच्छास्त्रान्तरेषु नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम्। तत्रायमभिप्रायः
—ज्ञान्यज्ञानिनोर्द्वयोरपीच्छा स्यादेव । तथापि —

Tarkadṛṣṭi went to another ācārya and wanted an additional confirmation that his jñānaṃ was correct. After becoming a jñānī Tarkadṛṣṭi developed a desire to go home and meet his parents. We need to assume he is travelling. Now Śubhasantati life story needs to be picked up.

A legitimate doubt raises. Can a jñānī have desires? First he pointed out yes jñānīs can have desires based on the three guṇas in the mind. Rajo guṇa being the cause of desire. In chapter 14 of gītā,

रजो रागात्मकं विद्धि, तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय, कर्मसङ्गेन देहिनम् ॥14-7॥

desires will not be triggered by ignorance or apūrṇatvam, but it will be by prārabdha vāsana. Both anubhava pramāṇa and inferential logic prove this-presence of desires. But in śāstra we saw otherwise.

Jñānī does not have desire...

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते ॥ 2-55॥

Now question is do jñānīs have desires or not? That analysis is being started here.

यत् क्वचिच्छास्त्रान्तरेषु नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम् he says I do agree that śāstric statements are there which state jñānīs do not have desires. तत्रायमभिप्रायः that śāstric sentence should not be literally understood. It does not mean jñānīs do not have desires. In the interpretation we have to accept desires are there for both. Jñānī's desires are non-binding desires. Ajñānīs have binding desires. Desire to physically attend the class is non-binding desire. Ajñānīs have both binding and non binding desires. If jñānīs have binding desires it means they are not jñānīs. “ज्ञान्यज्ञानिनोर्द्वयोरपीच्छा स्यादेव for both jñānīs and ajñānīs there will be desires. Even sanyasi jñānīs...loka saṅgraha iccā can be there. Gṛhastha jñānī will have desire for completing the duties. According to śāstra every āśrama has got its own duties. Duties he wants to fulfill them, but even they are non-binding. तथापि — difference is in the attitude towards the desires.

(१) अज्ञ इच्छादीनात्मधर्मत्वेन जानाति। (२) ज्ञानी त्विच्छाद्युत्पत्तिसमयेऽपि नैव तानात्मधर्मत्वेन विजानाति। किन्तु, अन्तःकरणपरिणामत्वात्तद्धर्मा एवेति तान् संवेत्ति। इत्थं ज्ञानिनामिच्छादिसम्भवेऽपि यतो न ते आत्मधर्मत्वेन ज्ञानिनः प्रतिभान्ति अतो ज्ञानिन इच्छादयो न सम्भवन्तीति।

अज्ञ इच्छादीनात्मधर्मत्वेन जानाति। an ignorant person looks upon the desires as his own desires. He does not know he has two components ātmā and ahaṅkāra. Ahaṅkāra is anātmā plus cidābhāsa (śarīratrayam plus cidābhāsa) ahaṅkāra is karta bhokta pramāta. It will have desires. Jñānīs ahaṅkāra also prārabdha, vāsana as well as

vāśana janita iccā or desires. Ajñānīs problem is he does not know that he is mixture. Jñānīs ahaṅkāra will also have failures like ajñānīs. Example Lord Kṛṣṇa tried to speak with Kauravas. It did not work. Ahaṅkāra of jñānīs ajñānīs avatāra are always subject to success and failure. Jñānīs have detached from ahaṅkāra.

उदासीनवदासीनः, गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव, योऽवतिष्ठति नेङ्गते ॥14-23॥

chapter 14

Kṛṣṇa acknowledges failures and successes are there for ahaṅkāra. I will accept both. Rama or Kṛṣṇa never felt bad that their mission was a failure. In nididhyāsanam he has practiced..sama dukha समदुःखसुखः स्वस्थः, समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरः, तुल्यनिन्दात्मसंस्तुतिः ॥14-24॥

मानापमानयोस्तुल्यः, तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी, गुणातीतः स उच्यते ॥14-25॥

He has practiced to accept both successes and failures of ahaṅkāra. He has practiced that he has transcended both.

गुणा गुणेषु वर्तन्ते, इति मत्वा न सञ्जते ॥ ३-28॥

I transcended that.

In tai upa, jñānī does not have any regrets in life in old age. Many parents feel regrets towards the way they brought up children.

Tai upa

किमहं साधु ना करवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं
स्पृणुते । उभे ह्येवैष एते आत्मानं स्पृणुते । ब्रह्मानन्दवल्ली ९.१

Old age of jñānī is free from regrets and guilt. It is a privilege of jīva to fail. Distancing from ahaṅkāra desires decisions successes and failures. Having an inner space Pujya Swamiji says. Society will criticize. It does not matter.. I don't care about society's comments also. As ahaṅkāra I will try to do my duties to the best, but I not affected by successes or failures. "don't take to your heart". An ajñānī gets upset by taking every comment to the heart. (२) ज्ञानी त्विच्छाद्युत्पत्तिसमयेऽपि a jñānī when he gets desires, he never takes it to heart. नैव तानात्मधर्मत्वेन विजानाति। jñānī distances himself from ahaṅkāra. In śravaṇam and mananam we talk about this. But nididhyāsanam requires long practice. Whatever happens to ahaṅkāra, my freedom is unconditional.

प्रकाशं च प्रवृत्तिं च, मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥१४-२२॥

Jñānī's mind will have satva guṇa rajo guṇa even moha or delusion. Emotional fluctuations due to three guṇas can be there. Jñānam and jñān niṣṭhā do not talk of emotional conditions but my attitude towards the emotional status. Then I can try to improve the mind in an detached manner. Reinforcing sādhanacatuṣṭaya sampatti is needed to improve mind. Jñāna niṣṭhā to be used to distance the mind. One requires ātmā anātmā viveka another requires sādhanacatuṣṭaya sampatti. Emotions like desires etc he

doesn't transfer on to himself (ātmā). किन्तु, अन्तःकरणपरिणामत्वात्तद्धर्मा since all emotions belong to antahkaraṇam, all of them are attributes of anātmā, jñāna niṣṭhā abhyāsa must continue. Mano budhyahaṅkāra... I will handle the turbulence but never transfer the turbulence onto myself. This is jñāna niṣṭhā maintenance. These are non binding desires, एवेति तान् संवेत्ति। इत्थं ज्ञानिनामिच्छादिसम्भवेऽपि यतो न ते आत्मधर्मत्वेन ज्ञानिनः प्रतिभान्ति since jñānī does not say I have desires, he says mind has issues but I'm free, it appears that way only. Meaning of jñānī is ātmā. अतो ज्ञानिन इच्छादयो न सम्भवन्तीति। so jñānī the ātmā does not have desires, jñānī the ahaṅkāra does not have binding desires. Ajñānī the atma does not have desires, ajñānī the ahaṅkāra has binding desires. Hereafter author extends this beyond desires to actions. Sūkṣma śarīram to sthūla śarīram. Body will have actions and even then jñānī will handle the actions but will not transfer the actions to himself (ātmā).

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An aside topic. Tarkadr̥ṣṭi decides to visit his parents. A doubt may arise as to whether jñānīs can have desires. The answer is it depends on the standpoint. From ahaṅkāra angle jñānī will have desires, we must understand that they are non-binding desires. Jñānīs look at themselves as atma only so atma cannot have desires,

so from his own standpoint jñānī does not have desire. Even when he sees the desires in the mind, he distances from these desires in the mind. Distancing from the mind and desires jñānī alone cannot do. An ajñānī does not do this and he cannot understand the jñānī also.

For a jñānī those desires do not appear as their own desires but attributes of the mind.

इच्छा द्वेषः सुखं दुःखं, सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन, सविकारमुदाहृतम् ॥13-7॥

I'm the kṣetrajña.

तथा मनोवाक्कायकृतं संव्यवहारादिकं सर्वं न ज्ञानिन आत्मधर्मत्वेन प्रतिभाति, किन्तु क्रियासामान्यं मनोवाक्कायाश्रितं तत्रैव वर्तते। आत्मा त्वसङ्ग इत्येव प्रतिभाति। तस्माज्ज्ञानी सर्वव्यवहारेषु कर्ताप्यकर्तैव। “न कर्मणा लिप्यते पापकेन” (बृ. ४.४.२३) इत्यादिश्रुतेः। ज्ञानोदयादनन्तरं प्रारब्धकृतशुभाशुभकर्मफलरूपसुखदुःखादिना नैव ज्ञानी सम्बद्ध्यते। तदेवं प्रारब्धवशादज्ञवत्ज्ञानिनोऽपि सर्वो व्यवहारस्तदनुकूला इच्छादयश्च सम्भवेयुरेव।

तथा मनोवाक्कायकृतं all the worldly transactions done, kāyika vācika mānasa karma all of them संव्यवहारादिकं सर्वं न ज्ञानिन jñānī will try to continuously improve them lifelong , jñānī uses jñāna niṣṭhā to distance from vyavahāra , he claims I'm free I'm saṁsārī, mokṣa is not my goal. The distancing is jñāna niṣṭhā आत्मधर्मत्वेन his own vyavahāra प्रतिभाति, does not appear as vyavahāra. Society does not

understand, the transformation is internal. किन्तु क्रियासामान्यं all actions in general, all three types मनोवाक्कायाश्रितं which belong to body mind speech anātmā तत्रैव वर्तते। very important, anātmā attributes are maintained in the anātmā itself. Jñānī does not transfer ...not I'm agitated, but mind is upset. This is not saṃsāra. Transferring mental upset to myself and statement I'm upset is saṃsāra . Clearly he says attributes of the mind is kept in the mind itself. आत्मा त्वसङ्ग ātmā is asaṅga, two reasons, remembering the teaching, only if nididhyāsanam has been over a prolonged time, in crisis these can be applied. Anātmā belongs to lower order of reality. I belong to higher order. I'm untouched by these events happening in the material world or internal world. In Maṇḍukya kārīka, Gauḍapāda calls this asparśa yoga, untouchable yoga. For jñānī इत्येव प्रतिभाति। it is his perspective. Others may say jñānī has bad prārabdha. Etc they will do parihara etc. jñānī keeps quiet. For him it is a joke. तस्माज्ज्ञानी सर्वव्यवहारेषु कर्ताप्यकर्तैव। even though jñānī is involved in vyavahāra from anātmā standpoint. He is uninvolved from ātmā standpoint.

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्चसन् ॥ 5-8॥

I don't do because I can't do

“न कर्मणा लिप्यते पापकेन” (बृ. ४.४.२३) इत्यादिश्रुतेः।

Bṛhadāraṇyaka upaniṣad śārīraka brāhmaṇam 4-3 is svayamjiothi.
4-4 is śārīraka brāhmaṇam

यस्य नाहङ्कृतो भावः, बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्, न हन्ति न निबध्यते ॥18-17॥

Even though a kṣatriya jñānī kills so many people in war, he really does not kill na hanti na nibadhyate

ज्ञानोदयादनन्तरं after jñānodaya
प्रारब्धकृतशुभाशुभकर्मफलरूपसुखदुःखादिना pleasure and painful
experiences will continue for a jñānī from anātmā standpoint. नैव
ज्ञानी सम्बद्ध्यते। jñānī does not look at it this way. For others his
prārabdha has sukha and aśubha results, while he generated the
prārabdha earlier he may have done dhārmic and adhārmic karma.
These affect the ahaṅkāra part of the jñānī. So sukham and
duḥkham are possible. He always distances from ahaṅkāra. तदेवं
प्रारब्धवशादज्ञवत् in this manner due to prārabdha like an ajñānī,
ज्ञानिनोऽपि for jñānī also सर्वो व्यवहारस्तदनुकूला all worldly
transactions will be there . If jñānī is involved in loka saṅgraha, he
may be very involved इच्छादयश्चसम्भवेयुरेव। or he may sit in samādhi.
Even for the latter minimum vyavahāra of bhikṣa will be there. Even
for that jñānī there is a desire to sit in meditation. Rule is
without desire no vyavahāra takes place. We are considering only
voluntary vyavahāra. Involuntary vyavahāra will be any case there.

With this diversion topic is over. Now life journey of the father.
Śubhasantati.

He was introduced in the beginning of chapter 4 124,125 topic. He wanted to renounce and he wanted to handover the kingdom, svarga loka, bhūlokā to his sons. Therefore he expressed this desire. The children decided that kingdom is maha saṃsāra. They decide to renounce and leave. Father wants to renounce. Now remainder.

(आ. ५०९-५१८) शुभसन्ततिराजप्रसङ्गः —

Topic 509 Śubhasantati

(५०९) शुभसन्ततिनामानं राजानं विहाय त्रयोऽपि तत्पुत्राः प्रोषिता अभवन्। तेषां पुत्राणां चरित्रं कथितम्। अधुना तत्पितुः प्रसङ्गः कथ्यते।

Upto 518 topic is Śubhasantati's life story. One who has noble children...śubha santati yasya. Leaving out the father Śubhasantati, all his three sons left the kingdom. All of them did not take sanyāsa. It does not say so. We have already seen their life journeys. Two have already got liberation. First and second one. Second through krama mukti. 3rd son, we saw. He went to another ācārya and confirmed th3 knowledge and is now enroute to meet the father. Now in the following ten topics father's biography.

पुत्राणां प्रवासात्परं पितृ राज्ञस्तीव्रवैराग्याभावात्तद्विरहप्रयुक्तं दुःखमभूत्। मन्दवैराग्यवशाद्विषयभोगात्सुखमपि नाभूत्। पुत्रप्रवासतस्तितिक्षायां सत्यामपि राज्यं विहाय गन्तुं नाभूद्द्वैर्यम्। इतश्च तस्य दुःखमेवासीत्। सति हि तीव्रे वैराग्ये स राज्यं त्यक्तुं शक्यात्। तादृशवैराग्याभावेन राज्यपरित्यागस्तस्य नाभूत्। भोगासक्तिरपि तथा नाभूत् । तत उभयथापि तस्य दुःखमेवासीत्। परमार्थनिर्वेदाभावान्मन्दवैराग्यफलभूता उपास्यदेवताजिज्ञासैवाभूत्।

Page 175 onwards. After the departure of the children, पुत्राणां प्रवासात्परं पितू राज्ञस्तीव्रवैराग्याभावात्तद्विरहप्रयुक्तं दुःखमभूत्। the father did not have tīvra vairagyam.. if no vairagyam the life is karma yoga, manda vairagyam. upāsana yoga, for tīvra vairagyam jñāna yoga. Gradation done by Niścala Dāsa . He wants to show Śubhasantati is under manda vairagyam, upāsana centered life. His detachment was not intense enough, because of separation from children. It was a pain the separation. Intensity depends on the attachment. In tīvra vairagyam

गतासूनगतासूंश्च, नानुशोचन्ति पण्डिताः ॥ 2-11॥

In the case if Śubhasantati separation gave him pain. Pain caused by separation was there. मन्दवैराग्यवशाद्विषयभोगात्सुखमपि नाभूत्। at the same time since he had sufficient dispassion, he could not indulge in sense pleasures also, like people going to liquor. Even though he had access to all sense pleasures. He could not enjoy them also. पुत्रप्रवासतस्तितिक्षायां सत्यामपि his manda vairagya helped in putting up with pain or managing the pain. So even though separation pain was made bearable by manda vairagyam, he did not have sufficient detachment to renounce the kingdom and go away in search of a guru. राज्यं विहाय गन्तुं नाभूद्दैर्यम्। no courage इतश्च तस्य दुःखमेवासीत्। therefore there is self-inadequacy. I have no courage to give up family. सति हि तीव्रे वैराग्ये if Śubhasantati had intense vairagyam स राज्यं त्यक्तुं शक्नुयात् । he also could have given up kingdom like his children by handing over to someone else,

तादृशवैराग्याभावेन राज्यपरित्यागस्तस्य नाभूत्। because of the lack of such a vairagyam, he did not renounce the kingdom.

A textual note: in topic 123 a heading us there. Topic 123 “putreṣu rājyaṃ samarpya śubhasaṃtate: pravrajanam”. This title seems to be not correct. Title says, having given the kingdom to children, Śubhasantati’ departure. Here it is clearly saying śubhasante had no courage to depart. So addiccha to pravrajanam. Planning to go. Children overtook and departed. pravrajana iccā must be the correct title.

भोगासक्तिरपि तथा नाभूत् he could not be a worldly person a vedāntic person. In Uddhava gītā it comes. When I don’t have interest for worldly pursuit and cants dedicate to vedāntic pursuit. Scriptural answer is intensify upāsana and religious pursuit. Don’t go to movies tours parties. You can’t go at ashram also. Be at home and spend more time in dhyānam. It will convert manda vairagyam to tīvra vairagyam. Once tīvra vairagyam comes in gr̥hastāśram to will not worry about family. Chapter 5 one who does not hate or...

ज्ञेयः स नित्यसंन्यासी, यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो, सुखं बन्धात्प्रमुच्यते ॥ 5-3॥

Increase your upāsana , continue to remain at home. You will get an unpreoccupied mind. When ever you attend class your mind absorbs like sponge.

A story related to Janaka. The three sanyasis looked down upon the Janaka. Guru wanted to teach a lesson. So created a fire (illusion). The sannyasis in the middle of the class ran to safeguard their kaupinam (and thatched hut), they found it was an illusion created by the guru. Janaka was continuing in the class. Gṛhastha need not feel bad. He just has to detach from family and attach to teaching.

Mere to Giridhara Gopala doosra na koi.

Intense bhakti can give intense vairagyam

Śravaṇam's quality can improve. That's the advantage of sanyāsa aśrama.

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ 4-23॥

chapter 4 Kṛṣṇa promotes gṛhastha jñānaṃ. Remain where you are. Whereas Śaṅkarācārya will promote sannyasa. In Aitareya bhāṣyam, he strongly criticizes gṛhastāśram. Read gītā and console yourself. Quality of śravaṇam mananam and nididhyāsanam will be high...

Children will create problems, spouse will, grandchildren will give trouble. You will be in the eye of the storm, jñāna niṣṭhā will be there distancing from family and issues.

Those who are intermediary religious life has to be intensified. This is given in Uddhava Gita. Niścala Dāsa does not quote, तत

उभयथापि तस्य दुःखमेवासीत्। either way he has no happiness in sense pleasure nor interest in renunciation. परमार्थनिर्वेदाभावान्मन्दवैराग्यफलभूता उपास्यदेवताजिज्ञासैवाभूत्। because of the absence of real and sincere intense nirveda from muṇḍaka upaniṣad, that being not there, result is manda vairagya, may you hold on to Bhagavan and derive strength from Bhagavan and get attached to Bhagavan and get detached from world.

Iṣṭa devata is required for daily puja and upāsana. Bond must be so strong that I don't miss my relationship with any of the family members

अनन्याश्चिन्तयन्तो मां, ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां, योगक्षेमं वहाम्यहम् ॥ 9-22॥

Bhakti can give tīvra vairagyam. It will give courage to emotionally distance. Love will not be lost, giving them what they need is love. I don't need them emotionally and I don't tell them this, our mindset should be not needing them. There is no fear of losing them. Bhakti gives detachment, fearlessness, it gives courage to face adverse situations. Bhakti is almost as powerful as jñānaṃ. This you reinforce through nitya naimmitika karma and upāsana. Renounce kāmya karmas. Desire to know more about upāsya devata saṅga īśvara is there. Many people want to avoid religion and take to spiritual life. Vedanta is not in favor of this. Religious life is the

stepping stone. It is first aid for saṃsāra. Spirituality is treatment. We are all in saṃsāra accident we require first aid bhakti.

Vicārasāgarah class 44 21st December 2023

इतश्च तस्य दुःखमेवासीत्। सति हि तीव्रे वैराग्ये स राज्यं त्यक्तुं शक्नुयात्। तादृशवैराग्याभावेन राज्यपरित्यागस्तस्य नाभूत्। भोगासक्तिरपि तथा नाभूत्। तत उभयथापि तस्य दुःखमेवासीत्। परमार्थनिर्वेदाभावान्मन्दवैराग्यफलभूता उपास्यदेवताजिज्ञासैवाभूत्।

Tarkadṛṣṭi is in travel, we have left him for time being. The children had left home before the father Śubhasantati. Now condition of the father is being discussed. The vairagyam of Śubhasantati was not strong... if he had no vairagyam he should enter karma yoga totally. If he has complete vairagyam he should have gone to a guru for jñāna yoga.

Śubhasantati is in between. Solution to him is stay in gr̥hastāśram and pursue upāsana. Upāsana can increase the vairagyam. Let the increased attachment to god reduce your worldly attachments. As godly attachments increases worldly attachments automatically reduce. Strength and courage internally comes for renouncing material pursuits. Even if he stays in family and studies vedānta, automatically the attachments reduces.

ज्ञेयः स नित्यसंन्यासी, यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो, सुखं बन्धात्प्रमुच्यते ॥ 5-3॥

Upāśya devata, upāsana abhyāsa; with these Bhagavān becomes important member, puja room becomes most important room in the house... manda vairagya phala bhūta... upāśya devata jijñāsa.. for me the devata becomes more real than family members. Like Rama for Sant Tyagaraja. This is based on an idea that occurs in Uddhava gītā. Reference.. chapter 15 .27 to 29. 3 verses.

Topic 510 शुभसन्ततेः पण्डितसमाजे 'को देवः सदा जागर्ति' इति प्रश्नः

(५१०) शुभसन्ततेः पण्डितसमाजे 'को देवः सदा जागर्ति' इति प्रश्नः — शुभसन्ततेर्मन्दवैराग्योदयोऽपि महाभाग्यवशादेव जातः। तेन चतस्य 'को देव उपास्यः' इति जिज्ञासा समजनि। पण्डितवरानानाद्य यथोचितमासनादिषूपवेश्य 'पुरुषार्थलाभाय सर्वैरपिजनैराराध्योऽनिद्रोऽस्वप्नः सदा भक्तजनपरिपालनव्यग्रश्च को देवः' इति पप्रच्छ। श्रुत्वैतद्वाजवचनं पण्डितवरेषु कश्चित् एवंप्रतिवक्तुमुपचक्रमे।

Śubhasantati being a person of manda vairagyam decided to get more and more attachment to upāśya devata. That is iṣṭa devata. He wanted to have a seminar to decide the best one on all gods.

शुभसन्ततेः पण्डितसमाजे 'को देवः सदा जागर्ति' इति प्रश्नः — which god keeps awake all the time? Capable of blessing the bhaktas. Evett alert to the needs of the bhakta. शुभसन्ततेर्मन्दवैराग्योदयोऽपि even the rise of feeble vairagyam is a great fortune , generally happens through karma yoga and satsaṅgha

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९॥

From satsaṅgha, company of good people, comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes Jīvanmuktī.

You seek people with vairāgyam. They fearlessly say god is with me and he means it. He has great courage and confidence. He is not bothered about planets. He feels the presence of upāsya devata in his heart all the time महाभाग्यवशादेव जातः। because of great fortune only it arose तेन च तस्य ‘को देव उपास्यः’ इति जिज्ञासा समजनि he got a desire to bond with iṣṭa devata more intensely.. sam plus jan ..ajani lung special usage. (<https://ashtadhyayi.com/dhatu/04.0044>) पण्डितवरानानाय्य he called great religious scholars ānāyya *** causal lyabanta (नी + णिच् → नायि) यथोचितमासनादिषूपवेश्य ‘proper seminar kind were seated. upaviś causal lyabanta avyayam. पुरुषार्थलाभाय for attaining all the puruṣārthas सर्वैरपि जनैराराध्योऽनिद्रोऽस्वप्नः all the people who are worshipping or adorable , a god one who does not sleep, does not switch off his mobile at any time! One who does not dream

Kāthopaniṣad...2-2-8

य एष सुप्तेषु जागर्ति, कामं कामं पुरुषो निर्मिमाणः।

तदेव शुक्रं तद् ब्रह्म, तदेवामृतमुच्यते।

तस्मिँल्लोकाः श्रिताः सर्वे, तदु नात्येति कश्चन। एतद्वै तत्॥

Ātmā is this (consciousness) which keeps awake projecting various (dream) objects when (all senses are) asleep. That is pure. That is immortal. That is indeed said to be Brahman. All the worlds are based on that. Verily, nothing exceeds that. This is indeed that.

सदा भक्तजनपरिपालनव्यग्रश्च always intensely interested in protecting the devotees, को देवः' इति पप्रच्छ। such a god, who is that श्रुत्वैतद्राजवचनं having heard this पण्डितवरेषु the first pandita arose कश्चित् एवंप्रतिवक्तुमुपचक्रमे। he started replying the question in the following manner.

Topic 511 विष्णूपासकस्योत्तरम्

(५११) विष्णूपासकस्योत्तरम् –

भो राजन्। सकलवेदान्तशिरोमणिभूतं वासुदेवं शिवो विरिञ्चिश्च नित्यं सेवते। शङ्खचक्रधरः सर्वजनहितकारी पद्मगदाधरः परोपकारीच स वासुदेवः। मङ्गलमूर्तिर्दयानिधिश्च। इत्थंभूतो महाविष्णुर्निजभक्तजनचित्ताभिज्ञः तत्तद्भक्ताभीष्टं क्षेमं प्रयच्छति।

Presentation by paṇḍithās. Some background information. In the smārtha community generally called Iyers. Śiva pañcayatana puja is a practice in the family. They are followers of advaitam. In smārtha parampara all deities are given equal status. Guided by Śaṅkarācārya.

It is said (smarthas)

यो ब्रह्म विष्णुरुद्राणां उत्तमाधम भेदतः

सः उदरव्याधियुक्तो भवति पूरुषः

That person who grades brahma rudra etc, will be afflicted by disease. They are all equal status. They are saṅuṇam brahma-Māyā sahitam brahma. They follow Śaṅkarācārya generally.

During karma yoga and upāsana yoga you should transcend and go to advaita. For puja they take 5 deities in the form of 5 symbols (stones). iṣṭa devata comes in the middle. If Śiva is iṣṭa devata we call Śiva pañcayatana puja etc. treating all deities equal is Iyer or smārtha sampradaya or advaita sampradaya. Given in the form of a shloka

आदित्यमम्बिकां विष्णुं गणनाथं महेश्वरं

पञ्चयज्ञपरो नित्यं गृहस्थः पञ्चपूजयेत्

5 sun god, mother goddess, Viṣṇu, gaṇeśa and Śiva.

pañca yagna parah (pañcamahā yajña) must be done every day. (deva yagna must be done every day) Advaita is very particular. nityam gr̥hastha.. will have to do deva yajña. They have to invoke one iṣṭa devata. we don't know who introduced. āgama sampradaya they always hold on to one deity and say that us superior. Theological systems. Our god alone gives liberation they say. Āgama sampradaya. They won't visit other temples. Here all the deities have been included to include the āgama pujas. Acarya says very

good for citta ekagrata... śuddhi. Then come to śravanam mananam nididhyāsanam. Dārśa pournamasa they do not do.

Many brahmins and non-brahmins do pañcayatana puja. RS Vādhyar (nitya ahnikam) book is there. Śaṅkarācārya is said to be ṣaṇmata sthāpana. adding subramanya as a deity. āyatanam means symbol..in karnataka they have vīra śaiva, they use liṅga as āyatanam. Or ayatah. Therefore liṅgāyatah.

Niścala Dāsa is going to take 6 groups. First five will hold on to one of the pañca āyatanam. Gaṇeśa to. Śiva. These five are fanatic āgama based worshippers. They criticize the the other deities and the devotees. In foul language. Then they introduce smārtha mata. The other five They will use word veda for acceptance but strongly use āgama and regional texts. Smārtha sampradaya is strongly based on smṛtis incorporating āgamas. All these people criticize the other bhaktas and smārtha as well. End of seminar Śubhasantati's confusion becomes worse. That time Tarkadṛṣṭi lands and finds the confusion. Then teaches the upaniṣadic version of pañcayatana puja. Following is each deity.

Viṣṇu bhaktas vaiṣṇavites now

विष्णूपासकस्योत्तरम् —

भो राजन्। सकलवेदान्तशिरोमणिभूतं वासुदेवं शिवो विरिञ्चिश्च नित्यं सेवते।
शङ्खचक्रधरः सर्वजनहितकारी पद्मगदाधरः परोपकारीच स वासुदेवः।

मङ्गलमूर्तिर्दयानिधिश्च । इत्थंभूतो महाविष्णुर्निजभक्तजनचित्ताभिज्ञः तत्तद्भक्ताभीष्टं क्षेमं प्रयच्छति।

विष्णूपासकस्योत्तरम् — भो राजन् । सकलवेदान्तशिरोमणिभूतं the crest jewel of all vedānta वासुदेवं Vāsudeva Viṣṇu or Kṛṣṇa or Rāma शिवो विरिञ्चिश्च even Śiva and brahma worship Viṣṇu regularly नित्यं सेवते। शङ्खचक्रधरः carrying śaṅka cakra सर्वजनहितकारी takes care of well being of all people, पद्मगदाधरः परोपकारी one who helps everyone else च स वासुदेवः। is our Viṣṇu. मङ्गलमूर्तिर्दयानिधिश्च most auspicious and embodiment of dayā। इत्थंभूतो such a maha Viṣṇu महाविष्णुर्निजभक्तजनचित्ताभिज्ञः one who intimately knows the wishes of his devotee तत्तद्भक्ताभीष्टं क्षेमं whatever be the desires of these devotees प्रयच्छति । such a well being he grants

शक्तिगणेशसूर्यशिवादयः सर्वेऽपि देवास्तदाज्ञावंशवदा इति भारतपाद्मपुराणादिषु नृसिंहतापिनीरामतापिनीगोपालतापिन्याद्युपनिषत्सुचोच्यन्ते। सर्वं च जगद्विष्णुस्वरूपात्समजनि। सर्वपीडापहर्ता स एव। आराधयन्ति च सर्वेऽप्येनमेव। विधिमवतीर्य देवानांसाहाय्यमकरोत्। तस्मात् विष्णुरेव सर्वैरुपास्यः। नान्यदुपास्यं तत्सममस्ति दैवतम्।

शक्तिगणेशसूर्यशिवादयः the other four members Sūrya Gaṇeśa Ambika Śiva do not deserve upāsana सर्वेऽपिदेवास्तदाज्ञावंशवदा they are all under the instructions of Viṣṇu इति भारतपाद्मपुराणादिषु Mahābhārata pādma purāṇam etc नृसिंहतापिनीरामतापिनीगोपालतापिन्याद्युपनिषत्सु चोच्यन्ते। upaniṣads like nṛsimhatāpini, rāma tāpini, gopāla tāpini upaniṣad .. ācārya has written on one of these upaniṣads. They

don't quote ten upaniṣads सर्वं च जगद्विष्णुस्वरूपात्समजनि। entire world has come from Viṣṇu. They will accept māyā and say it is as much real as Viṣṇu. Māyā is real for them. सर्वपीडापहर्ता स एव। he is the remover of all afflictions. He alone. The āgama followers are fanatic. Smārtha sampradaya will say you worship any deity. They accept even Christianity, crescent or cross, we say transcend them... non smārtha systems are fanatics. Only some are moderate. आराधयन्ति च सर्वेऽप्येनमेव। all people inclusive of other gods worship Viṣṇu विधिमवतीर्य Viṣṇu takes varieties of avatāras. देवानां साहाय्यमकरोत्। helps devas तस्मात् विष्णुरेव सर्वैरुपास्यः। therefore Viṣṇu alone should be worshipped नान्यदुपास्यं तत्सममस्ति दैवतम्। don't go to any other temples, don't read skānda puraṇam other upaniṣads.

यो यो यां यां तनुं भक्तः, श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ 7-21॥

7th chapter.

According to us many gods are not there...Kṛṣṇa himself says..tanum means deity

विष्णोरन्तरङ्गभक्तोऽपि शिवो नोपास्यं स्वरूपं धत्ते। शववत्सोऽमङ्गलस्वरूपी। ततोऽसावस्माकं न ध्यानार्हः। भस्मडमरुगजचर्मकपालमालाधरोऽयमन्यस्मै कथं क्षेमङ्करः स्यात्।

You should not include others in your puja. Other bhaktas if Viṣṇu they accept. Alwars etc. garuḍa bhaktas they accept. They will say

bhāgavata bhaktās puja will give greater puṇyaṃ than Bhagavan's puja. Even though Viṣṇu bhakta is Śiva (according to them) we worship other Viṣṇu bhaktas but we do not accept Śiva as he does not have a form worthy of upāsana,. He is like a corpse all the time in cremation ground. A Śiva bhakta gave an explanation. There are nāstika that never go to temple so he (Śiva) decided to go to a place where everybody will come. There I (Śiva) will bless them.

He applies the ashes of the body... mahā kāleśvar ..bhasma arati. Smaśāna. one who uses as his perfume powder, the ashes in the cremation ground. Viṣṇu bhaktas take it as amaṅgalam. Amaṅgala svarūpi.. he does not deserve our meditation.. compare Viṣṇu and Śiva. Viṣṇu is very presentable...where as look at Śiva. Bhasma ḍamaru drum gaja carma. Skin of the elephant of gaja sura and he has kapāla skull garland. How can he do kṣemam for others maṅgalam to others? Don't worship Śiva.. Śubhasantati will now decide ok great Viṣṇu.

Vicārasāgarah class 45 29th december 2023

विष्णोरन्तरङ्गभक्तोऽपि शिवो नोपास्यं स्वरूपं धत्ते। शववत्सोऽमङ्गलस्वरूपी।
ततोऽसावस्माकं न ध्यानार्हः।भस्मडमरुगजचर्मकपालमालाधरोऽयमन्यस्मै कथं
क्षेमङ्करः स्यात्।

Śubhasantati is getting interested in upāsana because of manda vairagyam. He wants to find out which upāsya devata must be taken. Ārādhya devata is another name. Based on our inclination it

must be chosen for our practical benefit. Śubhasantati wants to know who is greatest? We don't accept this. Each scholar or bhakta is speaking of the glory of his favorite deity. First they glorify then they put down others, sometimes in foul language. Sometimes fanatic and aggressive. Here the fanatic Viṣṇu bhakta is speaking. In this para he is putting all other deities. He criticizes Śiva even though he is a Viṣṇu bhakta. Next he is going to attack Gaṇeśa. For vedāntin all these are fun to go through and sympathize with these people for their misconception.

तत्पुत्रो गणेशोऽपि तथैव। गणानामधिपतित्वेन श्रेष्ठो गणपतिरपि नरमृगमिश्रितं रूपं धत्ते।

Brushed aside in two lines. Gaṇeśa is also not a maṅgalapradah. This Gaṇeśa is head of all the gaṇas or different groups belonging to Śiva. He is the master. He has a mixed form, nara and mṛga, head is that of elephant, therefore Gaṇeśa does not deserve. Next is devi.

केचन हठाद्देवीध्यानं कुर्वन्ति। ततस्तत्समानरूपतां लभन्ते। स्त्रीस्वरूपं त्वतिनिन्द्यमशुच्यगणितावगुणयुक्तं विचित्रविभवाश्रयं कपटस्वरूपं नित्यपराधीनं च। ईदृशस्वरूपाभिलाषी यो नरः स गर्दभतुल्यस्तां सेवतु।

There are some other people with intensity they meditate upon Devi, those bhaktas who are male they will get a form similar to feminine form. As one meditates he becomes. These devotees will have a female form. He is indirectly criticizing Devi through

criticizing female form. Very form of woman is despicable form, it is impure, has got countless inferior attributes, which has got varieties of skills or tricks, vibhava can be taken as powers here negative meaning, very deceptive in nature, always dependent. All females are dependent on males only. this is the intention. If you ask Viṣṇu. Bhakta what about Lakshmi? He will say keep aside Lakshmi alone.

Thinking gets blunted. Suppose that person wants to pray and become stree form such a devotee is like a donkey let him meditate on Devi.

सूर्योऽप्यहर्निशमविश्रममन्तरिक्षेऽलात-चक्रवद्धम्रमीति। तदुपासकोऽपि तथैव सदा चञ्चलः स्यात्। तस्मात् समुत्सृज्यान्या देवताः सर्वाःसदा प्रबुद्धो महाविष्णुरेव सदा सर्वैः सेवनीय इति जानीहि।

Sūrya also day in and day out without taking rest goes around and round. Bambhrameeti बंभ्रमीति . यङ् usage frequentative. Your life will be constant chakram, you will also go around all the time. Sūrya upāsaka also is always cancala. Physically and mentally wandering. Therefore, may you renounce all other devatas, sada a MahaViṣṇu who is always awake. (No superiority between devatas for iṣṭa devata)

Śaṅkarācārya accepts one or five, he says use it for cittaśuddhi and ekagrata.

तत्पूजाध्यानादिविधिप्रकारा नारदपाञ्चरात्रग्रन्थे कथिताः।
विष्णूपासनातिरिक्तमुपासनचतुष्टयं यद्यपि लोकप्रसिद्धम्।
तथापितत्रैकैकोपासननिन्दया स्मार्तोपासनमपि निषिद्धं भवति । पञ्चापि देवताः
समबुद्ध्या यत्रोपास्यन्ते तत्स्मार्तोपासनमित्युच्यते।पञ्चायतनपूजनमपि शिवादीनां
चतुर्णां विष्णुसमताबोधनात्स्मार्तोपासनमेव।

तत्पूजाध्यानादिविधिप्रकारा Viṣṇu puja and dhyānam, methods and rules
नारदपाञ्चरात्रग्रन्थे are in pañcarātra āgama , taught in five nights
received by Narada taught by Viṣṇu?
कथिताः।विष्णूपासनातिरिक्तमुपासनचतुष्टयं even though all other upāsana
are talked about in other books यद्यपिलोकप्रसिद्धम् like sri vidya
upāsana etc तथापि तत्रैकैकोपासननिन्दया since we have negated each
one of them, we criticized स्मार्तोपासनमपि निषिद्धं भवति therefore
smārtha upāsana, where all deities are given equal importance, they
never differentiate. We saw the verse last week..

यो ब्रह्म विष्णुरुद्राणां उत्तमाधम भेदतः

सः उदरव्याधियुक्तो भवति पूरुषः

sādhayet those who try to do this they will have stomach pain etc.
smārtha use agama but never compare and criticize, । पञ्चापि देवताः
समबुद्ध्या यत्रोपास्यन्ते where all the pañca devatas are meditated upon
equally, तत्स्मार्तोपासनमित्युच्यते। that is the uniqueness of smārtha
पञ्चायतनपूजनमपि in pañcāyatana puja also, शिवादीनां चतुर्णां all four
other devatas विष्णुसमताबोधनात्स्मार्तोपासनमेव।because they are

equated to Viṣṇu, they are not accepted by Viṣṇu upāsakas. They think it is disrespect to Viṣṇu.

Chapter 6 of pañcadaśī has a discussion on multiple devatas.. 2 or 3 shlokas. Niścala Dāsa is elaborating.

Topic 512 शिवोपासकस्योत्तरम्

(५१२) शिवोपासकस्योत्तरम् —

शिवोपासकः कश्चिन्मुनिः पूर्वोक्तं श्रुत्वातीव सङ्क्रोद्धोऽतितरां च रक्तनेत्र एवमाह —
हे राजन्, शृणु मे वचः। शिव एवोपास्यो न विष्णुः। सन्ति च कोटिशोऽत्र
प्रमाणानि ।

A muni who was śivopasaka. After hearing the Viṣṇu bhakta was extremely enraged, his eyes were glowing with red color, he said hey Rajan, listen to me. Śiva alone should be worshipped not Viṣṇu.

This is not my personal view. Puranas are there. When we see purāṇas we see advaitam is focused on finally. Several places it is said nāma rūpa atīta brahman is reality. Agama people selectively take the glory part and blackout the advaita part.

भक्ताभीष्टसर्वस्वप्रदोऽन्यस्तत्समः को वास्ति लोकत्रयेऽपि। महाविष्णुना याचितः
सकलमपि स्वकीयमैश्वर्यं तस्मै दत्त्वा स्वयं भस्मैव धत्ते। अत एव
चर्मकरोटिकादिकमपि दधार। न हि तस्यास्ति उत्तमाधमत्वसाध्व-
साधुत्वादिभेदविवेचनम्। सर्वं सममेव तस्य। सम एव चासौसर्वस्य। स्वयं नग्नो

भूत्वा 'वैराग्यान्न न परं सुखस्य जनकं कुत्रापि सत्साधनम्' इत्युपदिशति। इत्थं महादाता परमशिव एव

भक्ताभीष्टसर्वस्वप्रदोऽन्यस्तत्समः all wealth sought out by devotees are given को वास्ति लोकत्रयेऽपि। no one else is therein the three lokas as generous as Śiva. MahaViṣṇu became great by worshipping Śiva. महाविष्णुना maha Viṣṇu worshipped Śiva and asked for everything याचितः सकलमपि स्वकीयमैश्वर्यं he was so generous and gave him dress jewels Aiśvaryam he generously gave. He does not have any perfumes jewelry for himself, snake became his garland, he takes to bhasma as nobody will come to him, तस्मै दत्त्वा स्वयं भस्मैव धत्ते। अत एव चर्मकरोटिकादिकमपि दधार। he does not have anything for food too. करोटिका- Skull is his container.

Sāmbaśivaṣṭakam.. his glory is talked about.

शौरिं सत्यगिरं वराह वपुषं पादाम्बुजादर्शने चक्रे यो दयया समस्तजगतानाथम् मिथ्या वाचं अपूज्यमेव सततम्

How Viṣṇu became Jagannatha. Śiva appeared on a śivaratri day as infinite glowing Śiva linga murti like a flame. Brahma and Viṣṇu wanted to find the upper and lower limit. Both could not find the limits.. Brahma and Viṣṇu went in search of end. Viṣṇu went down as varaha to search. Brahma lied he found the upper end therefore he was cursed that he will not be worshipped. मिथ्या वाचं अपूज्यमेव सततम् Viṣṇu spoke the truth about the feet of Śiva, शौरिं सत्यगिरं वराह वपुषं lord Śiva was pleased with Viṣṇu for telling the truth, so

he said he installed Viṣṇu as lord of the world. पादाम्बुजादर्शने चक्रे
यो दयया समस्तजगतानाथम्

न हि तस्यास्ति उत्तमाधमत्वसाध्व-साधुत्वादिभेदविवेचनम्। he is beyond all
pairs of opposites, high low, good bad, does not care about bhasma
etc, no bheda bhavana at all. सर्वं सममेव तस्य। for devotees Śiva is
the same. सम एव चासौ सर्वस्य। he us digambara to show no clothes
or jewelry is required. No make up required . स्वयं नग्नो भूत्वा
'वैराग्यान्न न परं सुखस्य जनकं कुत्रापि सत्साधनम्' इत्युपदिशति। Śiva is
indirectly teaching humanity for happiness is none of these are
required. न कर्मणा न प्रजया .. He is Thyagaraja..king among
renouncers. No other means of happiness is there. Over possession
is not required, but renunciation only.

Vairagya śatakam??... ("वैराग्यान्न न परं सुखस्य जनकं कुत्रापि सत्साधनम्")
(Swamiji was not sure)

इत्थं महादाता परमशिव एव lord Śiva alone is greatest charitable
person.

नरनार्यादीनां काश्यां म्रियमाणानां शीघ्रं स्वसायुज्यमुक्तिं प्रयच्छति। न च ते
गर्भवासादिदुःखं पुनः प्राप्नुवन्ति। शिवसमाः सर्वान्दिव्यभोगान्भुञ्जते। तदा चायं
परमशिवो लैङ्गं शरीरं विहायाद्वैतब्रह्मात्मप्राप्त्युपायमुपदिशति।

For all males and females who are dying in Kāśī get sayujya mukti,
footnote no 2, going to śivaloka and become similar to Śiva having
power equal to Śiva. In agama every devata is talked about this way

and respective loka. Thereafter they will never be born again, rid of birth death etc. śivasamāhāra being equal to Śiva in all respects all celestial enjoyment they enjoy, bhunjate. śaivaites says lord Śiva will ultimately do the upadeśa of brahmātma aikya prāpti. Most śaivaites don't accept advaita. In cinmudra they want us to touch the base of finger to indicate feet of Śiva. Dropping sūkṣma śarīram is discussed here ... lord Śiva helps in mokṣa.

Now criticism of others.

Iṣṭa devata is for upāsana. There is no gradation. Smārtha will never accept putting down others.

Vicārasāgara on class 46 6th Jan 2024

इत्थं महादाता परमशिव एव नरनार्यादीनां कार्यां प्रियमाणानां शीघ्रं स्वसायुज्यमुक्तिं प्रयच्छति। न च ते गर्भवासादिदुःखं पुनः प्राप्नुवन्ति। शिवसमाः सर्वान्दिव्यभोगान्भुञ्जते। तदा चायं परमशिवो लैङ्गं शरीरं विहायाद्वैतब्रह्मात्मप्राप्त्युपायमुपदिशति।

The author is now talking about the life journey of Śubhasantati the father of the 3, Tarkadr̥ṣṭi Adr̥ṣṭi Tattvadr̥ṣṭi. Śubhasantati has partial vairāgyam therefore neither fit for karma or jñāna yoga. So Śubhasantati wanted to meditate upon a devata. The seminar on devatas is in progress. We completed Viṣṇubhaktas. Now Śiva's glories are talked about. Tirupāvai followed by Tiruvembāvai then Tirupalliezucchi. Advaita vedānta is never against bhakti. Śiva

bhakta is now coming with blood shot eyes and arguing for Śiva bhakti. Śiva bhaktas will enjoy in Śivaloka and there they will get videha mukti. Going to Śiva loka and gaining jñānaṃ--krama mukti. Next the Śiva bhakta needs to bring down other deities. Śiva bhakta says other deities do not deserve upāsana.

विष्णुस्वभावस्त्वेवमिति श्रूयते — स हि भक्तमात्रपरिरक्षणपरः। नाभक्तरक्षकः। व्यासश्चावोचत् स्कान्दे पुराणे “हरिः सेवकः सेव्यश्च हरः” इति रामेश्वरे रामचन्द्रेण परमशिवः पूजित इति च। भारतपाद्मपुराणादिषु सर्वदेवेभ्यो हरिः श्रेष्ठ इत्युक्तेर्न स्वार्थे तात्पर्यम्, किन्तु भारततात्पर्यपर्यालोचनायां परमशिवस्यैवेश्वरत्वं प्रतीयते। इत्थमेव चाप्पय्यदीक्षिताख्यविदुषाप्यलेखि सर्वेतिहासपुराणानां तात्पर्यम्।

What is Viṣṇu's svabhāva? It is inferior to Śiva's. विष्णुस्वभावस्त्वेवमिति Viṣṇu's character is following. He श्रूयते — स हि भक्तमात्रपरिरक्षणपरः। will save only his bhaktas. Our Śiva will protect everybody. नाभक्तरक्षकः। Viṣṇu does not protect others. Once Śiva bhakta made a very interesting observation. Many do not go to temple because they are very busy. Therefore he wanted to be in a place where everyone has to come. That is the cremation ground. Out of compassion he is śmaśāna vāsī. व्यासश्चावोचत् स्कान्दे पुराणे in skānda purāṇam vyāsa declared “हरिः सेवकः सेव्यश्च हरः” Viṣṇu is only a servant and lord Śiva is Viṣṇu's master. इति रामेश्वरे रामचन्द्रेण in Rameswaram, Rāmacandra also (who is Viṣṇu) worshipped Lord Śiva making a lingam.

रामस्य ईश्वरः – षष्ठी तत्पुरुषः. Lord of Rāma says Śiva bhakta.
रामः ईश्वरः यस्य सः – बहुव्रीहिः Śiva is one for whom Rama is
Īśvarah. Says Viṣṇu bhakta कर्मधारय says smārtha one who
is in the form of Rāma as well as īśvara रामश्च असौ ईश्वरश्च –
रामेश्वरः

परमशिवः पूजित इति च। भारतपाद्मपुराणादिषु Viṣṇu bhakta said Viṣṇu is
described as highest deity in Mahabharata and pādma puraṇam.
Śiva bhakta says Viṣṇu is great does not mean Viṣṇu is great. In
Mahabharatam and Pādma puraṇam, सर्वदेवेभ्यो हरिः श्रेष्ठ इत्युक्तेर्न it is
said Viṣṇu is greatest Lord. We should interpret differently. Not
literal meaning. Śivabhakta also uses mimāsa!! When स्वार्थे तात्पर्यम्,
किन्तु भारततात्पर्यपर्यालोचनायां परमशिवस्यैवेश्वरत्वं प्रतीयते। you make a
thorough enquiry, the message conveyed indirectly is Paramaśiva is
great. Reason for greatness of Viṣṇu is blessing of Śiva. Say because
of Lord Śiva's grace. इत्थमेव चाप्पय्यदीक्षिताख्यविदुषाप्यलेखि
सर्वेतिहासपुराणानां तात्पर्यम्। Appayya Dikshita is a great advaitin. He
has written several independent works. 150 200 ones. Any one who
understood his works is great. He has written so many works
establishing supremacy of Śiva who is his iṣṭa devata. As an
advaitin he says I know Śiva and Viṣṇu are essentially one only,
still I like Śiva.

Bhaṭṭarhari says in vairagya śatakam

महेश्वरे वा जगतामधीश्वरे जनार्दने वा जगदन्तरात्मनि।

न वस्तु भेदप्रतिपत्तिरस्तिमे तथापि भक्तिस्तरुणेन्दुशेखरे ॥84॥

Essentially they are not different I have understood. Still my mind is naturally attracted towards Lord Śiva. Madhusūdana sarasvati says I love Brahman , but I love Lord Kṛṣṇa.

वंशीविभूषितकरान्नवनीरदाभात्, पीताम्बरादरुणबिम्बफलाधरोष्ठात्।

पूर्णेन्दुसुन्दरमुखादरविन्दनेत्रात्, कृष्णात्परं किमपि तत्त्वमहं न जाने॥

I like vedānta, but I love Kṛṣṇa. They all had their own iṣṭa devata from vyāvahārika dṛṣṭi. permitted before and after jñānaṃ. Like liking Carnatic music or any dish. Does not mean you are ajñānī.

Appaiyya Dikṣitar says Lord Śiva is supreme, alekhi लिख् लुङ् passive voice. All purāṇas are glorifying Lord Śiva only.

भारततात्पर्यप्रसङ्गस्त्वयमेव — अश्वत्थाम्ना नारायणाग्नेयाद्यस्त्रप्रयोगे कृतेऽपि बहुसैन्यमरणं विना न कश्चित् पाण्डवेषु ममार। तदा च स रथं विहाय धनुर्वेदमाचार्यं च धिक्कृत्य वनं जगाम। तदा व्यासस्तं दृष्ट्वा इदमाह — ‘हे ब्रह्मन्, आचार्यवेदादिनिन्दा न कार्या। एतौ हि कृष्णार्जुनौ नरनारायणात्मकौ। एताभ्यामत्यन्तं पूजितः परमेश्वरस्तद्भक्त्यतिशयवशात्तदायत्तो भूत्वा महादेवः त्रीशूली तद्रथस्य पुरतः स्थित्वा त्वत्प्रयुक्तास्त्रशस्त्रादीनां सामर्थ्यं विनाशयति’ इति। इत्थं महाभारते महादेवकृपयैव नारायणस्वरूपस्यापि श्रीकृष्णस्य विभूत्यतिशयोऽभूदिति सिद्ध्यति।

भारततात्पर्यप्रसङ्गस्त्वयमेव — From Mahabharata we come to know that Lord Viṣṇu was a great bhakta of Śiva and they worshipped Śiva and that’s why they were protected. Context here is-analyzing

Mahabharata epic. अश्वत्थामा Aśvattāma wanted to destroy all the Pandavas and he used all the missiles during Mahābhārata war. Many died but pañca Pandavas were not affected. Aśvattāma a brahmana is not supposed to fight the war. Violation of varnāśrama dharma . Drona too. नारायणाग्नेयाद्यस्त्रप्रयोगे he used missile called Narayanastram and Agneyāstram presided by Narayana and Agni. After chanting a relevant mantra it is released. It is not just a material power but the power comes from the mantra chanted. Based on presiding deity the āstram is named. कृतेऽपि बहुसैन्यमरणं many soldiers dies but not a single Pandava. विना न कश्चित् पाण्डवेषु ममार। died (mru paras lit prat.eka) He cursed the dhanurveda śāstram saying it is useless. He cursed the acaryas also. Droṇācārya and Parasurama or someone. तदा च स रथं विहाय he left the chariot धनुर्वेदमाचार्यं च धिक्कृत्य insulted and criticised the veda and ācārya. वनं जगाम। went to the forest. तदा व्यासस्तं दृष्ट्वा इदमाह vyāsacarya saw him and approached Aśvattāma— ‘हे ब्रह्मन्, of Brāhmana!! आचार्यवेदादिनिन्दा न कार्या। do not insult ācārya veda etc. if you failed in your attempt, you should know the reason for your failure. They are rejected for some other reason. एतौ हि कृष्णार्जुनौ नरनारायणात्मकौ। Kṛṣṇa and Arjuna are avatars of Nara and Nārāyana, story comes in uddava gītā and jāyanteya gītā. By these two Parameswara is worshipped. एताभ्यामत्यन्तं पूजितः परमेश्वरस्तद्भक्त्यतिशयवशात्तदायत्तो because of the extreme devotion to Śiva now in the form of Kṛṣṇa and Arjuna भूत्वा महादेवः Lord Śiva became their servant (under spell of their bhakti) त्रीशूली (wielding

trisūlām) तद्रथस्य पुरतः स्थित्वा in an invinsible form Lord Śiva is standing beside the chariot in the war. त्वत्प्रयुक्तास्त्रशस्त्रादीनां सामर्थ्यं विनाशयति' whatever weapon comes, using the Trisūlām destroys the power of any weapon approaching them इति। इत्थं In this manner महाभारते महादेवकृपयैव by the grace of Mahadeva नारायणस्वरूपस्यापि श्रीकृष्णस्य Kṛṣṇa an incarnation of Viṣṇu's glories are due to Śiva (this is pūrvapakṣī remember, Tarkadṛṣṭi will come later and teach that all are equals) विभूत्यतिशयोऽभूदिति सिद्ध्यति।

तस्माद्विष्णुचरित्रप्रतिपादको ग्रन्थः सर्वोऽपि शिवस्यैवाधिक्यं प्रतिपादयति। तेषु ग्रन्थेषु विष्णुः सेव्यतयोच्यते। भारतप्रसङ्गबलात्तु स विष्णुः शिवभक्त इति सिद्ध्यति। अतः स एव परमशिवः परमसेव्यो भवति। इत्थमप्यदीक्षितः सकलेषु वैष्णवग्रन्थेषु शिव एव तात्पर्येण प्रतिपाद्यत इति प्रतिपादयामास।

तस्माद्विष्णुचरित्रप्रतिपादको ग्रन्थः सर्वोऽपि शिवस्यैवाधिक्यं प्रतिपादयति। all of the granthas which speak of superiority of Viṣṇu you must understand is due to Śiva bhakti. If you go through Viṣṇu puraṇam, you see beautiful advaita shlokas saying Viṣṇu is nothing but adhiṣṭhāna rūpa brahman. Like in Uddhava gītā we see that throughout. Later nirguṇam brahman is revealed. People take the saguṇa part but miss the nirguṇa part. Bhakta's glories are transferred to āradhya devata. तेषु ग्रन्थेषु विष्णुः सेव्यतयोच्यते। भारतप्रसङ्गबलात्तु स विष्णुः शिवभक्त इति सिद्ध्यति। अतः स एव परमशिवः परमसेव्यो भवति। therefore Śiva alone must be meditated upon. इत्थमप्यदीक्षितः सकलेषु वैष्णवग्रन्थेषु all Vaiṣṇava granthas speak of Viṣṇu's glory but we add Viṣṇu is Śiva bhakta therefore borrowed

from Śiva only, so says Appayya Dikṣitar. शिव एव तात्पर्येण प्रतिपाद्यत इति प्रतिपादयामास।

हरिस्तु शिवभक्ताग्रगण्यः। महादेवो महेश इति च तस्य शिवस्य नाम। तदितरेषां देवानां देव ईश्वर इत्येव प्रसिद्धिः। शिवशब्दस्य मङ्गलमित्यर्थः। “श्वः श्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम्” इत्यमरः । शिवादन्यदशिवं सर्वम्। सर्वेऽपि देवाः शिवाद्भिन्ना अशिवा एव (अमङ्गलस्वरूपा एव)। अतो विहायैनान् सर्वानेव देवानमङ्गलस्वरूपान् शिव एवैको ध्येयः सर्वैरपि शिवङ्करः।

Pūrvapakṣī is using scholarship to establish further. Hari is topmost Śiva bhakta. हरिस्तु शिवभक्ताग्रगण्यः। top most. महादेवो महेश इति च तस्य शिवस्य नाम। maha adjective is given only to Śiva; Mahadeva Mahesha etc तदितरेषां देवानां देव for all others Maha adjective should not be given. ईश्वर इत्येव प्रसिद्धिः। शिवशब्दस्य मङ्गलमित्यर्थः। derivation of word Śiva indicates destroyer of all inauspiciousness. Shya 4th conjugation destroy. Rudram. Rud drāvayati iti rudram. Destroyer of amaṅgalam. “श्वः श्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम्” इत्यमरः। Amarakośa is quoted. 1.4.25 amarakosa. All these words are synonyms. Amarakośa is a thesaurus all synonyms are given you can use any word. श्वः श्रेयसं, शिवं, भद्रं, कल्याणं, मङ्गलं, शुभम् all are synonyms of auspiciousness. Śiva is maṅgala svarūpam. If Śiva is maṅgala pradah, all other deities are aśivah, Amaṅgalah. शिवादन्यदशिवं सर्वम्। even now there are people who will not go to other temples. Even Śiva bhakta wearing vibhūti they will say don't do namaskaram to them. सर्वेऽपि देवाः शिवाद्भिन्ना अशिवा एव (अमङ्गलस्वरूपा एव)। all others are inauspicious deities. अतो विहायैनान्

सर्वानेव don't worship any one of them देवानमङ्गलस्वरूपान् because they are amaṅgala svarūpa शिव एवैको ध्येयः सर्वैरपि शिवङ्करः। so indirectly they are advising Śubhasantati. śivaṅkarah śivah eva ekah dyeyayah. It appears Śiva is Niścala Dāsa 's iṣṭa devata.

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सर्वेऽपि देवाः शिवाद्भिन्ना अशिवा एव (अमङ्गलस्वरूपा एव)। अतो विहायैनान् सर्वानेव देवानमङ्गलस्वरूपान् शिव एवैको ध्येयः सर्वैरपि शिवङ्करः।

I said this entire portion is inspired by Vidyāranya's pañcadaśī. Reference is chapter 6 104 to 121 verses. In 117 Viṣṇu upāsakas is talked about. 118 Śiva, 119 Gaṇeśa upāsakas. Vidyāranya writes only one shloka, Niścala Dāsa is expanding and making a dramatic presentation.

अपि च विषं दृष्ट्वा भयमभूत् तदितरेषां सर्वेषां देवानाम्। तद्विषं कण्ठे एव निरुद्ध्य तेषामयं भयमपनुनोद। तत्सुतो गणेशो यद्यपि सकलान्विघ्नान् सद्य एवापहन्ति तथापि कार्यगुणस्य कारणाधीनत्वनियमात् सर्वविघ्नानां मूलतो विनाशकरः शिव एवेति विज्ञेयम्। जननमरणादिदुःखरूपा विघ्नाः सर्वेऽपि शिवध्यानमात्रादेव विनश्यन्तीति विद्यात्। इत्थं सर्वैः सदा सेव्यः सदाशिव एव।

Śiva upāsakas continues his topic of Śiva-utkarṣah. Each fanatic devotee establishes the superiority of his upāsya devata. Problem is when they pull down other devatas. Now we are seeing a list of fanatic bhaktas. Niścala Dāsa will say later that all these people

are having problem. Tarkadr̥ṣṭi will rectify all these confusions. अपि च विषं दृष्ट्वा when superiority of Śiva is to be talked about, people remember Samudra matanam. When viṣam or poison came all of them ran away, Lord Śiva alone came to rescue everybody. भयमभूत् seeing the poison, all the deities other than Lord Śiva, everybody got frightened. तदितरेषां सर्वेषां देवानाम्। he kept the poison in his throat himself. (he doent give credit to Mrs Śiva, Parvati!!) तद्विषं कण्ठे एव निरुद्ध्य तेषामयं भयमपनुनोद। fear of all the people Śiva removed. Gaṇeśa, तत्सुतो गणेशो यद्यपि सकलान्विघ्नान् सद्य एवापहन्ति no doubt is great and has ability to remove all obstacles immediately, but remember whatever be the glory of kāraṇam alone will flow to kāryam. Śiva is father, Gaṇeśa is son. So the power has come from Lord Śiva only. तथापि कार्यगुणस्य कारणाधीनत्वनियमात् सर्वविघ्नानां मूलतो विनाशकरः शिव एवेति विज्ञेयम्। may you note the glory of my Śiva. जननमरणादिदुःखरूपा विघ्नाः all obstacles for immortality or mokṣa is death and birth, our Śiva will remove these as well. सर्वेऽपि शिवध्यानमात्रादेव विनश्यन्तीति विद्यात्। by merely meditating on Lord Śiva. They don't talk of karma yoga or upāsana yoga etc. no sādhanacatuṣṭayam required !! mainly only meditation on Śiva. In liṅgāṣṭakam (सञ्चितपापविनाशनलिङ्गं तत् प्रणमामि सदाशिव लिङ्गम् ॥ ५॥) it says all sañcita pāpam will go away with Śiva devotion. Śaṅkarācārya says worship all deities but come to vedānta. That's his regret, that nobody does. इत्थं सर्वैः सदा सेव्यः सदाशिव एव। in this manner Śiva alone should be worshipped at all times. Fanatism is a result of this, they want to convert. Vijñānamāyā kośa is kept

aside by such people. Now he assumes we are all converted. He offers where the details are available. पाशुपततन्त्रे शिवपूजाविधयो निरूप्यन्ते। तदुक्तपूजाविधानेन स्तुतिनमस्कारादिना च शिवचरणसाक्षात्कारो जायेत। नारदपाञ्चरात्रमतं सूत्रभाष्याभ्यां व्यखण्डि। तदनुरोधि रामानुजादिनवीनवैष्णवमतमपि कल्पतरुव्याख्यानरूपे परिमले सम्यक् खण्डितम्।

पाशुपततन्त्रे in pāśupatatantram (referred as a group-agamas etc) शिवपूजाविधयो निरूप्यन्ते। methods of worshipping Śiva तदुक्तपूजाविधानेन using these puja kalpa granthas (RamaKṛṣṇa Math has Puja Vidhānam is there, it has all the pujas- ṣodaśa-upacāra puja will aṣṭottaramāla) they are all extracts from agama śāstra. Śaṅkarācārya writes stotras making it appear as if he is a fanatic. Śivanandalahari last para also is like that.

स्तोत्रेणालमहं प्रवच्मि न मृषा देवा विरिञ्चादयः

स्तुत्यानां गणनाप्रसङ्गसमये त्वामग्रगण्यं विदुः ।

माहात्म्याग्रविचारणप्रकरणे धानातुषस्तोमव-

द्धूतास्त्वां विदुरुत्तमोत्तमफलं शम्भो भवत्सेवकाः ॥ १००॥

Oh Lord of auspiciousness! Your attendants and devotees, Brahmaji and other divinities, understood You to be the foremost to be worshipped, while taking stock of, all those who are fit to be praised, then, in the context of deliberating upon who is the greatest, धानातुषस्तोमवत् हूताः they found themselves blown away like the chaff of husk when heaps of rice grains is winnowed, understanding You to be the essential core fruit of everything, (understanding You to be the मोक्ष स्वरूप)। (therefore), ।

will not tell words of, lies (false utterances), these 100 verses singing
Your glories, are only the Truth.

Advaitin can go to any temple that way. He thoroughly enjoys. स्तुतिनमस्कारादिना च शिवचरणसाक्षात्कारो जायेत। One will have Śiva pāda darśanam. in Tiruvaroor or so they have puja two days in the year pada darśanam. He criticizes other puja vidhis. Viṣṇu devotee said Narada pāñcagrantha has Viṣṇu puja, now Śiva devotee quotes brahma sūtra and says Vyāsācārya refutes this. नारदपाञ्चरात्रमतं सूत्रभाष्याभ्यां व्यखण्डि। Viṣṇu bhakti is ok, but attributing a form he (Śaṅkarācārya in bhāṣyams) criticizes. Vyakhandi – khaṇḍanam krutam. Reference: Brahmasūtra 2.2.42 to 2.2.45. we accept these for cittaśuddhi not mokṣa. The secret not written here. Shaiva matam also is criticized in Brahmasūtra ref pancyadhikāraṇam 2.2.37 to 2.2.41 second chapter is analysis of all schools of philosophy. Śaṅkarācāryas approach is all of them are dvaita bhakti and meant for cittaśuddhi. We have to cross over and transcend and move to advaitam..caturtham manyante. तदनुरोधि रामानुजादिनवीनवैष्णवमतमपि कल्पतरुव्याख्यानरूपे परिमले सम्यक् खण्डितम्। viśiṣṭādvaitam is also more āgama pradhāna. Only superficial reference to vedas. That's why fanatically devoted to Lord Viṣṇu. Ramanuja matam is not analysed in Brahmasūtra. Ramanujacārya came much after Vyāsācārya and Śaṅkarācārya. (8th century). Viśiṣṭādvaitam, - 10th century or so. But Niścala Dāsa says there are sub commentaries on Brahmasūtra. Brahmasūtra commentary

Śaṅkarācārya's śārīraka bhāṣyam commented in Bhāmati by Vācaspati Miśra. 4th level is kalpataru written by Amalānanda, then parimalam written by Appaiya Dīkṣitar. By then viśiṣṭādvaitam was there. Here viśiṣṭādvaitam and Viṣṇu has been analysed and criticized by Appaiya Dīkṣitar. Ramanujacārya is navīna newer and therefore in Parimala, 5th level this has been criticized.

ṭippani

१. श्रीशङ्करभगवत्पादविरचितब्रह्मसूत्रभाष्यव्याख्यानरूपस्य वाचस्पतिकृतभामती-
निबन्धनस्य कल्पतरुरिति व्याख्या । तस्य च व्याख्यानं परिमलम् । तच्चाप्पय्य-
दीक्षितरचितमिति दक्षिणदेशे प्रसिद्धिः।

Not only Appaiyya Dīkṣitar wrote 5th level commentary and then he wrote independent direct commentary on Brahmasūtra too. Brahmasūtra (550 sūtras) can never be commented if they were not experts in mīmāṃsā tarka and vyākāraṇa. Thus we had prakhāṇḍa paṇḍita. At least we should know the names of these scholars. Gṛhastha only. Śiva bhakta also. He wrote sivotkarṣa mani dīpika too as Śiva was his iṣṭa devata. All are available.

Topic 513 गणेशपूजकस्योत्तरम्

(५१३) गणेशपूजकस्योत्तरम् — Response on Gaṇeśa

गणेशः शिवस्य पुत्रः। कारणगुण एव कार्येऽप्यनुवर्तत इत्येतच्छ्रुत्वा कुपितो
गणेशपूजकः प्रत्युवाचेदम्

गणेशः शिवस्य पुत्रः। “Gaṇeśa is son of Śiva. Śiva’s glory is inhering in Gaṇeśa.” कारणगुण एव कार्येऽप्यनुवर्तत इत्येतच्छ्रुत्वा कुपितो being angered (ācārya says in Maṇḍukya kārīka, if raga dveṣa is there we will interpret śāstra according to our raga dveṣa) गणेशपूजकः प्रत्युवाचेदम् he replied in this manner.

— हे राजन्, शृणु मे वचः। एतावुभावपि मिथ्याभूतमर्थं सत्यत्वेन साधयतः। यद्गणेशः शिवपुत्रः पराधीनश्चेत्युक्तम्। तदसङ्गतम्। अत्र च व्यासेन भगवता पुराणोक्ता कथा काचित्कथ्यते।

— हे राजन्, शृणु मे वचः। Oh King , May you listen to my words. एतावुभावपि both these people, Śiva and Viṣṇu bhaktas, मिथ्याभूतमर्थं they are talking false ideas सत्यत्वेन साधयतः। and asserting as truth यद्गणेशः शिवपुत्रः पराधीनश्चेत्युक्तम्। they said Gaṇeśa is Śiva putra and therefore dependent on Śiva for his glory. तदसङ्गतम्। no that’s not so. Actually Śiva depends on Gaṇeśa. Now story...purāṇam, from that you will know. अत्र च व्यासेन भगवता पुराणोक्ता कथा काचित्कथ्यते। with regard to my contention, by Vyāsa Bhagawan, a story is said in purāṇam. I shall narrate. Tripurasamhara katha.

त्रिपुरसंहारार्थं हरिहरादयः सर्वेऽपि देवा जग्मुः। गणेशपूजाकरणान्न त्रिपुराः पराजिताः। पश्चाद्भयाकुलितचित्तास्ते सर्वेऽपि गणेशमाराध्य त्रिपुरानजयन्। यस्यैव गणेशस्य पूजया जयोऽभूद्देवानाम्, स एव सर्वैः सेव्य इति विज्ञायताम्।

Story of Tripura, 3 cities with 3 asuras. Asuras and kingdom are called tripuras. Basically śarīratrayam.. one is gold silver and iron city. They can fly also. All described in purāṇam. Devas went to the

Lord and asked for protection. All other people like Viṣṇu etc also offered support. Each one became a weapon as well. Sāmbaśiva Stotram describes this.

क्षोणी यस्य रथो रथाङ्गयुगलं चन्द्रार्कबिम्बद्वयं

कोदण्डः कनकाचलो हरिरभूद्भाणो विधिः सारथिः।

तूणीरो जलधिर्हयाः श्रुतिचयो मौर्वी भुजङ्गाधिपः

तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

For Tripura samhara entire earth was converted into a chariot, sun and moon became chariots, Himalayas became Lord Śivas bow, Lord Viṣṇu became the arrow, brahma (vidhi) became charioteer. Entire ocean became quiver for keeping the arrows. Horses required for chariot were vedas. The Vasuki became the bow string. All were there to support Lord Śiva to support. Śiva never used but just looked and smiled. Looking at is vedantically turīya jñānaṃ. They were falsified is vedāntic interpretation. For Gaṇeśa bhakta, something else was important.

All of them got frightened by Tripura, they realized they did not do vigneśvara puja. So they did Gaṇeśa puja and then they fought and won the war. So Gaṇeśa is greatest,. They will quote Gaṇeśa Atharvaṇa upaniṣad. त्रिपुरसंहारार्थं हरिहरादयः सर्वेऽपि देवा जग्मुः। they all went to battlefield गणेशपूजाकरणान्न त्रिपुराः पराजिताः। because they

did not do Gaṇeśa puja they could not defeat the tripuras. पश्चाद्भयाकुलितचित्तास्ते सर्वेऽपि गणेशमाराध्य त्रिपुरानजयन्। with frightened mind they surrendered to our Gaṇeśa. Then they won over Tripuras. यस्यैव गणेशस्य पूजया जयोऽभूद्देवानाम्, that Gaṇeśa because of which devas got victory over asuras is the greatest. स एव सर्वैः सेव्य इति विज्ञायताम्। therefore all of you should worship Gaṇeśa and Gaṇeśa alone. May you note this. Another story. Now lord Rama's story.

यथा पितुर्दशरथस्य मानुषस्य रामभद्रः पुत्रोऽभूद्दीश्वरोऽपि सन् तथैव परमशिवस्यापि गणेशः पुत्रो भूत्वा विघ्नान्निराचकार। गणेशपुराणमपि श्रीव्यासभगवानेवाकरोत्। तत्र सर्वस्यापि कारणं गणेश एवेति निरूपितम्। तस्य शुण्डादण्डादेव हरिहरविधिरविशक्तिप्रमुखाः सर्वेऽपि देवा अजायन्त। यस्तु विघ्नेशध्यानं क्षणमात्रमपि करोति, तस्य विघ्नाः सर्वेऽपि तत्क्षणादेव विनश्यन्ति। इत्थमहर्निशं भक्तियुक्तैर्विनायको विघ्नराज एव निष्कामतया सेव्यः। इति ।

Previously Śiva bhakta said after all Gaṇeśa is son or kāryam. Now reply. Really speaking Gaṇeśa is not Śiva's putra at all. In one avatāra he took that form. Like Lord Rama who took the avatāra of Rama and appeared as son of Dasaratha. MahāViṣṇu is ultimate God. Very creative..

यथा पितुर्दशरथस्य मानुषस्य even though Rama is Bhagavan he appeared as though son of manuṣyā Daśaratha रामभद्रः पुत्रोऽभूद्दीश्वरोऽपि सन् even though he is the ultimate God तथैव परमशिवस्यापि गणेशः पुत्रो भूत्वा Gaṇeśa took avatāra of Lord Śivas son. विघ्नान्निराचकार। गणेशपुराणमपि श्रीव्यासभगवानेवाकरोत्। all this is said in

Gaṇeśa puraṇam written by vyāsa Bhagavan. तत्र सर्वस्यापि कारणं गणेश एवेति निरूपितम्। it is established here that Gaṇeśa is mūla kāraṇam of everything तस्य शुण्डादण्डादेव हरिहरविधिरविशक्तिप्रमुखाः सर्वेऽपि देवा अजायन्त। everything creation comes from the trunk, Hari Hara brahma Ravi shakti mother goddess all the devas were born out of vakra tunda.. यस्तु विघ्नेशध्यानं क्षणमात्रमपि करोति, even if you do Gaṇeśa dhyānam for a second तस्य विघ्नाः सर्वेऽपि तत्क्षणादेव विनश्यन्ति। all obstacles will go away instantaneously इत्थमहर्निशं day and night भक्तियुक्तैर्विनायको विघ्नराज एव निष्कामतया सेव्यः। इति ।with devotion, lord Vināyaka, lord of obstacles, can give and remove obstacles, without any worldly desires must be worshipped.

Next devi bhakta will come..

Vicārasāgara on class 48 17th Jan 2024 (instead of 20th January 2023)

Śubhasantati wants to perform upāsana and he wants to find out who is the greatest upāsya devata. A vidwat sadas discussion is going on. Each one of the devotees is presenting their cases. The pañcāyatana puja bhaktas are speaking. 3 have presented their views. Vaiṣṇava, Saiva and Gaṇeśa bhaktas have completed their presentations. Two more. Devi bhakta and sūryah bhakta.

Topic 514 देवीभक्तस्योत्तरम्

(५१४) देवीभक्तस्योत्तरम् — गणेशः सर्वस्यापि कारणमित्येतद्वचः श्रुत्वा भगवतीभक्तः सगर्जनमिदमाह — हे राजन्, शृणु मे सत्यमिदं वचः।

त्रिभिरप्येतैरुक्तमप्रमाणमेव। सर्वेऽप्येते देवाः शक्तिविरहिताः शवप्राया इत्येव विद्धि। शक्तिहीनो ह्यसमर्थ इत्युच्यते। कथं नु तस्य कार्यनिर्वाहकत्वम् । ये तावदत्यन्तं शक्तिमुपासते, ते सर्वाधिकारिणो भवन्ति। हरिहरसूर्यगणपतिप्रभृतिष्वपि नानाविधाः शक्तयो दृश्यन्ते । लोके या या शक्तिरित्युच्यते, सा सा भगवतीस्वरूपैवेति जानीहि।

देवीभक्तस्योत्तरम् — “गणेशः सर्वस्यापि कारणम्” after hearing the statement of Ganesa bhakta. The devi bhakta comes to address. Without vivek, to control passion we may miss the reality. Roaring he uttered. इत्येतद्वचः श्रुत्वा भगवतीभक्तः सगर्जनमिदमाह — हे राजन्, शृणु मे सत्यमिदं वचः। May you listen to my authentic words pramāṇikam. All others are unauthentic. त्रिभिरप्येतैरुक्तमप्रमाणमेव। all 3 are apramāṇam. This indicates their aviveka. सर्वेऽप्येते देवाः all the devas that they are voting for are great because of their power. Power is śakti. शक्तिविरहिताः शवप्राया इत्येव विद्धि। without power they are like corpses only. They cannot do any function.

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं ॥ १॥ soundaryalahari

शक्तिहीनो a person who has no śakti ह्यसमर्थ इत्युच्यते। people say he is an incapable or disabled person. Lokaprasiddhi this way. कथं नु तस्य कार्यनिर्वाहकत्वम्। How can such a person do any task? Ability to perform any act. All the devatas got their power by practicing devi upāsana. ये तावदत्यन्तं शक्तिमुपासते (bahuvacanam) , those devatas who practice devi upāsana, ते सर्वाधिकारिणो भवन्ति। they can draw any power they want. They are adhikārīs to do several function.

हरिहरसूर्यगणपतिप्रभृतिष्वपि Hari Śiva Sūrya Ganapati all of them, each has different powers. The real glory of the powers go to Devi. As Kṛṣṇa says whichever deity worships any devta all of them come to me only. नानाविधाः शक्तयो दृश्यन्ते । लोके या या शक्तिरित्युच्यते, सा सा भगवतीस्वरूपैवेति जानीहि। in the world whatever shakti is there they all belong to Shakti only.

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।...37 verses with different virtues are listed

भगवत्या रूपद्वयमस्ति — (१) एकं सामान्यम्, (२) अपरं सविशेषम्। (१) सर्वेषु पदार्थेषु तत्तत्कार्यकरणानुकूलसामर्थ्यरूपा या शक्तिः सा भगवत्याः सामान्यं रूपम्। (२) अष्टभुजादियुक्ता या मूर्तिः सा तस्याः सविशेषं रूपम्। सामान्यशक्तेरंशास्तु सङ्ख्यातीता वर्तन्ते। यस्मिञ्छक्त्यंशो न्यूनो वर्तते, सोऽल्पशक्तिमान् असमर्थ इत्युच्यते । यत्र शक्त्यंशोऽधिको वर्तते स समर्थ इत्युच्यते । शिवविष्ण्वादिषु शक्त्यंशाधिक्यात् ते अतिसमर्थाः। इत्थं भगवत्यंशरूपशक्त्यंशाधिक्याद्विष्णुशिवगणेशसूर्यादिषु तेषां महिमा प्रसिद्धः।

भगवत्या रूपद्वयमस्ति — Bhagavati has two versions. (१) एकं सामान्यम्, generic spread version (२) अपरं सविशेषम्। a specific form used for meditation etc (१) सर्वेषु पदार्थेषु everything has got its own power. Plants, birds etc. watch animal planet to know the glory of each of them. This is sāmānyam. तत्तत्कार्यकरणानुकूलसामर्थ्यरूपा ability to do a particular action which is specific to an animal, a great singer amongst human beings. या शक्तिः सा भगवत्याः सामान्यं रूपम्। these shaktis are sāmānyam. We see in vibhūti yoga. बुद्धिर्बुद्धिमतामस्मि,

तेजस्तेजस्विनामहम् ॥७--१०; .बलं बलवतामस्मि, कामरागविवर्जितम् ७-११
 Buddhirbuddhimata asmi balam balavata asmi etc. (२) अष्टभुजादियुक्ता
 या मूर्तिः durga devi sarasvati etc and their forms as described in sri
 vidya- dasa maha vidya rahasyam. A corresponding yantram is also
 there. सा तस्याः सविशेषं रूपम्। which one we should study depend
 on our ista devata, we learn that particular deity and puja.
 सामान्यशक्तेरंशास्तु various specific powers present in specific living
 beings सङ्ख्यातीता वर्तन्ते are infinite । यस्मिञ्छक्त्यंशो न्यूनो वर्तते, when a
 particular power is less, like hands or legs are weak, mobility
 /transactions/speech will slow down. सोऽल्पशक्तिमान् असमर्थ इत्युच्यते
 the worst form of this is being bedridden. Even to turn from one
 side to another. यत्र शक्त्यंशोऽधिको वर्तते स समर्थ इत्युच्यते। śakti is
 dominant in certain places, samartha is sammattu in tamil.
 शिवविष्ण्वादिषु शक्त्यंशाधिक्यात् greatness of Śiva is because of Devi
 pervading him. ते अतिसमर्थाः। इत्थं भगवत्यंशरूपशक्त्यंशाधिक्यात्
 विष्णुशिवगणेशसूर्यादिषु तेषां महिमा (nakaranta mahiman masculine
 gender) प्रसिद्धः (therefore pullinga) । each one of the gods Śiva
 Viṣṇu Ganesa etc has sṛṣṭi sthiti laya śakti all borrowed from
 mother. .

प्राणविहीनं शरीरं यथामङ्गलं तथा शक्तिविहीनाः सर्वे देवा अपि अमङ्गला एव।
 तस्माद्यच्छक्त्याधिक्याद्देवानां महिमा स महिमा शक्तेरेव। न तु देवानाम्।
 शिवविष्ण्वादिभिर्भगवत्याः सामान्यरूपशक्तेर्विशेषतः उपासनात् तेषां
 शक्त्यंशाधिक्यं वर्तते।

प्राणविहीनं शरीरं a body is considered sacred and auspicious because of the presence of prāṇa. Prāṇa is talked about so much in upaniṣads. When prāṇa goes away, it becomes amaṅgalam. यथामङ्गलं तथा शक्तिविहीनाः सर्वे देवा अपि अमङ्गला एव। all deities without shakti are inauspicious. तस्माद्यच्छक्त्याधिव्यादेवानां because of presence of shakti amśa only मिहमा स महिमा शक्तेरेव। there is glory for the devas. The credit does not belong to न तु देवानाम्। the devatas like brahma Viṣṇu Śiva Ganesa etc. शिवविष्ण्वादिभिर्भगवत्याः these deities have practiced सामान्यरूपशक्तेर्विशेषत उपासनात् upāśana of bhagavati तेषां शक्त्यंशधिव्यं वर्तते। therefore they have borrowed glory.

भगवत्या निराकाररूपायाः शक्तेर्यथानेकेऽशा वर्तन्ते तथा साकाररूपायाः शक्तेरप्यनेकेऽशा वर्तन्ते। तादृशेषु साकारांशेषु कालीरूपं प्रधानम्। माहेश्वरी, वैष्णवी, सौरी, गाणेशीत्यादयोऽपि प्रधानांशा एव। भगवत्युपासनयैव स्वे स्वे माहेश्वराद्या अंशाः तैः प्राप्ताः। तत्रापि शिवविष्णू भगवत्या मुख्यौ भक्तौ। ध्यातुर्ध्येयरूपताप्राप्तिरुपासनायाः फलम्। शिवविष्णुभ्यामुपासनाबलाद्ध्येयरूपता लब्धा। अतस्तौ मुख्योपासकौ।

Now he wants to talk about viśeṣa amśa as glorified in agama śāstra. भगवत्या निराकाररूपायाः the formless bhagavati is apratyakṣam शक्तेर्यथानेकेऽशा वर्तन्ते they have countless expressions like walking talking eating power. तथा साकाररूपायाः शक्तेरप्यनेकेऽशा वर्तन्ते। viśeṣa rūpam are also many. तादृशेषु साकारांशेषु कालीरूपं प्रधानम्। primary one is Kālī especially in north india. RamaKṛṣṇa paramahansa popularized this. In South Sarada Lalita Parameśvari are more popular in south. Kali is not śānta rūpam but ghora rūpam for

destroying external and internal enemies. Like in devi mähātmyam, sapta mātrukā माहेश्वरी Śiva , वैष्णवी Viṣṇu , सौरी Sūrya , each one is connected with respective gods गाणेशीत्यादयोऽपि associated with Ganesa प्रधानांशा एव। they are also pradhānam only. भगवत्युपासनयैव स्वे स्वे माहेश्वर्यादयः अंशाः तैः प्राप्ताः। Śiva got māheśvari power through bhagavati (popular in Kerala) upāsana only, and others too respective powers तत्रापि among devotees, शिवविष्णू भगवत्या मुख्यौ भक्तौ। Śiva and Viṣṇu are primary devotees of Devi they are able to do upāsana and assume female form. ध्यातुर्ध्येयरूपताप्राप्तिरुपासनायाः फलम्। शिवविष्णुभ्यामुपासनाबलाद्ध्येयरूपता लब्धा। अतस्तौ मुख्योपासकौ। Viṣṇu mohini form. Śiva also takes ardha nareeswara form. Here a joke. Śiva also took devi upāsana and he did not complete the upāsana so he became ardhanaṛīśvara form.

अमृतमथनेनामृतोद्भवसमये सुरासुरविवादं परिहर्तुं प्रवृत्तस्य विष्णोः सामर्थ्यहानिरभूत्। तदा स्वोपास्यदेवतां भगवतीं ध्यात्वा स्वयमेव तत्तादात्म्यमवाप। तद्रूपमाहात्म्यादसुरा अपि विष्णुपक्षपातिनोऽभवन्। तथा शिवोऽपि समाधौ भगवतीध्यानबलात् स्वार्धशरीरेण (अर्धनारीशरीरेण) उपास्योऽभूत्। विक्षेपवशात् समाध्यसम्पूर्या तस्य विशिष्टं शरीरमुपास्यं नाभूत्। इत्थमेव सर्वेऽपि देवा भगवत्युपासका एव।

अमृतमथनेनामृतोद्भवसमये during amṛta matanam, churning of milky ocean was done, when amṛtam came there was a fight between devas and asuras सुरासुरविवादं परिहर्तुं प्रवृत्तस्य विष्णोः Viṣṇu has to make sure amṛtam goes to devas only सामर्थ्यहानिरभूत्। suddenly he became diffident and did not have competence. Therefore Viṣṇu

meditated on the mother तदा स्वोपास्यदेवतां भगवतीं ध्यात्वा स्वयमेव तत्तादात्म्यमवाप। and got ability to assume mohini form oneness with devi. Śakti is feminine gender. तद्रूपमाहात्म्यादसुरा because of this extraordinary bewitching attractive form of mohini the asuras forgot amṛtam and ran behind mohini. अपि विष्णुपक्षपातिनोऽभवन्। it is proved that Viṣṇu is a great devi bhakta. (explanation of last sentence of previous para.. अतस्तौ मुख्योपासकौ।) now ardhanaṛīśvara event to show śiva's bhakti तथा शिवोऽपि समाधौ भगवतीध्यानबलात् स्वार्धशरीरेण (अर्धनारीशरीरेण) उपास्योऽभूत्। Śiva is meditating upon devi, Śiva becomes upāsya because of Devi occupying half. विक्षेपवशात् समाध्यसम्पूर्त्या Śiva got distracted in meditation तस्य विशिष्टं शरीरमुपास्यं नाभूत्। and so his whole body was not converted into feminine form Devi form. Therefore he is not meditated in full devi form only ardhanaṛīśvara इत्थमेव सर्वेऽपि देवा भगवत्युपासका एव। from this we know that all devatas are devi upāsakas only.

देव्युपासना दक्षिणोत्तरमार्गाभ्यां द्विप्रकारा कथ्यते। तत्र दक्षिणो मार्गः कथितः। उत्तरो मार्ग इतः कथ्यते।

Devi bhakta wants to speak about the method of worship. As described in the āgama śāstra. देव्युपासना दक्षिणोत्तरमार्गाभ्यां द्विप्रकारा कथ्यते। there are two styles, southern dakṣiṇācara and northern style vamaṇācara. तत्र दक्षिणो मार्गः कथितः। cut this as this is incorrect. उत्तरो मार्ग इतः (add पुनः) कथ्यते। we spoke about this in the context

of dharma śāstras. Sankhya yoga āgamas all come under dharma śāstra, śākta āgamas. Among these two methods, he says Dakshina mārṅa has been spoken about. (looks like it is incorrect) There he actually talked of utara mārṅa only. Now also he is speaking about utara mārṅa. There it was very bad and I skipped. Now its not too bad so we will go through.

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देव्युपासना दक्षिणोत्तरमार्गाभ्यां द्विप्रकारा कथ्यते। तत्र दक्षिणो मार्गः कथितः।
उत्तरो मार्ग इत्तः पुनः कथ्यते।

The seminar of upāsana scholars is going on currently. We say upāsana is an intermediary sadhana and cannot give mokṣa. In upāsana duality is maintained. As long as duality is maintained, mokṣa is not possible. Briha upa says १.४.१०

.. योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद ...one who looks upon upāsya devata as different from me, such a person does not know.

Dvaita upāsana is for preparing the mind. For theological systems upāsana is ultimate for advaitins it is intermediate.

Their attitude is also different. Advaitin suggests that you can choose any one of the deities as iṣṭa devata, there is no gradation amongst them. When theologists introduce upāsya devata they are very strong and fanatic and claim only their deity can give

liberation. Aggressive approach. We can encourage all of them to choose and practice any upāsana but aham brahmasmi niṣṭhā is compulsory for mokṣa. Here Śubhasantati is facing so many theological systems. We will negate later. We will approve as intermediary stage.

Devi bhakta upāsakas discussion is going on devi upāsana. Dakshina marga right one and utara one vamācāra. Dakshina marga was not talked about earlier. In vamācāra we avoided discussing.. dharmic method was not talked about. Page 364 we talked about. 18 branches of science was discussed. We talked there. Niścala Dāsa clearly said vamācāra is adharmic and must not be included in 18 branches. Śakti upāsakas is briefly presenting vamācāra once again and glorifies it.

भगवतीभक्तेषु हरिहरादिवत् कोऽन्योऽस्ति तदुपासकः। तथापि महामायास्वरूपिणीध्याता तु सकलं पुरुषार्थं शीघ्रमेव लभते। एकत्रैव भोगमोक्षप्राप्त्युपायत्वं नान्यत्रैतस्माद्देवीध्यानादस्ति जगति। भगवतीभक्तः सकलान् भोगान् भुञ्जानोऽपि पुनर्गर्भवासं न भजते। शिवोक्तस्तन्त्रक्रम इह कथितः।

भगवतीभक्तेषु there are so many devotees of mother goddess, Śiva and Viṣṇu are great devi upāsakas हरिहरादिवत् कोऽन्योऽस्ति तदुपासकः। you can meditate on devi bhaktas also (none as great as Śiva and Viṣṇu) but it is better to meditate on devi directly. तथापि महामायास्वरूपिणीध्याता the one who chooses to meditate upon sāksāt mother goddess of the nature of māyā tattvam. For them māyā is

not mithyā. We should note that here महामायास्वरूपिणी is not mithyā. तु सकलं पुरुषार्थं शीघ्रमेव लभते। such an upāsakas can fulfill all purusharthas. Devi's specialty "is very fast". You don't have to attend classes for long. Another advantage vamācāra promote. In advaita vedānta śama dama vairagyam is spoken about which is very difficult. In vamācāra all these you can continue sensory indulgences and of course enjoy mokṣa too. No sensory restraint required. no uparati, no sannayasa. एकत्रैव भोगमोक्षप्राप्त्युपायत्वं this is one system that permits total sensory indulgences, even immoral ones. This is not there anywhere else. नान्यत्रैतस्माद्देवीध्यानादस्ति जगति। in this world no other better method is there. भगवतीभक्तः सकलान् भोगान् भुञ्जानोऽपि even while enjoying all sense pleasures, he will get पुनर्गर्भवासं न भजते। videha mukti. He will get both ihaloka pleasures and videha mukti. शिवोक्तस्तन्त्रक्रम इह कथितः। it is prescribed by Śiva himself. Sambu-tantra-krama which we have banned.

He is going to glorify vamācāra now.

भगवतीभक्तिरत्यन्तसुखप्रदा। निखिलैरपि प्राचीनैरनुष्ठिता। पञ्च मकाराः कदापि त्यक्तुं न शक्यन्ते। श्रीकृष्णबलरामादयः, सर्वेऽपि देवाः, ज्ञानिनोऽपि प्रथममकारं सदा जलवदेवापिबन्। इतरेऽपि प्राचीना बहवो मकारमेवासेवन्त। मकारसेवनप्रकारः परमशिवेन परोपकाराय कथितः।

भगवतीभक्तिरत्यन्तसुखप्रदा। it will give spiritual joy as well as sensory joy. निखिलैरपि प्राचीनैरनुष्ठिता। it is followed by several people. In

India several Parampara. पञ्च मकाराः कदापि त्यक्तुं न शक्यन्ते। they talk of pañca makarāḥ, five types of practices starting with letter ma. It was talked of earlier which we omitted. It was mentioned in 354. Madhya māmsa matsya mudra maitunam or mantra. Madhya liquor, māmsa meat, matsya fish, mudra gestures of hands, maitunam or mantra chanting various mantras on Devi or male female association. All start with ma. It is unimaginable to give up all these things. Later he talks only about liquor. He promotes. Sastra never accepts liquor, even touching or smelling is not allowed. Papa parihāram is rudra parāyanam. श्रीकृष्णबलरामादयः, Sri Krsna Balarama all of them सर्वेऽपि देवाः, ज्ञानिनोऽपि even though they are jñānis प्रथममकारं सदा जलवदेवापिबन्। the first makāra they regularly take. इतरेऽपि प्राचीना बहवो मकारमेवासेवन्त। so many ancient followers of śambhutantram, they took to first makāra. It can be done in a ritualistic manner too. Like acyutāya namah मकारसेवनप्रकारः परमशिवेन परोपकाराय कथितः। by Lord Parameswara for benefit of devotees has been said. (kumbh mela, you see this like kāpālīka matam, Śiva followers, even drugs are there) this is why Hinduism is highly confusing.

शिववचनं मनसि कुर्वन्नस्मिन्नेव शरीरे भोगमोक्षादिकमनुभवति। श्रीव्यासभगवानेवैतद्भागवतमपि चकार। उपपुराणे हि कालीमवर्णयत्। भगवत्या भक्तिरेव श्रेष्ठत्वेन कथ्यते। सर्वेऽपि पूजाविधयस्तेनैव कथिताः।

शिववचनं मनसि कुर्वन्नस्मिन्नेव remembering that Śiva has taught this शरीरे in this very physical body you can get bodily enjoyment as

well as spiritual benefit too. भोगमोक्षादिकमनुभवति। bhoga is one spirituality and mokṣa is another one!! श्रीव्यासभगवानेवैतद्भागवतमपि चकार। vyāsacarya talks about these in purāṇas; Devi bhagavatham and an upapuraṇam called Kali puraṇam. उपपुराणे हि कालीमवर्णयत्। in upapuraṇam also Kali is described. That's why in Kali temple, bali, animals, all these things are also there. भगवत्या भक्तिरेव श्रेष्ठत्वेन कथ्यते। this bhakti is said to be the greatest among all bhaktis. सर्वेऽपि पूजाविधयस्तेनैव कथिताः। by Vyāsa himself the method of worshipping methods are described. Tongue out, blood dripping, skull mala etc..

हरिहरभानुगणेशादयो भगवतीध्यानेनैव जीवन्ति। मतिमन्तः सर्वेऽपि प्रथममकारपानेन मत्तमानसाः सन्तो भगवतीं पूजयन्ति। जगज्जननी सा देव्यैकैव सदा जागर्ति। तत्सेवयैव परमानन्दमनुभवति।

Finally he concludes. हरिहरभानुगणेशादयो all the deities, Viṣṇu Śiva Sūrya (bhanuh is sūrya..many girls have the name Bhanu, original name should have been Bhanumati the radiant one; this can be the name of the girl), Ganesa and others भगवतीध्यानेनैव जीवन्ति। all are worshippers of Mother Goddess only. मतिमन्तः सर्वेऽपि all intelligent people should be worshippers of Devi प्रथममकारपानेन by drinking liquor मत्तमानसाः with the mind completely lost in that सन्तो भगवतीं पूजयन्ति। they are high when they do Puja. जगज्जननी सा देव्यैकैव सदा जागर्ति। only that mother Goddess is always awake. In the beginning of the seminar, Śubhasantati asked which deity is always awake and watching? Like a mother. तत्सेवयैव परमानन्दमनुभवति। only through

this seva, permanent bliss is attained. Present Hinduism is also heavily dominated by such theological systems. Vedānta based Hinduism is almost drowned. nāma siddhānta we are going to see. They feel only nāma is required. Even landing into vedānta these days is a rarity..

nāmasmaraṇād anya upāyam no other method for bhava tarāṇe for crossing saṃsāra, they say.

Topic 515 सूर्यभक्तस्योत्तरम्

(५१५) सूर्यभक्तस्योत्तरम् —

भगवतीमाहात्म्यं श्रुत्वा कुपितः सूर्यभक्त इत्थमुवाच — हे राजन्, मम सत्यं वचः शृणु। नानृतं भवति मदुक्तम्। शतशः शपामि। मतान्तराणि पापिष्ठानि नीचतमानि च।

Devotee of Sūrya Bhagavan, Sūrya and others are accepted as intermediary stage. We should know what to take what to reject.

Acārya in Vivekacūdāmaṇi verse 16

मेधावी पुरुषो विद्वान् ऊहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ १६

ūhāpohavicakṣaṇaḥ, so many interpretations of śāstram is there. We should know to apply śruti yukti and anubhava.

भगवतीमाहात्म्यं श्रुत्वा कुपितः on hearing about Bhagavati, enraged सूर्यभक्त इत्थमुवाच sūrya bhakta addressed Śubhasantati — हे राजन्,

मम सत्यं वचः शृणु। may you listen to my words नानृतं भवति मदुक्तम्।
what I say is never false. शतशः शपामि। I guarantee a 100 times, I
swear śapāmi. मतान्तराणि पापिष्ठानि नीचतमानि च। all other matams
are wrong. (he is very angry with vamācāra, he says others are low
and waste and sinful one), he uses strong words.

सर्वलोकनिन्दिता गुणाः सर्वेऽपि देवीमार्गे उत्तमत्वेन कथ्यन्ते। अत्यन्तमलिनं मद्यं
महापातककारणमपि तीर्थमित्युच्यते। मांसं च शुद्धमिति। विपरीतार्थावबोधकं
शम्भुतन्त्रम् अननुष्ठेयमेव बौद्धागमवत्।

Why are they considered bad? (mainly vamācāra kept in mind)
सर्वलोकनिन्दिता गुणाः every wrong practice criticized by all people,
even doctors सर्वेऽपि देवीमार्गे in vamācāra devi marga उत्तमत्वेन
कथ्यन्ते। they are glorifying those practices that are to be
condemned अत्यन्तमलिनं मद्यं महापातककारणमपि तीर्थमित्युच्यते। liquor
and other pāpam (in avaniavittam those enumerated- liquor is one
of them); they say this tīrtam is holy, because it is prasāda. It is
the cause of pāpam but glorified. मांसं च शुद्धमिति। meat also they
accept. Śāstram does not accept, विपरीतार्थावबोधकं शम्भुतन्त्रम् so
called śambhutantram which you as given by Lord Śiva we should
not accept अननुष्ठेयमेव बौद्धागमवत्। example of Buddha is given. Even
though Buddhism may be claimed as given by Buddha in an avatāra
we reject it as aśāstrikam and apramāṇakam. Similarly vamācāra
must be rejected although supposed to be given by Lord Śiva. (in
several places this continues, Kamākhyā etc even south India)

सर्वलोकनिन्दिता गुणाः सर्वेऽपि देवीमार्गे उत्तमत्वेन कथ्यन्ते। अत्यन्तमलिनं मद्यं महापातककारणमपि तीर्थमित्युच्यते। मांसं च शुद्धमिति। विपरीतार्थावबोधकं शम्भुतन्त्रम् अननुष्ठेयमेव बौद्धागमवत्।

Life story of Śubhasantati is being discussed here. Vamācāra devī bhakta is currently the topic here. The final one in this series is a sūryabhakta. He is enraged with all kinds of practices in vamācāra, liquor meat offering etc and therefore he says don't listen to any of the previous 4 devatā bhaktas. Now I'm going to speak of sūrya bhakta. Although called Sambu tantram we should reject it like baudha āgama. Nīścala Dāsa had pointed out this earlier too. Aṣṭādasa sthānani. Page 354 4th para. Devī marga was elaborated and criticized too.

There is a Dakshina marga called Sri vidya in south India. It is far better than vamācāra but even that is inferior to Sūrya upāsana.

सर्वानुष्ठानयोग्यत्वेन दक्षिणसम्प्रदायस्य श्रेष्ठत्वेऽपि यस्मिन् सर्वमनोबन्धो भवति तादृशसूर्याभावे सर्वोऽप्यन्ध एव स्यात्। सर्वावभासकः सूर्य एव। तदभावे सर्वत्र सर्वमन्धकारो व्याप्नुयात्। पदार्थावभासकतेजोऽन्तराण्यपि सूर्यस्यांशभूतान्येव। भानुसमानः को वास्ति लोकस्य हितकारी। परहितार्थमेवासावन्तरिक्षेऽविश्रमं परिभ्रमति। सर्वं हि कार्यं कालाधीनमेव। स एवैकोऽपि भूतभव्यभविष्यद्रूपेण त्रिधोच्यते। सूर्यगत्यैव सूत्रात्मतया सर्वाः क्रियाः क्रियन्ते। अनेन विधिना सर्वं भानोरुदजायत। तत्कोपात्सर्वं भस्मीभवेत्।

सर्वानुष्ठानयोग्यत्वेन दक्षिणसम्प्रदायस्य श्रेष्ठत्वेऽपि Dakṣiṇa sampradaya is sri vidya upāsana is certainly superior to vamaṁcāra. Even so, nothing will come equal to my sūryah devata. It is pratyakṣa devata. Everybody will agree. He will be elected as superior by all. !! यस्मिन् सर्वमनोबन्धो भवति तादृशसूर्याभावे सर्वोऽप्यन्ध एव स्यात्। all minds will agree about the superiority of Sun, admired uniformly by everybody. (like Hanuman in Ramāyāna) if that Sūrya is absent, everybody is like a blind person. There can be no survival without Sun, in fact. Later he says all illuminating light, moon, stars, any electrical light are all expressions of sūryah bhagavan only. सर्वावभासकः सूर्य एव।Sun alone is illuminator of everything. तदभावे सर्वत्र सर्वमन्धकारो व्याप्नुयात्। in the absence of Sun there will be only darkness. Darkness is called andhakāraḥ, andham karoti iti andhakāraḥ, that that makes the normal eyes blind. Even lightening is considered an aspect of solar power only. पदार्थावभासकतेजोऽन्तराण्यपि सूर्यस्यांशभूतान्येव। भानुसमानः को वास्ति लोकस्य हितकारी। Sun is the greatest well-wisher and helper of entire living being. In chapter 15

१२. यदादित्यगतं तेजः, जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ, तत्तेजो विद्धि मामकम् ॥ 15-11

The light in the sun which illumines the entire universe, (the light) in the moon, and (the light) in the fire — understand that light to be Mine.

Because of sunlight alone, plants, rain food our digestion are all possible. They say after sunset, digestion becomes weaker and

weaker. Pranic energy comes from sūryah devata only. Even science talks about the importance of solar energy. परहितार्थमेवासावन्तरिक्षेऽविश्रमं परिभ्रमति। to help others, Sun is moving (from our experience) without taking any break/rest. सर्वं हि कार्यं कालाधीनमेव। sūryah represents kala tatvam also, responsible for days nights, months years etc. both Sun and Moon are responsible for kalasya gatih. All our programs are dependent on time. (when and where-time and space) स एवैकोऽपि kāla tatvam is also considered akhaṇḍa. Space is also seemingly divided by enclosures. भूतभव्यभविष्यद्रूपेण त्रिधोच्यते। it should be bhūta and bhavat (bhavya also means future) past present and future -time is 3 fold. सूर्यगत्यैव सूत्रात्मतया सर्वाः क्रियाः क्रियन्ते। sūryah represents hiraṇyagarbha tatvam.

ब्राह्मणेन मन्त्रेण च 'सूर्य आत्मा' (ऋ. सं. १।११५। १) इत्यादिना, तथैव 'एष ब्रह्मैष इन्द्रः' (बृ. उ. ३।१।३) इत्याद्युपक्रम्य सर्वप्राण्यात्मत्वम्।

We say in aitareya bhāṣyam class 3.

In the form of hiraṇyagarbha tattvam, sun is moving indicating the activation of hirangarbha (solar movement)

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।

तद्धावतोऽन्यानत्येति तिष्ठ—तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥ ईशा.उप.

this mantra conveys this

Why do we say hiraṇyagarbha is activator? Not golden egg.. samaṣṭi sūkṣma śarīram. Every individual has individual sūkṣma śarīram. 17 organs are there. Most important and powerful is Prāṇa. Without functioning mind a person in coma continues to survive because of prāṇa. Prāṇa is considered supreme as all organs are functioning due to it. Therefore at samashti level all natural forces are working due to macro prāṇa called sūtra-ātmā.

Here sutrātma refers to that, solar movement handles all the natural forces. अनेन विधिना because of the same principle सर्व भानोरुदजायत। everything originated from sūryah only. Sūrya represents hiraṇyagarbha, meaning Brahma and Brahma alone created the world.

ब्रह्मा देवानां प्रथमः सम्बभूव, विश्वस्य कर्ता भुवनस्य गोप्ता ।मुण्ड.उप 1.1.1

According to astronomy and cosmology stars are formed first. Thereafter only plants came. Then they started moving and then earth became capable of carrying life. Sūrya bhakta says my Sūrya is great based on these principles. Bhanoh from sūryah alone everything originated. तत्कोपात्सर्वं भस्मीभवेत्। if Sūrya gets angry with you (if you do not do Sandhyāvandanam, get up before Sun rise..)

आ सत्येन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।

हिरण्ययेन सविता रथेनाऽऽदेवो याति भुवना विपश्यन् ॥

Sūrya suktam. Welcome Sūrya with sūryah namaskāra. Taittiriya aranyakam first chapter

(<https://vedicheritage.gov.in/aranyakas/taittiriya-aranyaka/#>) is sūryah namaskāra mantra. 132 namaskaras to Sūrya. Every Sunday in the villages, Swamiji did. We take the glory of Sun for granted. Sun is so compassionate. Everything will be burnt to ashes if Sūrya gets angry.

तस्य साकारनिराकारभेदेन रूपद्वयं भवति। तत्र निराकारः प्रकाशः सकलनामरूपे व्याप्य वर्तते। यदेव च वेदान्तिभिः भातीति शब्देन व्यवहियते, तदेव निराकारप्रकाशात्मकमादित्यगतं निराकारस्वरूपम्। तदेव च सर्वजगदधिष्ठानम्। तदज्ञानवशादेव जगद्रूपो विवर्तो जायते। तादृशो निराकारः प्रकाश एवान्तःकरणवृत्तिस्थप्रतिबिम्बविशिष्टश्चेत् ज्ञानमित्युच्यते। ‘अहं भानुः’ इत्यन्तःकरणवृत्तिः प्रकाशप्रतिबिम्बेन सहैव यदोदेति, तदाज्ञाननिवृत्त्या जगदपि निवर्तते।

Now the sūryah bhakta gets into vedāntic approach. Sūrya is compared to caitanya prakāśa. Jyotiṣāmapī jyotih. Consciousness is compared to light because it is defined as something in whose presence things are known and in whose absence things are not known. Bhautikam jyoti is physical light abhautikam light is spiritual light.

वरेण्यं भर्गः is glorious brilliance of the Sun. for vedāntic student bhargah is caitanyam (in Sūrya Bhagavan). That brahma caitanyam is in my brain as ātmā caitanyam or Jīvātmā caitanyam. For gayatri

mantra several commentaries are there. Adi śaṅkaracārya says gayatri mantra is mahāvākyam.

Sūryah represents paramātmā caitanyam, धियो यो नः प्रचोदयात्referring to Jīvātmā caitanyam. Sūrya has perceptible visual light and imperceptible light. Both lights are there in one and same sūryah .

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह तेजो यत्ते रूपं कल्याणतमं

तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ ईशा.उप १६ ॥.

तस्य साकारनिराकारभेदेन रूपद्वयं भवति। in light, the visual one and the non visual spiritual version, two versions are there तत्र निराकारः प्रकाशः सकलनामरूपे व्याप्य वर्तते। that is brahma caitanyam pervading the entire nāma rūpa prapañca giving existence in every name and form. Because of presence of existence alone, we say I know the object and this object is. Namaroope dvit vibhakti dvivacanam. If knowability is not there existence can never be proved. यदेव च वेदान्तिभिः this alone is talked about be vedāntic people as भातीति शब्देन व्यवहियते, effulgence

न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति ॥ मुण्.उप २.२.११

There is only one ultimate light because of which everything is evident. तदेव निराकारप्रकाशात्मकमादित्यगतं caitanya rūpam invoked in sūryah in the śāstram

स यश्चायं पुरुषे। यश्चासावादित्ये। स एकः। स य एवंवित्। (तै.उप.ब्र.वल्ली. ८.५)

निराकारस्वरूपम्। that is the nirākāra svarūpam तदेव च सर्वजगदधिष्ठानम्। it is the supporter of the entire world. Adhiṣṭhānam brahman. तदज्ञानवशादेव because of ignorance(mūla vidya) of my sūryah Bhagavan जगद्रूपो विवर्तो जायते। dream world called universe is projected. (āvaraṇa shakti and vikṣepa shakti-generates universe) false creation is called vivartah or adhyāsa. Real is kāryam. तादृशो निराकारप्रकाश because of spiritual light only,.एवान्तःकरणवृत्तिस्थप्रतिबिम्बविशिष्टश्चेत् ज्ञानमित्युच्यते। when in the mind a thought arises, it is insentient thought only, it becomes knowledge only because of caitanyam reflecting in the thought. All forms of knowledge is because of pratibimba caitanyam which is because of bimba caitanyam that's brahman. 'अहं भानुः' इत्यन्तःकरणवृत्तिः I'm braham iti when the final thought arises due to maha vākya upadeśa vṛtti arises and reflection comes in that thought, प्रकाशप्रतिबिम्बेन सहैव यदोदेति, तदाज्ञाननिवृत्त्या जगदपि निवर्तते। then the ignorance of brahman goes away. Ultimate mokṣa is because of the grace of sūryah Bhagavan only. RC is because of my Sūrya Bhagavan only. World also gets negated or understood as mithyā.

सूर्यस्य साकारं स्वरूपं निरूप्यते — प्रातःकाले यत्तत्तेजः प्रकाशते, तदेव साकारं स्वरूपम्। चन्द्रतारादीपादयोऽपि तदंशभूता एव। निराकारसाकारभेदवशात् सूर्यस्य यद्विरूपत्वं वर्तते तत्र निराकारं रूपमेव ज्ञेयम् साकारं तु रूपं ध्येयम्। एतदेव रूपद्वयं वेदान्तेषु 'निर्गुणसगुणभेदेन द्विरूपं ब्रह्म' इत्युच्यते।

Sūrya has invisible (brahma caitanyam) and visible version. (avatāra of invisible version) in chapter 11 of gītā we see entire universe is avatāra of Bhagavan. Here only sūryah Bhagavan. All avataras came and went. Sūrya is so great that it is available all the time. No queue. सूर्यस्य साकारं स्वरूपं निरूप्यते the visible avatāra rūpam is talked about. — प्रातःकाले यत्तेजः प्रकाशते, तदेव साकारं स्वरूपम्। in the morning we see visible version चन्द्रतारादीपादयोऽपि तदंशभूता एव। moon star lamp are amass or avatāra of nirākāra sūryah only निराकारसाकारभेदवशात् in the two versions सूर्यस्य यद्विरूपत्वं वर्तते तत्र निराकारं रूपमेव ज्ञेयम् one is for knowing, another is for meditating we have to do daily sandhyavandanam (Aditya hrdayam,,very important, part of Valmiki ramāyānam) cittaśuddhi will come enquire into nirākāra Roopam thereafter using jñāna yoga साकारं तु रूपं ध्येयम्। through upāsana sākara Roopam एतदेव रूपद्वयं वेदान्तेषु ‘निर्गुणसगुणभेदेन द्विरूपं ब्रह्म’ इत्युच्यते। these two versions are said in vedānta, saguṇam brahman, nirguṇam brahman. Best saguṇam brahman is sūryah, this bhakta says.

Vicārasāgara class 51 on 10th February 2024

सूर्यस्य साकारं स्वरूपं निरूप्यते — प्रातःकाले यत्तेजः प्रकाशते, तदेव साकारं स्वरूपम्। चन्द्रतारादीपादयोऽपि तदंशभूता एव। निराकारसाकारभेदवशात् सूर्यस्य यद्विरूपत्वं वर्तते तत्र निराकारं रूपमेव ज्ञेयम् साकारं तु रूपं ध्येयम्। एतदेव रूपद्वयं वेदान्तेषु ‘निर्गुणसगुणभेदेन द्विरूपं ब्रह्म’ इत्युच्यते।

The life journey of Śubhasantati is being discussed. He wants to take to upāsana as he feels he is not ready for jñāna yoga. He wants to know the best upāsya devata. He has invited several great upāsakas scholars. Each one is claiming his deity is superiormost. Now the sūrya bhakta upāsakas is speaking. Two versions sākāra Roopam (saguṇa brahman) and nirākāra Roopam (nirguṇa svarūpam) is being discussed. The visual light (bhautika) and caitanya jyotiḥ. Of these two versions we have to start with saguṇa sūrya upāsana, then after preparing the mind through meditation, we have to go to nirguṇa brahman.

यत्र हि कालत्रयेऽपि अन्धकारलेशोऽपि न सम्भवति, तद्दर्शनमात्रादेव सर्वेऽपि स्वस्वकर्माण्यारभन्ते। स एव विनिद्रः सदा जागर्ति देवः। तद्ध्यानादन्धकारो विनश्यति। इतरे देवा जाग्रतीत्येतन्मिथ्येति विद्महीति।

यत्र हि glory of sūrya bhagavans sākāra Roopam and nirākāra Roopam, darkness can never exist. कालत्रयेऽपि अन्धकारलेशोऽपि न सम्भवति, unlike earth, there is no darkness (as in night) , sūrya Bhagavan is never touched by darkness, Nirguṇa sūrya Bhagavan is never touched by ignorance. In all three periods of time, darkness does not touch saguṇa sūrya, ignorance does not touch nirguṇa sūrya. (Pujya Swamiji's joke: there is a beautiful girl called nisha. Sūrya Bhagavan wanted to marry her nishā. So they said it is on the other side of earth, sūrya bhagavān continuously in search of nisha, is going round and round.) तद्दर्शनमात्रादेव by the vary sight of sūrya, visual light. सर्वेऽपि स्वस्वकर्माण्यारभन्ते। sūrya Bhagavan

wakes up all the people. Svakarma anushtānam. स एव विनिद्रः सदा जागर्ति Sūrya Bhagavan stays awake all the time. (Śubhasantati had asked this question) देवः without going to sleep. Day and night shift, continuously functioning.। तद्ध्यानादन्धकारो विनश्यति। by meditating on sūrya Bhagavan, the darkness inside will go away. Mind will always be fresh, it never knows gloomy feeling. Internal darkness of ignorance also goes away. Both saṁguṇa and nirguṇa dhyānam are good. इतरे देवा जाग्रतीत्येतन्मिथ्येति विद्भीति। all the other upasakas' statements false. All other devatas are awake all the time, this statement is false. Smārtha matam is left out. Smārtha is one who worships all 5 as equals.

Topic 516 पूर्वोक्तमतानुवादः स्मार्तमतं च

(५१६) पूर्वोक्तमतानुवादः स्मार्तमतं च — उक्तानामुपासकानां यथा परस्परविरुद्धाभिधायकत्वम्, एवमेव अन्येषाम् अपि बहूनां पण्डितानां स्वस्वबुद्ध्यनुसारतो विरुद्धाभिधायित्वमेव। यद्यपि स्मार्ताः पण्डिताः पूर्वोक्तासु पञ्चस्वपि देवतासु भेदबुद्धिं न कुर्वन्ति। तथापि तन्मतमपि एतन्मतविरोध्येव।

पूर्वोक्तमतानुवादः स्मार्तमतं च — Restatement of previous opinion consolidating the views and smārtha matam उक्तानामुपासकानां previously mentioned upāsakas यथा परस्परविरुद्धाभिधायकत्वम्, each one negates the other (due to fanatic views) एवमेव अन्येषाम् अपि only 5 are mentioned here, there are others, Subramania swamy, Iyyappan, Sai Baba, Santoshi Māta etc so many, each one claiming my deity is superior, then Christianity, islams etc. there are

religious problems galore leading to even war. Many people wonder if religion is good or bad. All because of improper teaching of vedic teaching. In keeping with their own limited understanding. Through vedānta we can reconcile these. In advaitam there is no scope for quarrel. Even though smārtha matam is accommodating everybody, it is criticized by others. बहूनां पण्डितानां स्वस्वबुद्ध्यनुसारतो विरुद्धाभिधायित्वमेव। यद्यपि स्मार्ताः पण्डिताः the smārtha group of people पूर्वोक्तासु पञ्चस्वपि देवतासु भेदबुद्धिं न कुर्वन्ति। they don't grade the devatas. तथापि तन्मतमपि एतन्मतविरोध्येव। even smārtha are considered as rivals by the other people.

वैष्णवस्य त्विदं मतम् — ‘न हि विष्णुतुल्यमस्ति देवतान्तरम्। इतरे सर्वेऽपि देवा विष्णुभक्ता एव। विष्णोः श्रीरामकृष्णनारायणादीनि नामानि यस्त्वितरदेवतानामभिः समतया जानाति, स नामापराधी स्यात्। रामकृष्णादिनामोच्चारणफलं च नाप्नोति’ इति।

Smārtha is worshipping my Viṣṇu , that's good but unfortunately they are worshipping Śiva also, they are committing a big blunder by equating Śiva to Viṣṇu (so says Viṣṇu bhakta) Śiva is Viṣṇu bhakta only. Nāmāparādhah: this is a mistake with regard to nāma chanting. Mixing Viṣṇu nāma with Śiva nāma. So all the puṇyaṃ will be lost (that you get by Narayana chanting). Śiva bhakta will also say similar things. All people criticize the smārtha also. वैष्णवस्य त्विदं मतम् Viṣṇu bhakta has got the following view — ‘न हि विष्णुतुल्यमस्ति देवतान्तरम्। no other deity equals Viṣṇu इतरे सर्वेऽपि देवा विष्णुभक्ता एव। all devas are devotees of Viṣṇu therefore inferior

to Viṣṇu only. विष्णोः श्रीरामकृष्णनारायणादीनि नामानि you can chant all Viṣṇu nāmas यस्त्विदं देवतानामभिः समतया जानाति, if we chant the Śiva nāma also along with it, it is wrong. स नामापराधी स्यात्। he is committing a mistake with regard to nāma chanting. Person is nāmāparādhī रामकृष्णदिनामोच्चारणफलं च नाप्नोति इति। he won't get puṇyaṃ that would have come due to Viṣṇu nāma chanting.

एवं शिवमतेऽपि 'नैवास्ति शिवतुल्यं देवतान्तरम्। शिवनोच्चारणफलं विष्ण्वादिनामोच्चारणेन नैव लभ्यते' इति। इत्थं सर्वमतेष्वपि स्वस्वोपास्यदेवतातुल्यं नास्ति देवतान्तरम्। स्मार्ते तु मते सर्वेऽपि देवाः समाः। तस्मात् स्मार्तमपि मतं पूर्वोक्तपञ्चमतविरुद्धमेव।

एवं शिवमतेऽपि Same with regard to Śiva devotees too. 'नैवास्ति शिवतुल्यं देवतान्तरम्। there is no other God equal to Lord Śiva, शिवनोच्चारणफलं whatever puṇyaṃ (phalam) you get by chanting Śiva nāma विष्ण्वादिनामोच्चारणेन नैव लभ्यते' you will not get that phalam by chanting Viṣṇu nāma इति। इत्थं सर्वमतेष्वपि same for other matams स्वस्वोपास्यदेवतातुल्यं नास्ति देवतान्तरम्। each one claims there is no deity equal to my deity. स्मार्ते तु मते सर्वेऽपि देवाः समाः। according to all of them, all devatas are equal-smarthas consider, that is a blunder तस्मात् स्मार्तमपि मतं पूर्वोक्तपञ्चमतविरुद्धमेव। we think smarthas are inclusive but they are not inclusive enough to accommodate us.

Nāmāparādhī is a technical word used by a particular school of thought. NāmaSiddhānta is that school which is very very popular. It is spread all over India. This philosophy says bhavan nāma is the

ultimate. They are willing to accommodate any name. especially Śiva and Viṣṇu nāma. This nāma is so great that it can give you everything in life. It can give all 4 puruṣārthas they say. They say you don't require even vedānta. Even advaita jñānaṃ is not required. Nāma saṅkīrtana is ultimate. Nothing else is required especially in Kaliyuga..

“हरेर्नामैव नामैव मम जीवनम्

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा”

They talk about several mistakes. They say treating nāma as arthavāda is a mistake. They take Viṣṇu sahasranāmam as a very important work (Mahābhārata). Bheeshma is lying on the bed of arrows. In santi parva, this is a very big portion. Mokṣa dharma 5000 odd verses. Viṣṇu sahasranāmam starts with विश्वं विष्णुर्वषट्कार.. upto सर्वप्रहरणायुधः

Before that there is a preliminary portion. Dharma putra Yudhiṣṭra asks a question kimekam..

युधिष्ठिर उवाच ---

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।

स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ ८॥

को धर्मः सर्वधर्माणां भवतः परमो मतः ।

किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ९॥

What nāma a spiritual seeker should utter to get mokṣa?
Bhīṣmācārya answers of course Viṣṇu sahasranāmam..

लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत्

By regularly chanting Viṣṇu sahasranāmam, a person will cross over saṃsāra. Message is Viṣṇu sahasranāmam parāyanam can lead to mokṣa. Is this a fact or not?

Vedāntin says mokṣa is only through jñānaṃ Viṣṇu sahasranāmam parāyanam is vācika karma. We clearly say na karmanā. Etc

Śaṅkarācārya writes a bhāṣyam and discusses this.

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।

वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात्॥..

can Viṣṇu sahasranāmam parāyanam lead to mokṣa in upasamhara (not in upakrama first portion). He says no it cannot give mokṣa. He gives a logic. It is vācika karma. It can only give four types of results which are anityam. Nitya mokṣa cannot be attained this way. Adi Śaṅkarācārya quotes several mantras... śvetāśvatara kaivalya etc. then how does Bhīṣma say so then? Viṣṇu sahasranāmam will lead to cittaśuddhi then he will develop a liking for vedāntic study, śravaṇam, mananam, nididhyāsanam then he will understand. Therefore the statement is not totally wrong but exaggeration..or arthavāda. Wherever arthavāda vākyams are there they should not be considered factual.

Nāma siddhānta people reject vedānta and say Viṣṇu sahasranāmam parāyanam will give mokṣa is tātpariyam. Don't say it is arthavāda. If you question me and say it is arthavāda it is called nāmāparādha. Sin, you will go to hell..(we will say ok we will go meet Acarya there!!) they have a sloka which talks of ten mistakes. 1 is treating it as arthavāda. In the footnote it is given.

२. सन्निन्दासति नामवैभवकथा श्रीशेशयोर्भेदधीर्-

अश्रद्धा श्रुतिशास्त्रदेशिकगिरां नाम्मर्थवादभ्रमः ।

नामास्तीति निषिद्धवृत्तिविहितत्यागौ च धर्मान्तरैः

साम्यं नामनि शङ्करस्य च हरेर्नामापराधा दश ॥

सन्निन्दासति नामवैभवकथा श्रीशेशयोर्भेदधीर्-

1 Criticizing sat purushas or mahatmas (satpurusha ninda) , for them mahatma is nāma siddhānta people. 2 Talking about glory of Bhagavan nāma to non-believers श्रीशेशयोर्भेदधीः 3 you should not grade Śiva and Viṣṇu. (normally only smārthas will be nāmasiddhāntas)

अश्रद्धा श्रुतिशास्त्रदेशिकगिरां नाम्मर्थवादभ्रमः ।

4 अश्रद्धा lack of faith श्रुति in śruti (veda) शास्त्रदेशिकगिरां 5 lack of faith all other non-vedic śāstram like Viṣṇu sahasranāmam etc . 6 lack of faith in words of their guru (nāma siddhānta guru)

नामर्थवादभ्रमः 7 saying nāma gives mokṣa is arthavāda (we say it gives cittaśuddhi), नामास्तीति निषिद्धवृत्तिविहितत्यागौ च धर्मान्तरैः

नामास्तीति निषिद्धवृत्तिविहितत्यागौ 8 just because we chant nāma we should not disrespect vidhi niṣedha of vedas, you have to do sandhyāvandanam, 9 you cannot say I give up nitya karma to chant Viṣṇu sahasranāmam. We also endorse that. च धर्मान्तरैः साम्यं – 10 we say nāma chanting will give cittaśuddhi. We say it is only one method of cittaśuddhi, we say there are other ways of cittaśuddhi and we say they are also as effective as nāma ucchāraṇam. They say nāma ucchāraṇam alone is most effective they say. Equating nāma japa with other sādhanas is a mistake. This is also called an aparādhām. नामनि शङ्करस्य च हरेर्नामापराधा दश ॥ Śiva and Viṣṇu nāma being equated to other methods is a mistake. Nāma siddhānta aggressively criticizes advaita vedānta.

Vicārasāgara class 52 on 16th February 2024

इत्थं सर्वमतेष्वपि स्वस्वोपास्यदेवतातुल्यं नास्ति देवतान्तरम्। स्मार्ते तु मते सर्वेऽपि देवाः समाः। तस्मात् स्मार्तमपि मतं पूर्वोक्तपञ्चमतविरुद्धमेव।

Śubhasantati wanted to know which devata is greatest devata. So many scholars presented their own views. Each one does not accept the other. Finally smārtha matam accepts all the devatas an inclusive system. Therefore in pañca-aayatana puja all are worshipped. But other matams still don't accept smarta because they worship others too. They are unhappy that we are not only

worshipping say Viṣṇu but you don't accept as Viṣṇu is superior. You accept every God. So as hindus we have to differentiate ourselves from other religions and say we accept Christianity islam etc. now Śubhasantati is confused as to what to follow. Now in the following section Niścāla Dāsa says not only there is confusion regarding worship (theological systems), but there are differences in philosophical systems also. Various darsanas. This is actually not relevant for Śubhasantati. He needs only theological systems for upāsana.

Topic 517 षट्छास्त्राणां परस्परविरोधः

(५१७) षट्छास्त्राणां परस्परविरोधः —

(१) साङ्ख्य, (२) पातञ्जल, (३) न्याय, (४) वैशेषिक, (५) पूर्वमीमांसा, (६) उत्तरमीमांसारूपाणि षट्छास्त्राण्यपि परस्परविरुद्धान्येव। यतः —

षट्छास्त्राणां — षट् 6 शास्त्रम्- Sandhi rule therefore षट्छास्त्राणां — परस्परविरोधः mutual differences are there

(१) साङ्ख्य propounded by Kapila Muni (२) पातञ्जल, by Patanjali Muni (३) न्याय, by Gautama Muni (४) वैशेषिक, Kanāda Muni (५) पूर्वमीमांसा, Jaimini Muni (६) उत्तरमीमांसारूपाणि by Vyāsa Muni षट्छास्त्राण्यपि परस्परविरुद्धान्येव। they have got very very prime differences of opinion. There are common factors too. They all accept veda pramāṇam and therefore āstika matam. The first four veda is subservient to logic therefore called taarkika darsanaani, other two are vaidika darsanaani यतः — because of the following reason.

(१) साङ्ख्यमते ईश्वरो नाभ्युपगम्यते। समाध्यात्मकयोगापेक्षां विनैव केवलप्रकृतिपुरुषविवेकादेव मोक्षो भवतीत्यभ्युपगम्यते।

साङ्ख्यमते in Sankhya ईश्वरो नाभ्युपगम्यते। they don't accept idvara, therefore nirīśvara sāṅkhya समाध्यात्मकयोगापेक्षां विनैव they also talk of the means of liberation, differentiating prakṛti and puruṣa, viveka jñānaṃ they say gives liberation. Does it require samādhi or not is the debate? (vivarana does not say samādhi is compulsory at all. We belong here. Bhamati stresses on samādhi; it's a huge difference) Bhamati goes closer to yoga, vivarana closer to sāṅkhya. केवलप्रकृतिपुरुषविवेकादेव by the viveka differentiation; this difference can be done through tarka pramāṇam. We say tarka is not sufficient we say. Veda is required to differentiate prakṛti puruṣa. मोक्षो भवतीत्यभ्युपगम्यते। to get Mokṣa.

(२) पातञ्जले मते ईश्वरोऽभ्युपगम्यते। मोक्षश्च समाधिना। तस्मात् साङ्ख्यपातञ्जलमतयोरन्योन्यं विरोधः ।

पातञ्जले मते ईश्वरोऽभ्युपगम्यते। they accept īśvara, this Pātañjala matam मोक्षश्च समाधिना। how vedānta people (Bhāmati group) take yoga system seriously. Śravaṇam and mananam will give only parokṣa jñānaṃ but not aparokṣa jñānaṃ. Aparokṣa is only in samādhi. तस्मात् साङ्ख्यपातञ्जलमतयोरन्योन्यं विरोधः । therefore these two are at logger heads. They are sister systems. Patañjali is the name of Rishi, pātañjalam is name of the system. Word yoga matam and pātañjala matam are one and the same.

(३-४) न्यायमते चत्वारि प्रमाणानि। वैशेषिकमते द्वे प्रमाणे। इत्यन्योन्यं विरोधः ।
एवमन्येऽपि विरोधा वर्तन्ते। जिज्ञासूनामनपेक्षितत्वात् तेऽत्र न लिख्यन्ते ।

न्यायमते in nyāya system of Gautama Muni चत्वारि प्रमाणानि। only 4
pramāṇams (as compared to vedānta -pratyakṣa...anumānam etc)
namely -see footnote- प्रत्यक्षम्, अनुमानम्, शब्दः, उपमानम्. They don't
accept arthapatti as it is included in anumānam. Similarly
anupalabdhi, non-perception-included in pratyakṣam they say.
Differences are minor only. The explanation of the four pramāṇam
are discussed topic no 166. वैशेषिकमते द्वे प्रमाणे। only two are there.
प्रत्यक्षम्, अनुमानम् । (topics २०४-२०५) इत्यन्योन्यं विरोधः। एवमन्येऽपि
विरोधा वर्तन्ते। between nyāya and vaiśeṣika there are so many other
differences. जिज्ञासूनामनपेक्षितत्वात् तेऽत्र न लिख्यन्ते । those details are
not required in this context for spiritual seekers. One sample
difference is enough. Therefore not enumerated here.

(५) पूर्वमीमांसकमते ईश्वरः मोक्षरूपं नित्यसुखं च नाभ्युपगम्यते। किन्तु कर्मजन्यं
विषयसुखमेव पुरुषार्थ इत्युच्यते।

पूर्वमीमांसकमते propounded by Jaimini by analysing veda pūrva bhāga
therefore it is really not a philosophy. This word can be used only
when propounded independently. Jaimini has not used his own
nyāya but veda pūrva bhaga- darśanam- a school of thought. A
generic word whether veda based or tarka based. ईश्वरः मोक्षरूपं
नित्यसुखं च नाभ्युपगम्यते। they don't accept īśvara, no devatas. They
say they only exist as names. Naama. Other than naama no devata.

In devatādhikāraṇam it is discussed, Vyāsācārya and śaṅkara refute this we accept svargaloka etc. veda pramāṇam is there. According to them world is never created so creator God is not required. they say veda and prapañca are nitya, they don't accept our Mokṣa which is vedāntin's Mokṣa eternal peace. किन्तु कर्मजन्यं विषयसुखमेव पुरुषार्थ इत्युच्यते। they believe svargaloka sukham alone is real sukham. Jyotishtoma yaga.. svargaloka sukham is vishaya sukham, they don't talk about ātmā ānanda. When vedāntin says svargaloka sukham is anityam (ते तं भुक्त्वा...) , pūrvamīmāṃsā quotes अक्षैयं वै चातुर्मास्य-यागिनः person performing cāturmāsya ritual (not sannyasi's cāturmāsya) he will get puṇyaṃ.. अक्षैयं puṇyaṃ, they say inexhaustible sukham. So they say svarga sukham is nityam.

(६) उत्तरमीमांसायां तु ईश्वरो मोक्षश्चाङ्गीक्रियते। विषयसुखं न पुरुषार्थः। उत्तरमीमांसाभिमतं मतमेवास्मिन्ग्रन्थे स्फुटतरमुक्तम्। एवं सर्वमपि शास्त्रमनेन विरुद्ध्यते। शास्त्रान्तरेषु भेदवादो निरूप्यते। अस्मिंस्तु शास्त्रे भेदखण्डनपूर्वकमभेद एव प्रतिपाद्यते। इत्थं सकलमपि शास्त्रं परस्परविरुद्धमेव।

Vyāsavcarya's – another name for Brahmasūtra. उत्तरमीमांसायां तु in vedānta, we do accept ईश्वरो मोक्षश्चाङ्गीक्रियते। īśvara although we say jīva jagat īśvara is vyāvahārika satyam. īśvara is comparatively less important than pāramārthika satyam. Advaitin is however very particular about establishing vyāvahārika satyam īśvara. Several parts of Brahmasūtra focusses on establishing īśvara to negate sāṅkhya, vaiśeṣika and pūrvamīmāṃsā. विषयसुखं न पुरुषार्थः। for pūrvamīmāṃsā svarga sukham which is sense pleasure is the goal of

life. For vedānta it is not so. He will enjoy when it comes. He knows it will go away. उत्तरमीमांसाभिमतं मतमेवास्मिन्नन्थे subject matter of this book is uttaramīmāṃsā matam only स्फुटतरमुक्तम्। and it has been clearly established. Advaitam has been established. एवं सर्वमपि शास्त्रमनेन विरुद्ध्यते। all other previous darśanaṃ differ from ours the sixth one. One difference is common to all 5, dvaita or bheda darśanaṃ. bheda between one jīva and another, jīva and jagat, jagat and īśvara, jīva and īśvara. Even caitanya rūpa ātmā are many in sāṅkhya, yoga. Even viśiṣṭādvaitam, dvaita etc. only advaita vedānta talks of abheda darśanaṃ. we don't say differences are not there. We accept experiential differences. Bheda is not reality, abheda is reality. Non-duality is in spite of the experience of duality. Advaitin experience duality, respects duality, Adi Śaṅkarācārya will prostrate in front of his Guru. शास्त्रान्तरेषु भेदवादो निरूप्यते। in other schools of philosophy, they talk about differences and say differences are real. अस्मिंस्तु शास्त्रे in advaitam, we speak of differences but say these differences are unreal. भेदखण्डनपूर्वकमभेद by negating the reality of duality, एव प्रतिपाद्यते। non-duality alone is reality इत्थं सकलमपि शास्त्रं परस्परविरुद्धमेव। therefore all schools of philosophy are different. That's why people get confused. With regard to worship there are differences, with respect to knowledge too there are differences. Śubhasantati is extremely distressed. A Guru comes.

Topic 518 तर्कदृष्टेः पितृदर्शनम्

(५१८) तर्कदृष्टेः पितृदर्शनम् —

ईदृशविरुद्धवादश्रवणेन राज्ञ इतोऽपि अपूर्वः संशयः समजनि। “सर्वेऽपि हि युक्तिप्रमाणोपेतमेव कथयन्ति (इति)। एवं वदतां कस्य मतं प्रामाणिकं यथार्थभूतं च” इति। एतादृशसंशयशोकदुःखाद्याविष्टस्य राज्ञो मनस्युपास्यदैवमिदमेवेति निश्चयो नाभूत्। एतत्संशयनिवर्तकः को वास्तीति चिन्ताकुलो जातः। अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया पितृदर्शनाय तदन्तिकमाजगाम। तावुभावपि परस्परमालिलिङ्गितुः। तर्कदृष्टिः पुत्रः पितरं यथाविधि प्रणनाम। पितापि पुत्रायाशिषः कृत्वासनमदात्।

Father is going to be Student. तर्कदृष्टेः पितृदर्शनम् —

ईदृशविरुद्धवादश्रवणेन after listening to all the debates, on the different upāsana and deities राज्ञ इतोऽपि अपूर्वः संशयः समजनि। his confusion did not go away, now after listening confusion became confounded. “सर्वेऽपि हि युक्तिप्रमाणोपेतमेव कथयन्ति (इति)। each one is giving his own view and giving his own view too. Each one quotes śāstra pramāṇam and says his God is great. एवं वदतां among these debators कस्य मतं प्रामाणिकं which one is valid यथार्थभूतं च” इति। which one is factual? Śubhasantati got a doubt. (Ramanucarya, Madhvacarya all quote vedas, Brahmasūtra etc). at the end of the study, one get maha confusion. That’s how caitanya Maha Prabhu found everything confusing and decided to sing Hare Rama Hare Kṛṣṇa. Dvaitamusukhama advaitamu sukhamā... naama sankirtanam kuru, that’s how it came up. Advaitin’s answer is if you are confused, pray to God for a Guru. He will give you.

एतादृशसंशयशोकदुःखाद्याविष्टस्य राज्ञो because of this Raja has got doubt and therefore he has grief, he was overwhelmed with intellectual pain. He could not arrive at the right conclusion. मनस्युपास्यदैवमिदमेवेति निश्चयो नाभूत्। this devata has to be worshipped, he did not have clarity. एतत्संशयनिवर्तकः को वास्तीति चिन्ताकुलो जातः। you have to imagine he prayed to God for someone to resolve all the confusion. He was depressed as it were. अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया पितृदर्शनाय तदन्तिकमाजगाम। Tarkadr̥ṣṭi arrived at that moment. They embraced. He did namaskāra to his father. तावुभावपि परस्परमालिलिङ्गितुः। तर्कदृष्टिः पुत्रः पितरं यथाविधि प्रणनाम। पितापि पुत्रायाशिषः कृत्वासनमदात्।

Vicārasāgara class 53 on 24th February 2024

अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया पितृदर्शनाय तदन्तिकमाजगाम। तावुभावपि परस्परमालिलिङ्गितुः। तर्कदृष्टिः पुत्रः पितरं यथाविधि प्रणनाम। पितापि पुत्रायाशिषः कृत्वासनमदात्।

Śubhasantati is in a state of confusion with regards to upāśya devatas. Even with regard to smārtha matam he had a problem as the others argued against smarta matam too. Śubhasantati was deeply depressed. There are equal confusions related to philosophical systems (as compared to theological systems) too sāṅkhya, nyāya etc. Śubhasantati prayed to Bhagavan. Like the noneybee goes in search of a flower, a sincere siashya will find a guru. He atleast finds a guru. The guru happens to be his own son

Tarkadr̥ṣṭi. yadrucchayaa by chance... here it is due to prārabdha puṇyaṃ. एतत्संशयनिवर्तकः को वास्तीति चिन्ताकुलो जातः। you have to imagine he prayed to God for someone to resolve all the confusion. He was depressed as it were. अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया Tarkadr̥ṣṭi arrived at that moment by chance (prārabdha).

दुर्लभं त्रयमेवैतद् देवानुग्रहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ Vivekacūḍāmaṇi-3

To be born a human being, the desire for liberation (mokṣa), and being under the guidance of a competent spiritual guide(teacher) – these three rare blessings are obtained only through the grace of God.

Developing a spiritual hunger is due to prārabdha puṇyaṃ. Then Guru coming is also due to prārabdha puṇyaṃ. पितृदर्शनाय तदन्तिकमाजगाम। Tarkadr̥ṣṭi came to see his father. He was a jñānī (after going to a second Guru). Thereafter he developed a desire to see his father. Author does not say they are sannyasis. Tarkadr̥ṣṭi may not have been a sannyasi. तावुभावपि परस्परमालिलिङ्गितुः। first initial protocols...father is intensely happy and both father and son embraced each other and in vedic tradition father is to be treated as God, mother Guru all are like God. Tarkadr̥ṣṭi has come after a long gap. तर्कदृष्टिः पुत्रः पितरं यथाविधि this is not based on human convention but sastric convention. As said in śāstra one should revere the parents. प्रणनाम। पितापि पुत्रायाशिषः कृत्वासनमदात्। and the

father also blessed the son with blessings and asked him to be seated. Father son duo are going to get converted to guru śiṣya. If son is wise person father will not have hesitation to learn from the son. This is vedic culture. Jyeshthah is not only determined by age but jñānaṃ too. śīla ṛddhah (character wise) vayovṛddhah (age wise) and jñāna ṛddhah. In purāṇas we see Śiva learning from Lord Subramanya.

Topic 519 तर्कदृष्टिकृतः पितृपदेशः

(५१९) तर्कदृष्टिकृतः पितृपदेशः। कारणस्वरूपमुपास्यम्, न कार्यस्वरूपम् — पितृचिन्ताक्रान्ततां दृष्ट्वा, 'तात, भवच्चित्तस्य कुतो व्याकुलता' इति तर्कदृष्टिः पितरं पप्रच्छ। शुभसन्ततिः स्वपुत्रोक्तं श्रुत्वा स्वचिन्ताकारणीभूतं विशिष्टं वृत्तान्तमकथयत्। किमेकमुपास्यं दैवतमिति पप्रच्छ च।

A very important reply. First answer in capsule form. We have got kārāṇam brahman and kārya brahman. Kārāṇam brahman is ekam, kārāṇam brahman with māyā is also ekam only. Both brahman and māyā are not born not kāryam. Both are kārāṇam only. Māyā sahitam brahman these two are inseparably together all the time. Both are formless. This mixture of brahman and māyā is popularly called īśvara kārāṇam brahman. People may get confused that īśvara is Śiva, therefore term kārāṇam brahman. It is formless one beginningless. One is satyam other is mithyā. We don't highlight here. Māyā mithyā. Everything else other than kārāṇam brahman is kārya brahman product of brahman or kārāṇa brahman with

different names and forms. Since the names and forms are of infinite variety kārya brahman can never be one they are many. So many avatāraṃ or incarnations are talked about all kāryaṃ brahman. All these avatāraṃ are not because of karma but out of necessity. Therefore we don't call them jīva as they are not associated with karma. We have so many other kāryaṃ brahmas like each one of us. Even the insentient ones are kāryaṃ brahman. Guru says tat tvam asi. Even if a chair is listening to Guru, Guru can say that to the chair. karma when associated with kārya brahma will be jīva. Karma animitta kāryaṃ brahman is avatāra. Indra Varuna are translated as God they are kārya brahma only, they are also jīvas not avatāra rūpa kārya brahma. because they are all kārya which are karma nimitta. In Kaṭhopaniṣad Lord Yama says I was a manuṣya, I did rituals and got this role of Yama because of this. We can worship avatāra rūpa kārya brahma or jīva rūpa kārya brahma also if jīva rūpa kārya brahma can bless him like worshipping Indra. Our parents too we worship. With regard to brahma or hiraṇyagarbha śāstra has two alternate views, Śaṅkarācārya discusses this topic in briha bhāṣyams 1-4 called puruṣavidha brāhmaṇam. He says śāstra presents in both ways, sometimes treated as jīva sometimes treated as avatāra. We are not worried much about this. So many devotees claim their gurus are avataras. Like even Śaṅkarācārya is an avatāra. Our attitude is you keep whatever you want. Pujya Swamiji says whatever brahman, you require a Guru a kāryaṃ brahman. It does not matter whether

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avatāra or jīva rūpa Study vedānta properly, don't worry about what rūpa the guru is. Kāryam brahma is any case mithyā. We should study and understand kāraṇam brahman which is only one. This is īśvara not Lord Śiva or Lord Viṣṇu or Devi. No particular form for our īśvara. Formless eternal all-pervading vyāvahārika māyā sahitam brahman.

Heading: तर्कदृष्टिकृतः पितृपदेशः। Tarkadr̥ṣṭi teaching कारणस्वरूपमुपास्यम्, न कार्यस्वरूपम् we have to ultimately seek kāraṇam brahman. What we have to seek really that clarity is not there these days due to over emphasis on rituals and prasadam etc. Tarkadr̥ṣṭi is not aware of the huge seminar that his father had. He sees his fathers face disturbed. पितुश्चिन्ताक्रान्ततां दृष्ट्वा, 'तात! Father भवच्चित्तस्य कुतो व्याकुलता' why are you feeling distressed? इति तर्कदृष्टिः पितरं पप्रच्छ। Tarkadr̥ṣṭi asked his father. शुभसन्ततिः स्वपुत्रोक्तं श्रुत्वा Śubhasantati listening to the question स्वचिन्ताकारणीभूतं विशिष्टं वृत्तान्तमकथयत्। (first Tarkadr̥ṣṭi gave his story) talks of all the upāsya devatas during the seminar etc. other religions are still worse saying our gods are inferior etc. किमेकमुपास्यं दैवतमिति पप्रच्छ च। Now please tell me who is that one upāsya devata? The same question he repeats, Tarkadr̥ṣṭi is going to give an elaborate reply.

तर्कदृष्टिः पितृवचनं श्रुत्वा तस्य शुभोदयार्थमाह। कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम्। कारणस्वरूपस्य नामान्यनन्तानि। अयमेव च वेदस्य मुख्यः सिद्धान्तः। इतिहासपुराणादिष्वप्ययमेव सिद्धान्तो भगवता वेदव्यासेन निरूपितो नान्यः। पण्डितास्त्विममभिप्रायमजानन्तः परस्परं मतान्तरं खण्डयन्ति।

श्रीनीलकण्ठपण्डितेनापि भारतव्याख्यानारम्भे प्रसङ्गादयमर्थो निरूपितः।
तत्रैवोत्तमः श्रुतिसिद्धान्तोऽपि यथावन्निरूपितः।

तर्कदृष्टिः the son Tarkadr̥ṣṭi पितृवचनं श्रुत्वा after listening to the words of his disturbed father तस्य शुभोदयार्थमाह। for clear understanding spoke thus. Clear knowledge is ānanda. कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम्। ultimate cause of everything; that alone should be meditated upon and ultimately known also. Not kārya svarūpam. कारणस्वरूपस्य नामान्यनन्तानि। for kāraṇam brahman names are many. Ganesa Vishni etc all of them will have sat-cit-ānanda rūpāya namah. Before gaining knowledge we are asked to meditate upon the kāraṇam brahman. Since kāraṇa-brahma-jñānaṃ is difficult until we get that we are asked to meditate on kāraṇa brahman. That is difficult to meditate on formless brahman. So we attribute varieties of forms for the sake of meditation. Rupa rahitam brahman is given a Rūpam. Some are visualized by śāstram itself, imaginery forms, some are avatāra forms. How do we know the difference. There are controversies. Avatāra means coming down. So Pujya Swamiji says the monkeys have come down to evolve into human beings!! We cant prove who is avatāra? So we have taken Vyāsācārya as standard. Any one he said as avatāra we took it. Vyāsācārya said Rama was an avatāra. For puja we need some iṣṭa devata, we will get cittaśuddhi. Rama is karma sambandha rahita kārya brahman. Use any of them as meditating on formless brahman is difficult. Therefore śāstra gives

these forms for using and transcending the form. Transform finally. Ultimately recognizing I'm kārāṇam brahman. Kenopaniṣad says meditated form is not the real God. Nedam iditam upasyate. It is kāryam brahman mithyā. This is

निर्विशेषं परम्ब्रह्म साक्षात्कर्तुमनीश्वराः ।

ये मन्दास्तेऽनुकम्प्यन्ते सविशेषनिरूपणैः इति ॥ ८॥

Formless God is given forms for beginners. Formed God is presented for the beginners because they cannot initially grasp the formless kārāṇam brahman. Using kāryam brahman claim kārāṇam brahman as yourself. Aham brahmasmi

अशब्दमस्पर्शमरूपमव्ययं, तथारसं नित्यमगन्धवच्च यत्।

अनाद्यनन्तं महतः परं ध्रुवं, निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥1-3-15॥

This (*Brahman*) is soundless, touchless, colourless, tasteless, smell-less, beginningless, endless, decayless, deathless, changeless, and beyond *mahat*. Having clearly known that (*Brahman*,) one is totally freed from the jaws of death

Lord Yama tells Nachiketas, once you claim formless brahman, Yama Dharmaraja cannot touch you. Once you understand that even Yama Dharmaraja is helpless.

Vicārasāgara class 54 on 2nd March 2024

तर्कदृष्टिः पितृवचनं श्रुत्वा तस्य शुभोदयार्थमाह । कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम् । कारणस्वरूपस्य नामान्यनन्तानि । अयमेव च वेदस्य मुख्यः सिद्धान्तः । इतिहासपुराणादिष्वप्ययमेव सिद्धान्तो भगवता वेदव्यासेन निरूपितो नान्यः । पण्डितास्त्विममभिप्रायमजानन्तः परस्परं मतान्तरं खण्डयन्ति । श्रीनीलकण्ठपण्डितेनापि भारतव्याख्यानारम्भे प्रसङ्गादयमर्थो निरूपितः । तत्रैवोत्तमः श्रुतिसिद्धान्तोऽपि यथावन्निरूपितः ।

Subhasantati the father king, continues to be confused even after listening to several scholars on the greatest deity to be worshipped. Now Tarkadṛṣṭi understands his fathers distress and confusion and takes up the role of guru. Why Hinduism has many gods? How come in different portions of scriptures different gods are considered superior. Entire answer in a nutshell in this para. Then he is going to elaborate.

तर्कदृष्टिः पितृवचनं श्रुत्वा तस्य शुभोदयार्थमाह । Tarkadṛṣṭi started his teaching. Kāraṇa brahman must be the upāśya devata. Everything else is brahman only but they are kāryam brahman. All devatas jīvas etc are brahman. Sarvam brahma māyām. Brahman is classified into two. Kāraṇam brahman is eka sara nitya satyam. Kāryam is always anekam, infinite. Therefore upāśyam must be kāraṇam brahman alone. Kāraṇam brahman alone can liberate a person. Kāryam brahman can never liberate. This is the bottom-line. Based on this we should study all the purāṇas. कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम् । we meditate on kāraṇa brahman not kārya brahman. कारणस्वरूपस्य नामान्यनन्तानि kāraṇam brahma is known by infinite

names. । अयमेव च वेदस्य मुख्यः सिद्धान्तः this is the primary teaching of the veda. Kāraṇa brahma upāsana will lead you to krama mukti, kāraṇa brahma jñānam will give you sadhyo mukti. Here and now. इतिहासपुराणादिष्वप्ययमेव in Itihāsa , purāṇas as well, सिद्धान्तो भगवता वेदव्यासेन निरूपितो Bhagavān vyāsaḥ through them has given only this tātparyam. नान्यः no other siddhānta. । पण्डितास्त्विममभिप्रायमजानन्तः परस्परं मतान्तरं खण्डयन्ति । the so called paṇḍita who do not have full knowledge , not understanding this basic principle keep on criticizing other people. Each theological system claims our god is the only god to be worshipped. Quarrels and hatred, are born out of incomplete knowledge. Total knowledge or total ignorance are both bliss. Half-baked is the problem. He gives credit to one Śrī Nīlakanṭha paṇḍitā- नीलकण्ठ चतुर्थर, he has written commentary on 100000 Mahabharata verses. In Sanskrit language. caturdharī vyākhyānam. On gītā also the commentary is available, it is part of it. श्रीनीलकण्ठपण्डितेनापि भारतव्याख्यानारम्भे at the beginning in the introduction to this commentary, he gives the main teaching. प्रसङ्गादयमर्थो निरूपितः । thus is the central teaching of all the vedas, not his own opinion.

Mahabharatam is considered as 5th veda

भरतं पञ्चमो वेदा सुपुत्रः षष्ठमो रसः

दाता पञ्चदशं रत्नं जामाता दशमो ग्रहः

A good son comes under seventh unique taste. In samudra matanam, 14 ratnams gave, a generous person is considered a 15th one. Son in law is the 10th planet. Our daughter is married to him. A planet influences me but I have no influence on him.

तत्रैवोत्तमः श्रुतिसिद्धान्तोऽपि यथावन्निरूपितः। In the Mahabharata, vedic essence is properly talked about. That's why we take gītā as essence of entire veda. Śaṅkarācārya in his gita bhāṣyams introduction says..

.....तदिदं गीताशास्त्रं समस्तवेदार्थसारसङ्ग्रहभूतं

Topic 520 पुराणेषु श्रूयमाणयोः स्तुतिनिन्दयोर्व्यासाभिप्रायः

(५२०) पुराणेषु श्रूयमाणयोः स्तुतिनिन्दयोर्व्यासाभिप्रायः — ननु सर्वपुराणकर्ता श्रीवेदव्यास एक एव। स हि स्कन्दपुराणे शिवस्य स्वातन्त्र्यादीश्वरधर्माः सन्तीति प्रतिपादयामास । देवतान्तराणां च शिवकृपयैव सर्वविभूत्यतिशयो जायत इति च। तथा तेनैव विष्णुपुराणे पाद्मपुराणादौ च विष्णोरीश्वरत्वमुक्तम् । इत्थमेव पुराणेषु उपपुराणेषु च शिवविष्णुभिन्नगणेशादिदेवानामपीश्वरत्वं प्रतिपाद्यते। तदेवं व्यासवचसां परस्परविरोध उपलभ्यते। इति ।

५२०) पुराणेषु when you read different purāṇas, we see श्रूयमाणयोः स्तुतिनिन्दयोर्व्यासाभिप्रायः —in one some deity is glorified in one and degraded in another. This is done by one and same Vyāsācārya. ननु सर्वपुराणकर्ता श्रीवेदव्यास एक एव । vyāsaḥ is one author of all the purāṇas. He is called Bādarayana because he bothers everybody botheraayana.!!! स हि स्कन्दपुराणे in the skanda purāṇam शिवस्य स्वातन्त्र्यादीश्वरधर्माः सन्तीति Śiva is said to be master and all others are under his beck and call. प्रतिपादयामास । he describes.

देवतान्तराणां च all other devatas शिवकृपयैव greatness if other devatas are borrowed from Śiva. सर्वविभूत्यतिशयो जायत इति च all name is skanda purāṇam but Śiva is glorified. । तथा तेनैव विष्णुपुराणे in Viṣṇu purāṇam he says Viṣṇu is superior पाद्मपुराणादौ च विष्णोरीश्वरत्वमुक्तम् there are Śiva specific Viṣṇu specific devi specific purāṇas. Vaiṣṇavaitees classify Śiva related purāṇas as tamasic, brahma based as rajasic, Viṣṇu as satvic. । इत्थमेव पुराणेषु उपपुराणेषु च in all the purāṇas शिवविष्णुभिन्नगणेशादिदेवानामपीश्वरत्वं प्रतिपाद्यते । we see Gaṇeśa and others being praised, Gaṇeśa trunk entire world rose etc we saw. तदेवं व्यासवचसां परस्परविरोध उपलभ्यते । इति । there are mutual contradictions. Therefore Hinduism is highly confusing. Karmas are glorified in one place and criticised elsewhere. Na karmana na prajaya..

That's why many people reject Hinduism itself.

अत्राभिधीयते — सर्वे अपीश्वरा एव । यत्र यस्य देवस्योपास्यत्वप्रतिपादनतात्पर्येण तदितरदेवतानिन्दा श्रूयते तत्र तन्निन्दायाः तदुपासनपरित्यागे न तात्पर्यम् । किन्तु प्रकरणिस्तुत्या तदुपासनायामेव । यथा विष्णुपुराणेषु शिवादिदेवतानिन्दा विष्णुस्तुतिद्वारा तदुपासनाप्रवृत्तावेव हेतुः ।

अत्राभिधीयते — सर्वे अपीश्वरा एव । all are masters only , in a particular purāṇam a particular devata is taken as kāraṇam brahma. Kāraṇam brahma has no form so for puja upāsana you have to temporarily take a form and name to represent kāraṇam brahman. Like a flag of a country. In Viṣṇu purāṇam Viṣṇu nāma rūpa will

represent kāraṇam brahman all others represent kāryam brahman. Vyāsācārya says only for puja and upāsana the nāma rūpas are attributed. For citta śuddhi and citta naiścalyam. Adhyāropa. In jñāna kāṇḍa all the temporarily attributed nāma rūpa will be removed. Apavāda. At the end of jñāna kāṇḍa,

अजमनिद्रमस्वप्नमनामकरूपकम् ३६ । (माण्डूक्य..अद्वैत.प्र.),
दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् । (अलात.प्र. १००) will be left out.

Two types of adhyāsa...ignorance caused adhyāsa and second deliberate one with a purpose. This is nāma rūpa adhyāsa. Veda vyāsaḥ and śāstras do this deliberately for the benefit of the upāsaka. aśabdam asparśam ...

In the beginning conceiving nāma rūpa rahitam brahman is difficult.

***In gītā

क्लेशोऽधिकतरस्तेषाम्, अव्यक्तासक्तचेतसाम् ॥

अव्यक्ता हि गतिर्दुःखं, देहवद्भिरवाप्यते ॥ १२-५॥.

In each purāṇam, a particular nāma rūpa is attributed as kāraṇam brahman which is superior others represent kāryam brahman

यत्र यस्य देवस्योपास्यत्वप्रति- that deity which is introduced as kāraṇam brahman like Śiva in Śiva purāṇam,

पादनतात्पर्येण keeping the tātparityam Śiva as central teaching तदितरदेवतानिन्दा श्रूयते other gods are criticized as they all represent kāryam brahman तत्र तन्निन्दायाः तदुपासनपरित्यागे न तात्पर्यम् । that does not mean you should give up other devatas upāsana. They are there in other purāṇam. Here he wants to encourage Śiva purāṇam. Criticism is not aimed at criticism. Ninda vakyasya nidāyām na tātparityam. Intention is anya stuthau tātparityam. It glorifies something else. Viṣṇu ninda is meant for Śiva stuti, किन्तु प्रकरणिस्तुत्या तदुपासनायामेव the topic under consideration, that is Śiva is the tātparityam not negation of Viṣṇu or devi । यथा विष्णुपुराणेषु in Viṣṇu purāṇam

शिवादिदेवतानिन्दा if shiva is downgraded as Viṣṇu daṣa विष्णुस्तुतिद्वारा it is glorify Viṣṇu as kāraṇam brahman तदुपासनाप्रवृत्तावेव हेतुः । it is to encourage the upāsana of Viṣṇu.

Gita

यो यो यां यां तनुं भक्तः, श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ ७-२१॥

In gītā lord kṛṣṇa is kāraṇam brahman.. he says anybody's worship will come to me. Kṛṣṇa is prakaraṇī, a technical word. He is kāraṇam brahman.

एवं शिवपुराणादिषु कृता विष्ण्वादिनिन्दापि शिवस्तुतिद्वारा तदुपासनाप्रवृत्तावेव हेतुः। नेतरोपासनापरित्यागे। एकत्र कृता देवतान्तरनिन्दा तद्देवतान्तरोपसनापरित्यागार्था यदि स्यात् तदा सर्वदेवतोपासनापरित्यागप्रसङ्गः

एव स्यात्। तस्मादन्यदेवतानिन्दान्यस्य कस्यचिदुपास्यस्य स्तुतये। न तु तदुपासनापरित्यागाय

एवं शिव- in shiva purāṇam, it is the other way. पुराणादिषु कृता विष्ण्वादिनिन्दापि शिवस्तुतिद्वारा तदुपासनाप्रवृत्तावेव हेतुः। नेतरोपासनापरित्यागे। एकत्र कृता देवतान्तरनिन्दा तद्देवतान्तरोपसनापरित्यागार्था यदि स्यात् he says suppose in Viṣṇu purāṇam Śiva ninda is done and he understand Śiva should not be worshipped , then another purāṇam he finds Śiva should nit be worshipped , that way he may stop worshipping any body तदा सर्वदेवतोपासनापरित्यागप्रसङ्ग एव स्यात् if nindā is for rejecting, then after reading all purāṇas you will find all devata upāsana must be rejected. So after reading all the purāṇas and upapuraṇas they will all go waste. Different religions also must note this. Let muslims worship the god, let him not destroy hindu temples criticise other beliefs. । तस्मादन्यदेवतानिन्दान्यस्य कस्यचिदुपास्यस्य स्तुतये। very important mīmāṃsā sentence. Nahi nindā nyāya. In mīmāṃsā language. Anya devata nindā downgrading of a particular devata us for glorification of a particular deity, once this message is received..glorification, thereafter criticism message must be kept aside. All theological people mentioned in the seminar mentioned earlier, we found each one was angry, Śiva bhakta had blood shot eyes. Each one hated the other devatas. Śaṅkarācārya says in his bhāṣyam, if any knowledge instead of giving peace of mind generates hatred there is a problem. While defending and

protecting Hinduism we should not take to violence have hatred anger etc. hatred promoting religions have got something fundamentally wrong.

अद्वेष्टा सर्वभूतानां, मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः, समदुःखसुखः क्षमी ॥ 12-13॥

न तु तदुपासनापरित्यागाय bottom line, you can disagree with other philosophy. Hating us a problem. If someone says heaven is eternal. I can disagree but no hatred.

Are you a hindu? If so you will go to hell.

What about you? He said I will go to heaven.

Are you sure?

When I go to hell you won't be there right? Then I prefer to go to hell and will be without you.

I don't have right to destroy others. Pūrvapakṣī etc is for convincing ourselves. Live and let live. Not for hating or hurting. This is principle of nahi nindā nyāya.

अत्र दृष्टान्तः — वेदेऽग्निहोत्रस्य द्वौ कालावुक्तौ । एकः सूर्योदया-

त्प्राक् । द्वितीय उदयादनन्तरः । 'उदिते जुहोत्यनुदिते जुहोति' इति ।

In this context. Prakaraṇī..in this particular area अत्र दृष्टान्तः — an example is given. वेदेऽग्निहोत्रस्य द्वौ कालावुक्तौ । in the vedas, for
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performing agnihotra, two types of timings are suggested एकः सूर्योदया-

त्प्राक् Ijust before sun ruse द्वितीय उदयादनन्तरः another after suryodayah । ‘उदिते जुहोत्यनुदिते जुहोति’ इति Iafter sun rise, perform agnihotra. Sati saptami soorye udite juhوتي, second is anudite johoti..two different quotations. He wants to describe one portion encourages pre sunrise homa, here that is prakaraṇī. They will downgrade doing before sunrise. In the other portion, it will be reversed. Aim in both is glorification is in doing. If you focus on nindā, you will drop the homa that’s all. Therefore nindā tātparyam naasti

If you focus on ninda, you will drop the homa thats all. Therefore ninda tātparyam naasti

Vicārasāgara class 55 on 10th March 2024

अत्र दृष्टान्तः — वेदेऽग्निहोत्रस्य द्वौ कालावुक्तौ । एकः सूर्योदयात्प्राक् । द्वितीय उदयादनन्तरः । ‘उदिते जुहोत्यनुदिते जुहोति’ इति ।

In certain purāṇās certain devatas are glorified and some others are downgraded or criticized. In certain other purāṇās opposite we see. We have to apply the mimāmsa rule nahi nindā nyāya. tātparyam is also known as prakaraṇī. When you read Śiva purāṇam, take it that you can do Śiva upāsana. This upāsana may criticize Viṣṇu. Don’t take it as criticize and therefore give up Viṣṇu. This way if you go

on eliminating all devatas have to be negated. An example was given. Like do agnihotra before sunrise and in another place it says do after sun rise. Depending on the veda śāka they belong to it must be done accordingly. एकः सूर्योदयात्प्राक्। before sunrise द्वितीय उदयादनन्तरः। after sun rise. (not our rise or awakening) 'उदिते जुहोति अनुदिते जुहोति' इति

तत्रानुदितहोमप्रसङ्गे उदितहोमो निन्द्यते। उदितहोमप्रसङ्गे चानुदितहोमः । तत्र यदि निन्दाया अग्निहोत्रान्तरपरित्यागे तात्पर्यं स्यात्, तर्हि कालद्वयेऽप्यग्निहोत्रपरित्यागप्रसङ्ग एव । न हि नित्यस्य कर्मणः परित्यागः सम्भवति। तस्मादुदितहोमस्तुतयेऽनुदितहोमनिन्दा। अनुदितहोमस्तुतये चोदितहोमनिन्दा क्रियते। एवमेवैकदेवतोपासनाप्रसङ्गे देवतान्तरनिन्दायास्तात्पर्यं प्रकतोपास्यदेवतास्तुतावेव। न देवतान्तरनिन्दायाम्।

तत्रानुदितहोमप्रसङ्गे उदितहोमो निन्द्यते। when topic is doing homa before sunrise, the other homa is criticized. उदितहोमप्रसङ्गे चानुदितहोमः when topic is doing homa after sunrise, the other homa is criticized too. तत्र यदि निन्दाया अग्निहोत्रान्तरपरित्यागे तात्पर्यं स्यात्, we may conclude that homa itself is not required. तर्हि कालद्वयेऽप्यग्निहोत्रपरित्यागप्रसङ्ग एव । there will be the possibility of giving up agnihotra before or after sun rise. That understanding is incorrect. न हि नित्यस्य कर्मणः परित्यागः सम्भवति। veda will not allow us to give up nitya or compulsory karma. तस्मादुदितहोमस्तुतयेऽनुदितहोमनिन्दा। to glorify the udivita homa, nindā is for anudita homa, that's all. अनुदितहोमस्तुतये चोदितहोमनिन्दा क्रियते। similarly the opposite. Similarly Śiva upāsana and Viṣṇu nindā in Śiva purāṇam. एवमेवैकदेवतोपासनाप्रसङ्गे while

prescribing one upāsana देवतान्तरनिन्दायास्तात्पर्यं criticism of other devatas प्रकतोपास्यदेवतास्तुतावेव। is only to glorify a particular deity न देवतान्तरनिन्दायाम्। not to hate another deity.

Topic 521 पञ्चदेवतोपसानायाः फलमेकमेव (ब्रह्मलोकः)

(५२१) पञ्चदेवतोपसानायाः फलमेकमेव (ब्रह्मलोकः) — result of doing pañcadevata upāsana phalam can be attained through any one. Brahmaloka prāpti is the phalam. upāsana cannot give mokṣa we must remember.

शुक्लकृष्णयजुःशाखाभेदेन केचनानुदितहोमं कुर्वन्ति। केचनोदितहोमं च। उभयेषां च फलं समानमेव । तथा इच्छाभेदवशात् पञ्चस्वपि देवतासु यस्याः कस्याश्चिदुपासनायां क्रियमाणायां पञ्चभिरप्युपसानाभिर्ब्रह्मलोक एव प्राप्यते । तत्रत्यभोगानुभवानन्तरं विदेहमोक्षः सिद्ध्यति ।

शुक्लकृष्णयजुःशाखाभेदेन केचनानुदितहोमं कुर्वन्ति। the homas are prescribed in the two śāka of the Yajurveda. According to your shaaka you do. Some do anudita homa. केचनोदितहोमं च। some do uditā homa. उभयेषां च फलं समानमेव। No difference in the phalam. तथा इच्छाभेदवशात् पञ्चस्वपि देवतासु here he makes a subtle difference. In agnihotra it depends on the branch of veda. But in case of Śiva and Viṣṇu, it is based on the person's iccā likes and dislikes. यस्याः कस्याश्चिदुपासनायां क्रियमाणायां पञ्चभिरप्युपसानाभिर्ब्रह्मलोक एव प्राप्यते । among 5 upasanas, anything is ok. But only one iṣṭa devata is prescribed for one person. This is for habit formation. Subconscious mind will get attached to that devata. Not because others are

inferior. It need not be kula devata. Whatever be the type of upāsana, brahmaloka is phalam. of course, all conditions as mentioned in chapter 8 of Gita must be fulfilled.

अन्तकाले च मामेव, स्मरन्मुक्त्वा कलेवरम् । यः प्रयाति स मद्भावं, याति नास्त्यत्र संशयः ॥ 8-5॥ remembrance of Bhagavān must happen automatically.

तस्मात्सर्वेषु कालेषु, मामनुस्मर युध्य च । 8-7

प्रयाणकाले मनसाचलेन, भक्त्या युक्तो योगबलेन चैव । 8-10

then he will go to brahma loka and get krama mukti. Some people want to go there and experience the sense pleasures of brahma loka. This is sakāma upāsana. Then he will go to brahma loka and return, that's not krama mukti. तत्रत्यभोगानुभवानन्तरं विदेहमोक्षः सिद्ध्यति । he will get videha mukti after gaining aham brahmasmi jñānam in brahma loka.

यद्यपि विष्ण्वादिदेवतोपासनया वैकुण्ठादिलोक एव प्राप्यत इति पुराणेषूच्यते, न तु ब्रह्मलोकः । तथापि विदेहमुत्त्यधिकारित्वादुत्तमोपासका देवयानमार्गेण ब्रह्मलोकमेव गच्छन्ति । एक एव ब्रह्मलोको विष्णूपासकस्य वैकुण्ठरूपेण भाति । तत्रत्याः सर्वेऽपि चतुर्भुजा एव लक्ष्यन्ते। स्वयमपि चतुर्भुजो भवति। शिवोपासकस्य शिवलोकत्वेन भाति। तत्रत्याः सर्वे त्रिनेत्रधारिणः प्रतीयन्ते। स्वयमुपासकोऽपि तथैव भवति। एवमेव सर्वेषामपि तत्तदुपासकानामेक एव ब्रह्मलोकस्तत्तदुपास्यलोकात्मना प्रतीयते।

Here he is discussing an unique topic not found anywhere else. In purāṇās it is said the upāsakas will go to Śiva loka. Author says

brahmaloka. That's the debate here. Author says Viṣṇu loka and Śivaloka are another name for brahma loka. Veda pramāṇa talks only about brahmaloka. So we adjust purāṇam to match the veda. In the caturdasa bhuvanani there is only mention of brahma loka not these. Caturdaśa has to remain that way. Niścala Dāsa says one loka alone depending on the upāsakas will appear differently as Viṣṇu loka Śiva loka etc. they will all remain in the same loka. Their experience will be as per their own will. यद्यपि even though विष्वादिदेवतोपासनया for Viṣṇu upāsana the phalam is supposed to be vaikunṭha prāpti वैकुण्ठादिलोक एव प्राप्यत इति पुराणेषूच्यते, न तु ब्रह्मलोकः, not brahma loka. तथापि even though it is said so in purāṇam, विदेहमुक्त्यधिकारित्वादुत्तमोपासका देवयानमार्गेण ब्रह्मलोकमेव गच्छन्ति । it should be reinterpreted as vaikunṭha is nothing but brahma loka, Śiva loka is brahma loka. Anyone who deserves videha mukti according to veda pramāṇa a videha mukti candidate can go only to brahma loka. (uniquely seen here, imagined by Niścala Dāsa) through devayāna maarga such upāsakas will go only to brahma loka.

ते ब्रह्मलोकेषु परान्तकाले, परामृताः परिमुच्यन्ति सर्वे॥ (कैवल्य.उप)

Whether they do Viṣṇu upāsana or Śiva upāsana or devi upāsana. Otherwise you will have proliferation of lokas. It will be veda virodha also. एक एव ब्रह्मलोको विष्णूपासकस्य वैकुण्ठरूपेण भाति। even though Viṣṇu upāsakas will go to brahma loka, his experience will be Viṣṇu loka तत्रत्याः सर्वेऽपि there everybody चतुर्भुजा एव लक्ष्यन्ते।

will have four hands like Viṣṇu स्वयमपि चतुर्भुजो भवति। including of himself. शिवोपासकस्य शिवलोकत्वेन भाति। for Śiva upāsakas, the place will be like Śivaloka. तत्रत्याः सर्वे त्रिनेत्रधारिणः प्रतीयन्ते। there everybody will have three eyes. स्वयमुपासकोऽपि तथैव भवति। he also has got trinetram. एवमेव सर्वेषामपि तत्तदुपासकानामेक एव ब्रह्मलोकस्तत्तदुपास्यलोकात्मना प्रतीयते। for every upāsakas same corresponding thing happens. Same brahma loka appears differently. Brahma loka is satya lokah. We will wonder how did Niścala dāsa get this idea? He says I'm following mimāmsa rule, please listen.

अत्रायं नियमः — देवयानमार्गं विना मार्गान्तरेण गन्ता पुनः पुनः संसारमेव गच्छति। ब्रह्मलोकगमनमार्गस्तु देवयानाख्य एक एव। तस्माद्विदेहमुक्तियोग्या उपासकाः सर्वेऽपि ब्रह्मलोकं गच्छन्ति।

All ajñānīs who die will have to travel after death. Sastra talks of only 3 paths. Śukla gati Kṛṣṇa gati tṛtīya gati. 3rd path. It is talked about in chand upa. Chan 5.10.8.

अथैतयोः पथोर्न कतरेणचन तानीमानि क्षुद्राण्यसकृतावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयः स्थानं तेनासौ लोको न सम्पूर्यते तस्माच्चगुप्सेत तदेष श्लोकः ॥5-10-8॥

See footnote

9. देवयानपितृयाणजायस्वम्रियस्वेति Śukla gati Kṛṣṇa gati tṛtīya mārga – jayasva-mriyasva mārga त्रिविधाः संसारमार्गाः ।

(9) सूर्यमण्डलं भित्त्वा ब्रह्मलोकगमनमार्गो देवयानः पन्थाः, अर्चिरादिमार्ग

इति चोच्यते । devayāna mārḡa passes through sūrya maṇḍalam and goes to brahma loka. Therefore purāṇam has to be adjusted in accordance with this. Arcirādi mārḡa; devayāna, śukla gati

(२) चन्द्रमण्डलं भित्त्वा इन्द्रलोकगमनमार्गः पितृयाणमार्गः, धूमादिमार्ग इति चोच्यते । pitṛyāna pierces lunar disc; pitṛyāna, dhūma mārḡa or kṛṣṇa-gati

(३) पुनः पुनर्जननमरणादिप्रवाहकारणीभूतो मृत्युलोकगमनमार्गो जायस्वप्नियस्वेति because in brahma loka long life and then krama mukti, in pitṛyāna also long life. Here short life. Repeated short life, it is going to mṛtyuloka or yamaloka gamana mārḡa called jaayasya-mriyasva maarga. तृतीयो कष्टो मार्गः । this is the difficult path. तुरीयो मोक्षमार्गस्तु ब्रह्मज्ञानात्मक एव । fourth one is no path. Brahma jnani merges in the place where he dies. Therefore 3 maargas are there. Only brahma loka, indra loka and mṛtyuloka mentioned. No other lokas like Śivaloka Viṣṇuloka etc. so you have to interpret without contradicting.

अत्रायं नियमः — देवयानमार्गं विना मार्गान्तरेण गन्ता a person who goes through any other mārḡa; पुनः पुनः संसारमेव गच्छति । again and again he will get into saṃsāra. There is only one mārḡa that is for videha mukti candidate. ब्रह्मलोकगमनमार्गस्तु देवयानाख्य एक एव । there is no other mārḡa. They are not mentioned in the veda. Even if purāṇās

mention. We don't negate the purāṇās. They are given by Vyāsācārya. We interpret it in such a way that it is vedically acceptable. Krama mukti candidates will go to brahma loka only. Called vaikunṭha in Viṣṇu purāṇam and Kailasa or Śiva loka in Śiva purāṇam

तस्माद्विदेहमुक्तियोग्या उपासकाः all the upāsakas who are candidates for videha mukti सर्वेऽपि ब्रह्मलोकं गच्छन्ति। all will go to brahma loka only. तादृशे ब्रह्मलोके उपासकेच्छानुसारेण सकलसामग्रीविशिष्टतत्त्वलोकात्मना प्रतीयमानत्वरूपोऽद्भुतो महिमा वर्तते। एवं पञ्चदेवतोपासनायाः फलमेकमेव।

Vicārasāgara class 56 on 16th March 2024

अत्रायं नियमः — देवयानमार्गं विना मार्गान्तरेण गन्ता पुनः पुनः संसारमेव गच्छति। ब्रह्मलोकगमनमार्गस्तु देवयानाख्य एक एव।

ND wants to say by īśvara upāsana or kāraṇam brahma upāsana one can get mokṣa. It can be any of the deities in which the kāraṇa brahma can be invoked. In purāṇās or āgama śāstras mokṣa is going to respective lokas. Śiva loka Viṣṇu loka etc. how do we understand this. In advaita vedānta we say this is krama mukti. We say krama mukti is going to brahma loka and get brahma jñānaṃ and get mokṣa. For a jnani, he gets jīvan mukti and videha mukti after death. We are not studying jnani here. Veda does not speak of each loka separately. But purāṇās speak about these lokas. āgamas too. They are all based on the vedas. They exist borrowing the teaching from veda. Śruti and smṛti must be reconciled. In previous para, he

said each of these lokas are not three different lokas. But just named differently. What about the experiences. He said these will also will be different. It is the 7th loka brahma loka. Because of upāsana balam, they will get different upādhi experiencing medium. They will experience themselves and also the lokas differently. Brahma loka means 4 heads 4 hands etc. they will have contact with respective gods. He only adds these are all vyāvahārika satyam. We accept all the purāṇās. We don't negate anything. Non-experience is the proof of limitation of our medium. Pramāṇam for these is śruti and smṛti pramāṇam. We reject smṛti only if it contradicts.

The logic he is explaining. In veda word brahma loka is used. Niṣkāma kārāṇa brahma upāsakas will go to brahma loka it is said, there is no Śiva loka Viṣṇu loka etc. also only one path devayāna mārḡa or śuklagati is spoken about. Loka is one śuklagati is one krama mukti is one.

M.. other than one devayāna mārḡa, if there is any other mārḡa he travels there is no krama mukti. Kṛṣṇa gati will take to svarga loka and returnable. The third mārḡa is kaṣṭha mārḡa, any other jenma repeatedly they come and go. To attain krama mukti one has to go to brahma loka and mārḡa is only one. So Śiva Viṣṇu upāsaka have to go through devayāna only.

तस्माद्विदेहमुक्तियोग्या उपासकाः सर्वेऽपि ब्रह्मलोकं गच्छन्ति। तादृशे ब्रह्मलोके उपासकेच्छानुसारेण सकलसामग्रीविशिष्टतत्तल्लोकात्मना प्रतीयमानत्वरूपोऽद्भुतो महिमा वर्तते।

तस्माद्विदेहमुक्तियोग्या उपासकाः all the upāsakas , videha mukti yogya. They also talk about going to Viṣṇu loka and not being born again. Śiva bhaktas will go to shiva loka. They say they will go to Viṣṇu loka and enjoy the presence of Viṣṇu and Lakṣmī and do kainkaryam and have an eternal body. Aprākṛta śarīram. Non material body and you can serve Bhagavān. This is how they will explain. We agree with them in one respect. Viṣṇu upāsaka will not be reborn we accept, rest we don't accept. We will say Viṣṇu will take vicārasāgara class. You have to go through vedānta vicāra. As long as you are different of God, dvaitam problem will continue. Dvitiyaadvai bhayam bhavati. We say you have to get advaita jñānaṃ and enjoy jīvan mukti until pralayam when you will merge into brahman. Author here uses the word videha mukti yogyahaa. You can translate as krama mukti yogyaha. सर्वेऽपि ब्रह्मलोकं गच्छन्ति। they all go to brahmaloka.

तादृशे ब्रह्मलोके उपासकेच्छानुसारेण सकलसामग्रीविशिष्टतत्तल्लोकात्मना in line with his will respective upāsakas will have their experience. Their body too. Our sense organs can't experience śiva loka. We will have those sense organs. In bhūlokā itself we see this. Some animals have night vision. Dogs can hear very many different things. प्रतीयमानत्वरूपोऽद्भुतो (रूप अद्भुतो महिमा) महिमा वर्तते। Special sense

organs like wearing a headset for experiencing virtual reality, there head itself will be unique.

एवं पञ्चदेवतोपासनायाः फलमेकमेव। in this manner, any one of the pañca devata phalam is the same only.. kramamukti prāpti.

Topic 522 एकस्मिन्नेव परमात्मनि नानानामरूपप्रतीतिसम्भावना

(५२२) एकस्मिन्नेव परमात्मनि नानानामरूपप्रतीतिसम्भावना — ननु पञ्चानामपि देवानां नामरूपादयो विभिन्नाः कथ्यन्ते । ईश्वरस्त्वेक एव । कथं न्विदमकेस्यैव नानानामरूपवत्त्वादि सम्भवेत् इति चेत्। अत्राभिधीयते — परमार्थतो न किञ्चिदपि नामरूपादिकं परमात्मनि युज्यते । अथापि मन्दबुद्धीनामुपासनार्थं नामरूपरहिते एव परमात्मनि नामरूपादिकं काल्पनिकमेवोपेयते । तस्मात् एकस्मिन्नेव परमात्मनि मायाकल्पितं नामरूपादिकं नानाविधं सम्भवत्येव । इत्थं हि सर्वपुराणवाक्यानां विरोधोऽपि निवर्तते ।

एकस्मिन्नेव परमात्मनि नानानामरूपप्रतीतिसम्भावना all these 5 upāsakas are doing kārāṇa brahma upāsana. Kārāṇa brahman cannot have any form. Because it is difficult to meditate on the formless one, śāstra superimposes form upon the formless. With superimposed form, upāsaka does upāsana. Even though upāsya devatas are different real upāsya is one and therefore phalam is one. ननु पञ्चानामपि देवानां for all the five devatas नामरूपादयो विभिन्नाः कथ्यन्ते their names form and functions sṛṣṭi laya etc are different. । ईश्वरस्त्वेक एव īśvara is only one.। कथं न्विदमकेस्यैव नानानामरूपवत्त्वादि सम्भवेत् how come then one īśvara have five different nāmarūpas. इति चेत्। अत्राभिधीयते now the answer is given. Even scholars quarrel about whether Śiva

is great or Viṣṇu is great.— परमार्थतो न किञ्चिदपि नामरूपादिकं परमात्मनि युज्यते understand bhagavān does not have form. Nirguṇam brahman as well as saguna īśvara both have no forms. forms come only after akāśa creation. Only then you can speak about desa kala etc. । अथापि मन्दबुद्धीनामुपासनार्थं still the dull intellects for the purpose of upāsana upon the nāmarūpa rahitam brahman, for the नामरूपरहिते एव परमात्मनि नामरूपादिकं काल्पनिकमेवोपेयते sake of upāsana they superimpose forms. This is accepted by vedānta too. । तस्मात् एकस्मिन्नेव परमात्मनि मायाकल्पितं नामरूपादिकं नानाविधं सम्भवत्येव । variety is therefore possible, some nāmarūpas are prātibhāsikam, some are vyāvahārika nāmarūpa. For advaitin its ok to consider Śiva as prātibhāsikam or vyāvahārikam. Here you imagine Śiva it is prātibhāsikam. You go to kailas then when you experience that is vyāvahārika experience, we don't fight to argue whether it is prātibhāsikam or vyāvahārikam. Mental projection is prātibhāsikam. Māyā's projection is vyāvahārikam. Advaitam is not really concerned. Trim your curiosity. Don't waste time by arguing about if Vaikuṇṭha is really there or not. Give it vyāvahārika satta.

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् । माण्डूक्य..अला.प्र. १००

we say pāramārthikam alone can give liberation. As long as you are within deśa kala it is not eternal. You will go to the loka and return.

अनात्मश्रीविगर्हणम्

धातुलोकः साधितो वा ततः किं विष्णुलोको वीक्षितो वा ततः किम् ।

शंभुलोकः शासितो वा ततः किं येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥ १६॥

He says Vaikunṭha loka is also anatma, you will return..

You may go to brahma loka and return., vishnor loka.. so what, you were a ruler of Śiva loka for some time. So what. None of these will give liberation. If ātma-aparokṣa jñānaṃ is not there....we can't get liberation. Loka has got nāma rūpa therefore anatma. thus many names and firms are possible.

इत्थं हि सर्वपुराणवाक्यानां विरोधोऽपि निवर्तते । in this way there is no contradiction between the puraṇam. There is only one kāraṇa brahman. Hindi bhajan. Lyric

हर देश मे तु हर वेश मे तु , तेरा नाम अनेक, तु एक् हि हो ..advaita satyam.

Topic 523 सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधन-
क्रमवशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम्

(५२३) सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधन-
क्रमवशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम् —

Long compound..

सर्वेषामपि पुराणानां

कार्यकारणब्रह्मोपासनाबोधनक्रमवशात् -1

हेयोपादेयविषयकत्वतात्पर्यनिरूपणम् -2

Splitting the compound word us called vighraha vākyam.

Otherwise you will need headachepill. Ache of head head ache.. pill for headache.. headache curing pill..madhyamapada lopa samasa. Different vibhaktis come here.

Previously he discussed the topic of one and same Vyāsācārya contradicts in each purāṇā. Śiva versus Viṣṇu etc. why Vyāsācārya is creating this confusion? One solution was given. In this portion he is giving another solution, very unique to vicārasāgara. Na hi ninda nyāya we applied, when a deity is downgraded, don't take downgrading statement seriously, purpose is for raising the main devata. Tātparyam is you can meditate upon any devata as kāraṇa brahman.

Here he is saying every nāma rūpa can represent according to our invocation. Any idol can be used for invoking a deity. Any nāma rūpa we can use to invoke kāryam brahman or kāraṇa brahman. In purāṇās, each one will have one nāmarūpa as kāraṇa brahman all others will be kārya brahma. Śiva will be kāraṇa brahma in Śiva purāṇā. Others will be kāryam brahma and will be downgraded as they are anityam. Viṣṇu as kāryam brahman should be rejected,

shiva as kārāṇa brahman must be accepted. In Viṣṇu puraṇam the opposite. Hero is kārāṇa brahman. All others are kārya brahman villain, is saṃsāra kārāṇam. Thus there is no contradiction amongst the purāṇās.

Class 57 23rd March 2024

सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधन-
क्रमवशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम् —

ND is talking about the reason for the gradation of various devatas. In different purāṇās one is upgraded and other is downgraded. Basically because main is kārāṇa brahman and rest are kāryam brahman. Only kārāṇam brahman must be pursued, upāsana for krama mukti, jñānaṃ for sadhyomukti.

All gods whether Śiva or Viṣṇu, they can either mean kārāṇam brahman or kārya brahman. Both meanings are there. Depends on the purāṇam and the meaning there. Kārāṇam brahman in Viṣṇu purāṇam will have name Viṣṇu. So don't be carried away by name or nāmarūpa. सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधन-
क्रमवशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम् since all purāṇās talk about kārāṇa brahman and kāryam brahman. They will be upādeyam and heyam respectively. अद्भुतम्- same brahmaloka will appear differently depending on the type of bhakta. Bodies also will be different.

पुराणवाक्यानां परस्परविरुद्धाभिधायकत्वशङ्काया मुख्यं समाधानम् —
शिवविष्णुगणेशदेवीसूर्यादिकं नाम प्रत्येकं कारणब्रह्मबोधकम्। कार्यब्रह्मणामपि
समानमेवैतन्नामजातम्। मायाविशिष्टं चैतन्यं कारणं ब्रह्मेति कथयन्ति। कार्यभूतं

हिरण्यगर्भमपि ब्रह्मेति वदन्ति। इत्थं कारणं ब्रह्म, कार्यं ब्रह्म चेत्युभयविधमपि ब्रह्म विष्णुशिवादयः शब्दा बोधयन्ति। तथैवैतेषां पञ्चानामपि देवानां नारायणनीलकण्ठविघ्नेशशक्तिभान्वित्यादीन्यप्यनन्तानि पर्यायपदानि विद्यन्ते। तान्यपि कारणकार्यात्मकमुभयरूपमपि ब्रह्म बोधयन्ति। क्वचित्कारणं ब्रह्म क्वचिच्च कार्यं ब्रह्म प्रसङ्गानुसारेण बोधयन्ति। यथा सैन्धवशब्दोऽश्वलवणोभयबोधकोऽपि, भोजनप्रकरणे लवणम्, गमनप्रकरणेऽश्वं च बोधयत्येवम्।

पुराणवाक्यानां for all puranic statements परस्परविरुद्धाभिधायकत्वशङ्काया when devotees have this doubt they are contradicting themselves, lot of fights are going on. मुख्यं समाधानम् — primary answer is this secondary answer is you to apply nahi nindā nyāya. Now kārya kāraṇa bhodakatvam. शिवविष्णुगणेशदेवीसूर्यादिकं all 5 names are there नाम प्रत्येकं कारणब्रह्मबोधकम्। each one can reveal formless kāraṇam brahman. Each one of the कार्यब्रह्मणामपि kārya brahmans समानमेवैतन्नामजातम्। all the 5 can refer to anitya kāryam brahman too. Jatam means group, here group of 5. मायाविशिष्टं चैतन्यं caitanyam in association with māyā is kāraṇam brahman and saṅgaṇam too. We say nirguṇam brahman because even though it is always associated with māyā, māyā is always mithyā. Until you know māyā is mithyā, our understanding is brahman is always saṅgaṇam. In viśiṣṭādvaitam māyā is always satyam. Brahman is asaṅga always. Brahman is never touched by guṇa at any time. Brahman is always saṅgaṇam for ajñānī. It is always nirguṇam for jñanis like us!! Brahman is always saṅgaṇam for an ajñānī, it is

always nirguṇam for a jñānī. Virāṭ is kāryam brahman, akāśa, vayu etc, कारणं ब्रह्मेति कथयन्ति। कार्यभूतं हिरण्यगर्भमपि ब्रह्मेति वदन्ति।

इत्थं कारणं ब्रह्म, कार्यं ब्रह्म चेत्युभयविधमपि ब्रह्म both brahmans are revealed by the same naama. विष्णुशिवादयः शब्दा बोधयन्ति। तथैवैतेषां पञ्चानामपि देवानां नारायणनीलकण्ठविघ्नेशशक्तिभान्वित्यादीन्यप्यनन्तानि पर्यायपदानि विद्यन्ते। there are other synonyms for Viṣṇu, Narayana. Nilakanta for Śiva. Vignesha for Gaṇeśa, shakti for Devi. Bhanu for Sūrya. Many synonyms. तान्यपि all the synonyms also take on kāraṇam and kārya brahman meaning as per context. कारणकार्यात्मकमुभयरूपमपि ब्रह्म बोधयन्ति। क्वचित्कारणं ब्रह्म क्वचिच्च कार्यं ब्रह्म प्रसङ्गानुसारेण बोधयन्ति। when you are doing Sūrya namaskāra for an eye problem, here Sūrya is invoked as cakṣuh devata. Sūrya as presiding deity is devata as kārya devata. In sandhyāvandanam or Aditya hridayam.. same Sūrya can reveal kāraṇa brahma too. A Sanskrit example; saindhavah, that which is born out of ocean. One would be born. Sindhoh jaaataH saindavai. Salt or horse, can mean both. You take based on context. यथा सैन्धवशब्दोऽश्वलवणोभयबोधकोऽपि, even though both meanings are there. During food, you bring sandhavaḥ means give me salt. In gamanaprakaraṇam, he needs a vehicle to go far way so he needs horse. भोजनप्रकरणे लवणम्, गमनप्रकरणेऽश्वं च बोधयत्येवम्।

Topic 524

(५२४)

वैष्णवादिग्रन्थस्थविष्ण्वादस्तुतिशिवादिनिन्दावचनानां व्यासाभिप्रायस्त्वयमेव। कारणं ब्रह्मोपास्यम्। कार्यं तु ब्रह्म नोपास्यमिति।

6 purāṇās each are there for Vaiṣṇava śaiva and brahma purāṇās. वैष्णवादिग्रन्थस्थविष्ण्वादस्तुतिशिवादिनिन्दावचनानां when Viṣṇu is glorified and Śiva is downgraded, व्यासाभिप्रायस्त्वयमेव। vyasa's intention is to upgrade kārāṇa bhrama upāsyam. कारणं ब्रह्मोपास्यम्। कार्यं तु ब्रह्म नोपास्यमिति। even kramamukti is not possible with kārya brahma upāsana.

(१) तत्र वैष्णवेषु पुराणेषु विष्णुनारायणादिशब्दाः कारणं ब्रह्म बोधयन्ति। शिवगणेशशक्तिसूर्यादिशब्दास्तु तत्रत्याः कार्यमेव ब्रह्मापकृष्टम्। एवमन्यत्रापि।

तत्र among the 5 purāṇās वैष्णवेषु पुराणेषु in all Vaishnava purāṇās विष्णुनारायणादिशब्दाः कारणं ब्रह्म बोधयन्ति। Viṣṇu will mean kārāṇa brahman शिवगणेशशक्तिसूर्यादिशब्दास्तु तत्रत्याः कार्यमेव ब्रह्मापकृष्टम्। others will represent kārya brahman, inferior too. एवमन्यत्रापि। similarly others too. After saying extrapolate. He repeats below.

(२) स्कन्दपुराणादिशैवग्रन्थेषु शिवमहेशादिशब्दाः कारणं ब्रह्म बोधयन्ति। विष्णुगणेशदेवीसूर्यादिशब्दास्तु कार्यं ब्रह्म (बोधयन्ति)। in skanda purāṇā, Śiva is glorified.

(३) गणेशपुराणेऽपि गणेशपदं कारणस्य ब्रह्मणः, विष्णुशिवादिपदानि कार्यस्य ब्रह्मणश्च वाचकानि। in Gaṇeśa purāṇam, Gaṇeśa is glorified.

(४) काली(देवी)पुराणे कालीदेव्यादिशब्दाः कारणं ब्रह्म, विष्णुशिवसूर्यादिशब्दाः कार्यं ब्रह्म च बोधयन्ति। in Kālī purāṇā, Kālī is glorified

(५) सौरपुराणे च भानुसूर्यादयः शब्दाः कारणस्य ब्रह्मणः शिवादिशब्दाः कार्यस्य ब्रह्मणश्च बोधकाः । in Saurapurāṇā, Sūrya is glorified.

तस्मात्सर्वत्र कारणस्तुतिः कार्यनिन्दा चोपपन्नैव। everywhere Kāraṇam is glorified, kāryam is criticized.

एवं निखिलेषु पुराणेषु कार्यकारणसञ्ज्ञारूपाणां सङ्केतानामेव भेदः। न तु हेयोपादेयरूपे विवक्षितेऽर्थे। सर्वपुराणेषु कारणब्रह्मोपासना उपादेया। कार्यब्रह्मोपासना च हेया । तस्मात् सर्वपुराणानामप्येकं कारणमेव ब्रह्मोपास्यमित्यत्रैव तात्पर्यम्। न तेषां स्वार्थे विरोधः।

Consolidating, एवं निखिलेषु पुराणेषु in all purāṇās, कार्यकारणसञ्ज्ञारूपाणां सङ्केतानामेव भेदः। different words are used for revealing kāraṇa brahma and kārya brahman.

यो यो यां यां तनुं भक्तः, श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ 7-21॥

Lord says he is kāraṇam brahman, any body who worships kāryam brahman, it will reach me as kāraṇam brahman. So don't get confused with the words. न तु हेयोपादेयरूपे विवक्षितेऽर्थे। intended meaning is kāraṇam brahman must be given importance. सर्वपुराणेषु कारणब्रह्मोपासना उपादेया। always kāraṇa brahman alone has to be meditated upon for krama mukti. Vācyārtha will be māyā sahitaṁ brahman. Lakṣyārtha will be kārya kāraṇa vilakṣaṇa brahman. In brahmasutra dheyam brahman upāsyam brahman and jñeya brahman are used for this purpose. कार्यब्रह्मोपासना च हेया। for a

mumukṣu. For worldly benefits you can do any of these kārya brahma upāsana. तस्मात् सर्वपुराणानामप्येकं कारणमेव ब्रह्मोपास्यमित्यत्रैव तात्पर्यम्। all purāṇās have only one topic kārāṇa brahman न तेषां स्वार्थे विरोधः। therefore there is no contradiction of the purāṇās.

Topic 525 मूर्तिप्रतिपादनाभिप्रायः

(५२५) मूर्तिप्रतिपादनाभिप्रायः — यद्यपि चतुर्भुजत्रिनेत्रसतुण्डाष्टभुजादिमूर्तयो मायापरिणामाश्चैतन्यविवर्ताश्चेति कार्यात्मका एव। तासामुपासना च विहिता। तथापि, तादृशचतुर्भुजादिमूर्तीनां यत्कारणात्मकं मायाविशिष्टं चैतन्यं तद्विचारे क्रियमाणे न कोऽपि भेदः सिद्ध्यति।

Fine difference he is making. Until now nāma bheda he concentrated upon. Upāsyam is ekam is message until now. Now he goes to Rūpam. Viṣṇu has different Rūpam, Śiva different etc.. When we do upāsana, when we do kārāṇa upāsana meditation, how should he do the upāsana? Viṣṇu rūpam comes under kārāyam brahman but during upāsana, he has to exclude rūpam which is kārāyam. For puja and initially for meditation the form is given. For mokṣa the form has to be excluded.

Class 58 30th March 2024

The author talks about the central theme of all the purāṇās. Māyā sahitam kārāṇa brahman is the upāsyā devata in the form of Viṣṇu Śiva etc. the upāsakas will get krama mukti. This is upāsyam brahman. In the case of jñeyam brahman, to be known, here māyā has to be intellectually excluded, by merely understanding māyā is

mithyā. This is māyā upādhikam brahman. (the earlier one is māyā viśiṣṭam brahman is upāsyam brahman giving krama mukti)

Jñeyam brahman will give liberation here and now. Upāsyam brahman you have to go to brahma loka (chapter 8) study and get liberation. Kāryam brahman has to always be set aside. (in all the purāṇās). Kāraṇam brahman is given different names in the purāṇās. Like water is called by different terms in different languages. Don't get attached to the nāma. There is no nāma in pralayam.

सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्तैः । १६
(purushasukta) Nama comes only during vyavahāra. Transaction comes only when kāryam brahman comes. Nama also comes under kāryam brahman. Go to kāraṇam brahman and then dispose the kāryam brahman like the disposable cup. Same rule applied to nāma, apply to rūpams. Purāṇas have many rūpams. Rūpam also must be given up. Rūpam also comes under kāryam brahman. Like the pole vaulter dropping the pole, nāma and Rūpam are to be disposed. Then all purāṇās will talk about one kāraṇam brahman only. Now rūpa centri discussion. Mūrti term is used. Whole Hinduism is lost now in kāryam brahman due to naama rūpa etc.

which type of naamam is correct etc? मूर्तिप्रतिपादनाभिप्रायः — what is the intention of Vyāsācārya in introducing varieties of mūrti. (यद्यपि) चतुर्भुजत्रिनेत्रसतुण्डाष्टभुजादिमूर्तयो four hands, three eyes, endowed with trunk, eight hands, all these mūrtis or forms

मायापरिणामाश्चैतन्यविवर्ताश्चेति are products of māyā, coming under kāryam brahman, caitanyam is also the cause. Māyā is changing material cause. कार्यात्मका एव। they are only kāryam. तासामुपासना च विहिता। scriptures talk of nāma rūpa rahita kāraṇam brahman only. (mūrti is feminine gender, Kṛṣṇamūrtih is masculine, Kṛṣṇa murtih yasya saha bahuvreehi)) तथापि, even though this is the fact, तादृशचतुर्भुजादिमूर्तीनां यत्कारणात्मकं मायाविशिष्टं चैतन्यं behind the mūrti, there is a paramātmā, who is the kāraṇam behind the mūrti which is kāryam. Kāraṇam brahman is māyā viśiṣṭam brahman. (māyā upahitam caitanyam in jnana kāṇḍa) तद्विचारे क्रियमाणे when you enquire into that caitanyam न कोऽपि भेदः सिद्ध्यति। there is no difference. Behind Śiva, Viṣṇu Devi etc. there is no question of who is superior amongst them? Like the bhajan हर देश मे तु हर वेश मे तु , तेरा नाम अनेक, तु एक् हि हो ..advaita satyam

तस्मात् तत्तन्मूर्तीनां कार्यात्मकमाकारं बाधित्वा कारणस्वरूपमेवोपास्यमित्यत्रैव सर्वग्रन्थानां तात्पर्यम्। आकारः कार्यत्वात् तुच्छः। कारणं सत्यम्। यस्य तु मन्दा प्रज्ञाकार एव स्थिरा भवति, स शास्त्रोक्ताकारोपासनामेव कुर्यात्। ततः प्रज्ञा निश्चलीभूय कारणब्रह्मोपासनायां स्थिरीभवति।

An advice to upāsakas. तस्मात् तत्तन्मूर्तीनां कार्यात्मकमाकारं बाधित्वा when you focus on a mūrti, use the mūrti (mentally set aside the mūrti), but understand that īśvara is not with this form but māyā viśiṣṭam caitanyam. कारणस्वरूपमेवोपास्यमित्यत्रैव formless kāraṇam brahman must be meditated upon. This is the intention of Vyāsācārya. सर्वग्रन्थानां तात्पर्यम्। this is the intention of all scriptures. They all

remove the form. आकारः कार्यत्वात् तुच्छः। the form being a product is mithyā only. Like goldsmith creates a shape. We give money for creation of the shapes. Tuccah means mithyā. कारणं सत्यम्। kārāṇam is eka saara nitya satyam. Idols are many but the idolized īśvara is only one. Many people find it difficult to meditate upon the formless brahman. Its like children using fingers to count. यस्य तु मन्दा प्रज्ञाकार एव स्थिरा भवति, if one says he is manda then hold on to the form initially, do not get attached to the form. Even if you want to meditate upon a form, स शास्त्रोक्ताकारोपासनामेव कुर्यात्। then you must use only the forms given in the scriptures. don't invent new forms. ततः प्रज्ञा निश्चलीभूय after getting trained in the mūrti, then you remove your attachment to the figure of Bhagavān, कारणब्रह्मोपासनायां स्थिरीभवति। understand Bhagavān as kārāṇa brahman.

Topic 526 कारणब्रह्मोपासनाः

(५२६) कारणब्रह्मोपासनाः — कारणब्रह्मोपासनाप्रकारस्त्वयमेव। ब्रह्म जगत्कारणं सत्यकामत्वसत्यसङ्कल्पत्वसर्वज्ञत्वस्वतन्त्रत्वसर्वप्रेरकत्वसर्वान्तर्यामित्वकृपालुत्वेश्वरत्वादिधर्मविशष्टत्वेन ध्यायीत। न हि मूर्तिध्यानेऽस्ति शास्त्रस्य तात्पर्यम्। शास्त्रेष्वनेकमूर्तिप्रतिपादनं च नोपासनार्थमेव। किन्तु, कारणब्रह्मोपलक्षणार्थमेव ।

If kārāṇa brahma upāsana has to be done by me, I have to drop the form. How should I meditate on the formless kārāṇam brahman. Various attributes are there, not forms. Nirākāra brahman but saṅgāṇam brahman. Attributes are due to māyā. Formless but

attributed brahman, nirākāra saṅgaṇam brahman. In cāndogya 8th chapter daharopāsana, aṣṭa guṇa viśiṣṭa dahara brahman is talked about. कारणब्रह्मोपासनाः — कारणब्रह्मोपासनाप्रकारस्त्वयमेव। method of kārāṇa brahma upāsana is the following. ब्रह्म जगत्कारणं kārāṇam brahman is satyakaamatva..one whose desires that are never obstructed or unfulfilled. Sṛṣṭi is greatest desire, Bhagavān creates. So kamāyāta. Etc. unlike a jiva Bhagavān can fulfill everything.

मोघाशा मोघकर्माणः, मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव, प्रकृतिं मोहिनीं श्रिताः ॥ ९-12॥

सत्यकामत्व-सत्यसङ्कल्पत्व- by mere saṅkalpa he can do everything सर्वज्ञत्व- omniscient, when we have to create something we need so many accessories, like cooking something. Bhagavān creates whole universe which includes space too, without any accessories

In Dakṣiṇāmūrti Stotram, मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।

स्वतन्त्रत्व- he is not under anybody's control सर्वप्रेरकत्व- that īśvara alone as prājña in every jiva (which we experience in deep sleep)

That's why in Maṇḍukya kārīka, एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

prājña in me is none other than īśvara, as prājña the prārabdha gets activated.

ईश्वरः सर्वभूतानां, हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि, यन्त्रारूढानि मायया ॥१८-६१॥

In tamil, avanindri or anuvum asaiyaadu

सर्वान्तर्यामित्व-inside every jiva, कृपालुत्वेश्वरत्वादिधर्मविशष्टत्वेन he is compassionate also, when jivas are suffering it appears that Bhagavān is cruel, so we may doubt the compassionate part. (aaloo is a suffix in Sanskrit, endowed with nidrālu, tandrālu, dayāluh, kripāluh) Bhagavān has given solution to the problem, prāyaścittam etc, increasing puṇyaṃ etc. (through karma kāṇḍa) thus he is compassionate. He has given permanent solution by helping us merge into brahman through jnana kāṇḍa. He is the ultimate ruler of entire creation. All these attributes have no form. ध्यायीत। न हि मूर्तिध्यानेऽस्ति don't include any particular form. शास्त्रस्य तात्पर्यम्। mūrtis are given exactly like we use disposable cups. To carry the formless we need the mūrti, like coffee in the cup. Transaction purpose I need the cup. Mūrti is like disposable cup. Mūrti is for carrying kāraṇa brahman. शास्त्रेष्वनेकमूर्तिप्रतिपादनं च नोपासनार्थमेव। mūrtis are not for upāsana. Even for junior students warning is given asking them to move to kāraṇa brahman. किन्तु, कारणब्रह्मोपलक्षणार्थमेव I by implication formless is conveyed. What is upalaksana? We will see later. Indicator, they give example of Devadutta gṛham kākavat gṛham. Devadutta's house is the one with the crow. Next day again he came to Devadutta's house. There was no crow. So he concluded this is not Devadutta's house. Drop the crow and understand the lakṣaṇam. Mūrti is crow here.

न हि मूर्तिध्यानेऽस्ति शास्त्रस्य तात्पर्यम्। शास्त्रेष्वनेकमूर्तिप्रतिपादनं च नोपासनार्थमेव। किन्तु, कारणब्रह्मोपलक्षणार्थमेव ।

Topic here is upāsana. Niṣkāma upāsana for mokṣa being discussed here. Not sakāma upāsana which is for extraordinary powers etc. niṣkāma upāsana of kāraṇam brahma for kramamukti is being talked about here. We are not discussing brahma jñānaṃ as a means of jīvan mukti. Any name can refer to either kāraṇam brahman or kāryam brahman. Similarly Śiva, Viṣṇu Gaṇeśa etc. when you hear the word Śiva etc find out from context if it is kāraṇa brahman or kārya brahman. If it is kārya brahman reject it. It cannot lead to kramamukti. It cannot give liberation at all. Only kāraṇa brahma upāsana will lead to krama mukti. Then he spoke about murti or form, a very important observation. Any form will come under kāryam brahman. Before sṛṣṭi, all nāma and rūpa were there in māyā as potential form. In kāraṇam brahman there is neither any transactable form, nor any transactional form in kāraṇa māyā.. all transactable forms belong to kāryam brahman. All forms must be rejected. Murti comes under vācyārtha of the nāma you have to go to lakṣyārtha. Lakṣyārtha has no form. Varieties of attributes other than form, we have to meditate upon. Attributes always belong to māyā. May you meditate on these attributes. So what are the formless attributes? Sarvgnyatvam, sarvesaratvam, sarva-antaryāmitvam . caitanya sahitam formless power is kāraṇa brahma

īśvara. His powers are omniscience, satya kaamatva....krupaalu – compassionate. The very same power includes veda pramāṇam too. It is through veda pramāṇam we are able to attain the four puruṣārthas. Bhagavan should be understood as total knowledge total power etc. dwelling upon this is important. People find the concept too abstract. If omniscience etc are too abstract then veda says for some time meditate on form. We must remember this is preliminary. We have to grow out of this and come to understand māyā sahitam caitanyam brahman. upalakṣaṇam he is explaining, kaakavat gṛham deva dutta gṛham.. house with crow is Devadutta's house. Once we know the house we are not dependent on the crow. My mind can delete the crow and understand. Upalakṣaṇam here is form that is attributed.

यद्वस्तु यस्यैकदेशैककालगतत्वेन कदाचिद्भ्यावर्तकं तत् तस्य
व्यावर्तकत्वेनोपलक्षणमित्युच्यते।

Definition of upalakṣaṇam. Here crow. Crow is on the house at a sometime in some area. यद्वस्तु यस्यैकदेशैककालगतत्वेन some area some time, not all over and all time; crow has a function, it is able to differentiate the wanted house from other houses. This differentiating function is called upalakṣaṇam. Crow is lakṣaka, house lakṣitam, function is lakṣaṇam. कदाचिद्भ्यावर्तकं तत् तस्य व्यावर्तकत्वेनोपलक्षणमित्युच्यते। therefore upalakṣaṇam

‘काकवद्देवदत्तगृहम्’ इत्यस्मिन्नुदाहरणे काको देवदत्तगृहस्य उपलक्षकं भवति। यतो गृहैकदेशे काकः कदाचिदेवोपविष्टो भवति, न सर्वदा। गृहान्तराद्देवदत्तगृहस्य व्यावर्तकश्च भवति। एवं जगतः कारणे ब्रह्मणि तदेकदेशे कदाचिदेव मूर्तिर्भवति चतुर्भुजत्वादिरूपा। तस्माद्व्यावर्तकत्वादुपलक्षका भवति। उपलक्षणस्य चेदं प्रयोजनम्। यत् विशेषवस्तुस्वरूपज्ञानोत्पत्तिरेव। यथा काकेन देवदत्तगृहज्ञानमेव जायते। नास्ति च प्रयोजनान्तरम्। तथा चतुर्भुजत्वादितत्तदाकारविशेषैर्निराकार-कारणब्रह्मज्ञानमेवोपासनार्थमूर्तिकथने प्रयोजनं नान्यत्।

‘काकवद्देवदत्तगृहम्’ Devadatta’s house is associated with a crow इत्यस्मिन्नुदाहरणे काको देवदत्तगृहस्य उपलक्षकं भवति। crow is upalakṣaka or indicator यतो because it fulfills the conditions गृहैकदेशे it occupies some part of the house काकः कदाचिदेवोपविष्टो भवति, न सर्वदा। sometimes it is seen sitting, not always गृहान्तराद्देवदत्तगृहस्य व्यावर्तकश्च भवति। crow has an important utility, serves as an incidental indicator to differentiate Devadutta’s house from others (they are looking similar otherwise) similarly एवं जगतः कारणे ब्रह्मणि there is brahman the jagat kāraṇam तदेकदेशे कदाचिदेव मूर्तिर्भवति चतुर्भुजत्वादिरूपा। is in different forms. Four hands or staying in the milky ocean etc advaitin is not bothered. Let it be imagination for meditation. Whether it is vyāvahārika rūpam or prātibhāsika rūpam, advaitins are not concerned, both are kāryam therefore temporary like the crow occupying the house, the rūpam is temporarily occupying the kāraṇa-brahman. This kāraṇam brahman (māyā sahitaṁ brahman- because māyā rahitaṁ brahman is not kāraṇam) is indicated by Viṣṇu Śiva Gaṇeśa murti. तस्माद्व्यावर्तकत्वादुपलक्षका

because kārāṇa brahman is indicated by the nāma rūpa; all other mūrti or bodies indicate jiva, this is a body indicating the īśvara भवति। उपलक्षणस्य चेदं प्रयोजनम् that upalakṣaṇam has got the following function because यत् विशेषवस्तुस्वरूपज्ञानोत्पत्तिरेव। any indicator generates knowledge (of special object- here Devadutta graham; kārāṇa brahman-īśvara) यथा काकेन देवदत्तगृहज्ञानमेव जायते। that's the benefit; with the help of crow we get only the knowledge नास्ति च प्रयोजनान्तरम्। that indicator has no other benefit other than generating the knowledge. It is not really meant for upāsana. Like you use the crow and then forget the crow. Similarly murti has no prayojanam. We also say may you give up the idol. तथा चतुर्भुजत्वादितत्तदाकारविशेषैर्निराकार- through varieties of murtis, कारणब्रह्मज्ञानमेवोपासनार्थमूर्तिकथने we get only the knowledge of kārāṇam brahman (not advaita brahman) upāsakas upāsyam bheda still continues. We can use the upāsana throughout life for krama mukti or after some time drop the upāsana and study the relationship with brahman. In vedānta vicāra kārāṇam brahman will lose the kārāṇam status, jiva will lose kārya status, left behind is advaita brahman after bhāga tyāga lakṣaṇa.

Over the centuries, śāstras came to make the icons look better and better. Iconography developed this way. Different no of hands and different accessories etc. śaṅka cakra etc. āgama śāstra ridden hinduism. Then this became part of art. Utsava 10 days etc with different arrangements etc. Many Mylaporeans cannot do this. we

are stunted that way like a bonsai tree. All hindus have become bonsais. प्रयोजनं नान्यत्।

Topic 527

(५२७) शास्त्रतात्पर्यानभिज्ञतया मूर्त्याकारेष्वग्रहवतां शैवादीनां दुःखानुभवः — मन्दप्रज्ञास्तु शास्त्राभिप्रायानभिज्ञतया स्वस्वाभिलषितशिवविष्णवाद्या-कारविशेषेष्वेवाग्रहं कुर्वन्ति। स्यालसारमेन्यायेन परस्परं कलहायन्ते च। भार्यासहोदरस्य स्याल इति नाम । शुनः (कुक्कुरस्य) सारमेय इति नाम । दृष्टान्तस्य न्याय इति नाम ।

शास्त्रतात्पर्यानभिज्ञतया not knowing the vedic purposes so many idols, poojas, alankaaras, utsavam etc, they ignored veda and vedānta. Many hindus mock vedānta. Not knowing the vedic intention. Once we know vedānta well, we understand all these idols temples, Rama Navami etc. we know where to draw the line. मूर्त्याकारेष्वग्रहवतां those who are fanatically obsessed with form of Bhagavān शैवादीनां śaivaiteś Vaiṣṇavaiteś दुःखानुभवः get into more saṃsāra instead of liberation — they give their own example to counter veda vedānta. They say Ganga originates in Gomukh. They say when you go to Gomukh and see the glacier mouth, you see lot of mud coming. Water is also shallow. As it flows, mud gets settled, it gets clear in the plains. Even though we respect the Gomukh as it is original, taking bath down below is correct. Vedas are original they say, they are muddy teaching which we cannot use, it has flowed down, the āgama śāstras are free from mud, it is crystal clear. Don't go to

vedānta. मन्दप्रज्ञास्तु शास्त्राभिप्रायानभिज्ञतया because of ignorance स्वस्वाभिलषित each one is associated to one idol शिवविष्णवाद्याकारविशेषेष्वेवाग्रहं कुर्वन्ति। they are obsessed स्यालसारमेन्यायेन परस्परं कलहायन्ते च। they mutually fight, not only internal fight within Hinduism, but fight with other religions.

Class 60 13th April 2024

शास्त्रतात्पर्यानभिज्ञतया मूर्त्याकारेष्वग्रहवतां शैवादीनां दुःखानुभवः — मन्दप्रज्ञास्तु शास्त्राभिप्रायानभिज्ञतया स्वस्वाभिलषितशिवविष्णवाद्याकारविशेषेष्वेवाग्रहं कुर्वन्ति। स्यालसारमेन्यायेन परस्परं कलहायन्ते च। भार्यासहोदरस्य स्याल इति नाम । शुनः (कुक्कुरस्य) सारमेय इति नाम । दृष्टान्तस्य न्याय इति नाम।

Author was talking about some basic principles with respect to study of purāṇās. Most important point is every nāma like Śiva Viṣṇu etc have two meanings kāraṇam brahma and kāryam brahman. When they refer to kāraṇa brahman, that particular deity will be supreme and primary. When they are kāryam brahman they will be assistant. Only related to context you know this. In Śiva purāṇā Śiva is kāraṇam brahman and Visnu is assistant and so on.

शास्त्रतात्पर्यानभिज्ञतया मूर्त्याकारेष्वग्रहवतां शैवादीनां दुःखानुभवः those who are attached to a form (like the crow which has no relevance) will experience dukham due to obsession. Use the form but ignore it. All theological systems — मन्दप्रज्ञास्तु will have this issue. Their buddhi is mandam.

Syālasārameya-nyayah- wife's brother brother-in-law. (१. स्यालः = देवरः । सारमेयः = श्व १) Sārameya-kukkura-śunaka are synonyms for dog. A girl who got newly married went to in-law's house after marriage. She is new to the set-up- in-laws family has a dog named dhāvakaḥ. In the neighborhood family they have a dog called utpālakaḥ. As it happens, these dogs often quarrel. These people discuss and compare the dogs. They conclude our dog is well-behaved. dhāvakaḥ is good, utpālakaḥ is bad not trained etc. dhāvakaḥ is always glorified. By mere coincidence the girl does not know the names of the dogs. Coincidentally this girl's brother's name is utpālakaḥ. This girl's brother has a quarrel with his friend, that enemy is dhāvakaḥ. In this family they don't say dog, they just criticize using the name utpālakaḥ, the girl feels bad that these people say her brother is not trained etc. secondly dhāvakaḥ is glorified. Brother's enemy is glorified. Two-fold- grievance. We use words Śiva Viṣṇu etc this way, therefore we have grievance.

शास्त्राभिप्रायानभिज्ञतया स्वस्वाभिलषितशिवविष्णवाद्या-कारविशेषेष्वेवाग्रहं कुर्वन्ति। स्यालसारमेन्यायेन परस्परं कलहायन्ते च। भार्यासहोदरस्य स्याल इति नाम । wife's brother is syāla शुनः (कुक्कुरस्य) सारमेय इति नाम । dog is called sārameya दृष्टान्तस्य न्याय इति नाम। the example is called so. Now comes the story.

कस्यचित् स्यालकस्य नाम उत्पालक इति । तत्स्यालशत्रोश्च नाम धावक इति। तथा तद्गृहस्थस्य कस्यचित् शुनश्च धावक इत्येव नाम । समीपगृहस्थस्य शुनश्च नाम उत्पालक इति । तत्र तत्पुरुषस्य भार्यायाः स्वभर्तृगृहप्रवेशोऽयं प्रथमः । तदा

द्वावपि श्वानावन्योन्यं सदा कलहं कुर्वते । तत्र स्त्रियो भर्तृश्वश्वादय उत्पालकं निन्दित्वा स्वकीयं धावकं बह्वमन्यन्त । तदा तस्याः स्त्रियो मत्सहोदरमेते निन्दित्वा तद्विरोधिनं स्तुवन्तीत्ययं भ्रमोऽभूत् । तेन दूषितान्तःकरणा स्वभर्तरि स्वक्लेशं विज्ञापयामास ।

He introduces utpālakaḥ (enemy of the dog(neighbour's dog) and girl's brother's name) and dhāvakaḥ (enemy of brother and their dog's name) कस्यचित् स्यालकस्य नाम उत्पालक इति । तत्स्यालशत्रोश्च नाम धावक इति। तथा तद्गृहस्थस्य कस्यचित् शुनश्च धावक इत्येव नाम । समीपगृहस्थस्य शुनश्च नाम उत्पालक इति । तत्र तत्पुरुषस्य भार्यायाः स्वभर्तृगृहप्रवेशोऽयं प्रथमः । तदा द्वावपि श्वानावन्योन्यं सदा कलहं कुर्वते । तत्र स्त्रियो भर्तृश्वश्वादय उत्पालकं when the dogs quarrel, the family members speak ill of utpālakaḥ, and praise dhāvakaḥ. निन्दित्वा स्वकीयं धावकं बह्वमन्यन्त । तदा तस्याः स्त्रियो this innocent girl thinks मत्सहोदरमेते निन्दित्वा all my in-laws are doing nindā of my brother and my तद्विरोधिनं स्तुवन्तीत्ययं भ्रमोऽभूत् brother's enemy is glorified। तेन दूषितान्तःकरणा स्वभर्तरि स्वक्लेशं विज्ञापयामास । with a disturbed mind, she addressed her husband. Her husband became Tarkadṛṣṭi!!.

He clarified.

यथात्र वक्त्रभिप्रायानभिज्ञा समानाभिधानभ्रान्त्या स्त्री दुःखमन्वभूत् । तथैव वैष्णवादिग्रन्थेषु शिवादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यभिप्रायानभिज्ञतया शैवादयो वृथा दुःखायन्ते । तथा वैष्णवा अपि शैवादिग्रन्थेषु विष्णवादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यजानन्तो दुःखमनुभवन्ति ।

यथात्र as in the case of syāla sārameya example वक्त्रभिप्रायानभिज्ञा not knowing the intention of the speaker (like the case above where the intention was not known to the lady) समानाभिधानभ्रान्त्या because of the common word utpālakaḥ in example, Śiva Viṣṇu used for both kāraṇam and kāryam brahman स्त्री दुःखमन्वभूत् the girl experienced dukham तथैव वैष्णवादिग्रन्थेषु in the Viṣṇu granthi Śiva is called assistant, you replace Śiva here with kāryam brahman शिवादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यभिप्रायानभिज्ञतया शैवादयो वृथा दुःखायन्ते without knowing this, the śaivaites feel veery bad. । तथा वैष्णवा अपि शैवादिग्रन्थेषु विष्णवादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यजानन्तो दुःखमनुभवन्ति । same problem vaishnavas also face. In all purāṇās kārya brahma nindā and kāraṇa brahma stuti is there. If this not known, they even misunderstand Vyāsācārya also that he is confusing every body (besides feeling sad)

Now among six schools of thought or darśanaṃ granthas, contradictions are going to be resolved. These contradictions were mentioned in page 364,365 topic 517.

Topic 528 शुभसन्ततेः प्रश्नः

(५२८) शुभसन्ततेः प्रश्नः । उत्तरमीमांसायाः प्रामाण्यम्, तदितरशास्त्राणामप्रामाण्यं च —

Śubhasantati's question: when the schools of thought contradict, which one should we follow? Follow only uttara mīmāṃsā which is vedānta

शुभसन्ततिः स्वपुत्रोक्तं वचः श्रुत्वा, पुराणानां परस्परविरोधशङ्कायाः समाधानं च लब्ध्वा सुख्यभूत् । परन्तु षट्छास्त्राणां परस्परविरोधाशङ्कानि वृत्त्यभावाद्विशेषतः सुखी नाभूत् । अतो यच्छास्त्रविज्ञानेन परमार्थसत्यमवबुद्ध्येत, किं तच्छास्त्रं सत्यभूतमिति पुनः पुत्रं पप्रच्छ ।

Śubhasantati was satisfied partially after शुभसन्ततिः स्वपुत्रोक्तं वचः श्रुत्वा, listening to his son and he got पुराणानां परस्परविरोधशङ्कायाः समाधानं च लब्ध्वा सुख्यभूत् necessary clarification on purāṇās. Kāraṇam brahman must be accepted kāryam brahman must be rejected. He was satisfied. परन्तु षट्छास्त्राणां with regard to the six darśana परस्परविरोधाशङ्कानि their mutual contradiction has not been resolved वृत्त्यभावाद्विशेषतः सुखी नाभूत् he was not totally satisfied । अतो यच्छास्त्रविज्ञानेन परमार्थसत्यमवबुद्ध्येत, किं तच्छास्त्रं सत्यभूतमिति पुनः पुत्रं पप्रच्छ । he asked Tarkadṛṣṭi, what is that śāstram amongst these 6 will reveal the ultimate reality pāramārthika satyam? Which is that reliable valid śāstram? When we enumerate the śāstram, we enumerate vedānta as one śāstram. However vedānta is further divided, advaitam, dvaitam, viśiṣṭādvaitam. When we compare the 6 we are not comparing these 3 sub-divisions. In our granthas when we say vedānta we mean advaita vedānta. That is why in academic circles, they will ask which vedānta you are studying? We study advaita vedānta. Therefore vedānta means only advaitam.

Topic 529 तर्कदृष्ट्युत्तरम्

(५२९) तर्कदृष्ट्युत्तरम् —

तर्कदृष्टिः स्वपितृवचनं श्रुत्वा परमप्रमाणभूतं वचोऽब्रवीत् । उत्तरमीमांसोपदेश एव न वेदविरुद्धः । इतराणि तु पञ्चापि शास्त्राणि वेदविरुद्धत्वादशुद्धान्यप्रामाणिकानीति। तत्रापि वेदविरुद्धानंशान् वेदानुसारित्वात् केचन मन्दाधिकारिणोऽनुतिष्ठन्ति।

तर्कदृष्टिः स्वपितृवचनं श्रुत्वा Tarkadr̥ṣṭi having heard the words of his father परमप्रमाणभूतं वचोऽब्रवीत् । he gave the answer which is very very valid. उत्तरमीमांसोपदेश एव न वेदविरुद्धः । uttara mīmāṃsā śāstram (among academic circles book kept in mind is Brahmasūtra of Vyāsācārya- official vedānta darśanaṃ) alone. Brahmasūtram is valid because it is based on upaniṣads - apauruṣeya pramāṇam. It is not contradictory to vedas. We should extend to śruti yukti anubhava viruddhah. इतराणि तु पञ्चापि शास्त्राणि other 5 (we add viśiṣṭādvaitam and dvaita) वेदविरुद्धत्वादशुद्धान्यप्रामाणिकानीति। they are in contradiction with the vedas, they do not follow prasthānatrayam really, śruti nyāya yukti virodha. They are defective and invalid. तत्रापि वेदविरुद्धानंशान् वेदानुसारित्वात् even though other 5 should not be followed at all, there is a convention. If there are some portions that are not contradictory, like ashtanga yoga of Patanjali, we do not accept Patanjali's yoga darśanaṃ. some staunch vedantins say follow vedic yoga, chapter 6 of gita and yoga-upaniṣad. केचन मन्दाधिकारिणोऽनुतिष्ठन्ति। some people, who are manda unnecessarily add ashtanga yoga into vedānta.. Śaṅkarācārya also accepts taking certain portions from other darśanaṃ. Some portions is causing

confusion. Eg: should nirvikalpaka samadhi made compulsory for jñānaṃ and mokṣa. We do not say that in our sampradaya.

यद्यपि —

- (१) साङ्ख्यशास्त्रकर्ता कपिलः ।
- (२) पातञ्जलस्य कर्ता पतञ्जलिः शेषावतारभूतः ।
- (३) न्यायशास्त्रकर्ता गौतमः ।
- (४) वैशेषिकशास्त्रकर्ता कणादः ।
- (५) पूर्वमीमांसाकर्ता जैमिनिः ।
- (६) उत्तरमीमांसाकर्ता व्यासः ।

एतेषां माहात्म्यं च सुप्रसिद्धं सर्वेषाम्। तस्मादेतेषां वचनरूपं शास्त्रं सर्वमपि सममेव प्रमाणं स्यात्। तथापि सर्ववाक्येभ्योऽपि वेदवाक्यमेव प्रबलं प्रमाणं भवति। वेदस्य हि कर्ता सर्वेश्वरः। नैव तत्र भ्रमसंशयप्रमादविप्रलिप्सादयः सन्ति दोषाः। तदितरशास्त्रकर्तारस्तु जीवा एव। एतेषां भ्रमादयो दोषाः सम्भवेयुरेव।

यद्यपि —even though the authors साङ्ख्यशास्त्रकर्ता कपिलः, पातञ्जलस्य कर्ता पतञ्जलिः शेषावतारभूतः, न्यायशास्त्रकर्ता गौतमः, वैशेषिकशास्त्रकर्ता कणादः, पूर्वमीमांसाकर्ता जैमिनिः, उत्तरमीमांसाकर्ता व्यासः they are glorious

एतेषां माहात्म्यं च सुप्रसिद्धं सर्वेषाम्। तस्मादेतेषां वचनरूपं शास्त्रं their śāstras सर्वमपि सममेव प्रमाणं स्यात्।are equally great. They all must have equal validity as intellectually they are equal. तथापि

सर्ववाक्येभ्योऽपि वेदवाक्यमेव प्रबलं प्रमाणं भवति। amongst them, veda pramāṇam alone is apauruṣeyam. The author of veda is sarveśvara. वेदस्य हि कर्ता सर्वेश्वरः। नैव तत्र भ्रमसंशयप्रमादविप्रलिप्सादयः सन्ति दोषाः। in tradition, they talk of six doṣās that are intrinsic to any intellect.

- 1) ajñānam- a human will have unknown areas, so always number of factors taken into account would have some deficiencies
- 2) saṁśaya doubts will be there.
- 3) misconception viparyayah- here bhramah
- 4) pramādah- oversight/negligence (like astrologers not agreeing on matches- some doṣa can be missed). Best minds can have this oversight issue.
- 5) vipralabdhih or vipralipsaa - prejudice or wrong motive. Event remaining the same, so many different reports (ruling party versus others)
- 6) apaṭukaraṇatvam- whatever instruments we use are not perfect instruments. Paṭu means effective. Apaṭu is opposite. तदितरशास्त्रकर्तारस्तु जीवा एव। all śāstra kartaas are jivas only. Veda śāstra karta alone is īśvara. एतेषां भ्रमादयो दोषाः सम्भवेयुरेव। therefore doṣa will be there for all the authors. What about Vyāsacārya? If you treat him as human, he will

have doṣa but his śāstram will be perfect as he has gone by the teaching of the veda. So if you take Vyāsācārya as an avatāra we treat it as pramāṇam.

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वेदस्य हि कर्ता सर्वेश्वरः। नैव तत्र भ्रमसंशयप्रमादविप्रलिप्सादयः सन्ति दोषाः। तदितरशास्त्रकर्तारस्तु जीवा एव। एतेषां भ्रमादयो दोषाः सम्भवेयुरेव।

Śubhasantati had asked for help from Tarkadr̥ṣṭi. he is clarifying the two questions; one regarding contradiction between purāṇās has been clarified. Kāryam brahman must be rejected but kāraṇam brahman is the one. It is differently named in different purāṇās. Now darśanaṃ related discussion. The āstika darśanaṃ accept veda as pramāṇam. Some do not accept God. In some tarka is primary, in sāṅkhya yoga nyāya vaiśeṣika tarka is primary. There are contradictions with regard to creation, dvaitam etc. only uttara mīmāṃsā is advaita. Veda is original pramāṇam. All other works are written by humans, purushas therefore pauruṣeya. Apauruṣeyam must be given importance. Brahmasūtra also comes under pauruṣeya. We validate brahma sutra because it in concordance with veda yukti pramāṇam. Therefore Brahmasūtra is as good as apauruṣeyam. Conclusion is uttara mīmāṃsā alone is pramāṇam. वेदस्य हि कर्ता सर्वेश्वरः। īśvara gives veda through the ṛṣi. therefore 6 doṣas of human intellect are not there. See above. नैव तत्र भ्रमसंशयप्रमादविप्रलिप्सादयः सन्ति दोषाः। तदितरशास्त्रकर्तारस्तु जीवा एव।

every other karta is a human therefore doṣa will be there. एतेषां भ्रमादयो दोषाः सम्भवेयुरेव।

यद्यपि शास्त्रकाराः सर्वे सर्वज्ञाः कथ्यन्ते। तथापि तेषां सर्वज्ञताया योगमाहात्म्यजन्यत्वाद्युञ्जानयोगिनस्ते भवन्ति। ईश्वरसर्वज्ञतायाः स्वभावसिद्धत्वादीश्वरो युक्तयोगी। ध्यानेन पदार्थज्ञानं यस्य जायते स युञ्जानो योगीत्युच्यते।

यस्य पुनः सर्वदा एकरसतया सर्वपदार्थगोचरापरोक्षप्रतीतिर्जायते स युक्तो योगीत्युच्यते। तत्र युक्तयोगिकृतवेद एव प्रबलं प्रमाणम्। युञ्जानयोगिकृतं शास्त्रान्तरजातं सर्वमपि दुर्बलमेव।

All the authors here are considered as sarvajñya. They have been blessed by īśvara and are almost omniscient. Therefore omniscience status is given to Bhagavān as well as these great authors. There is a difference. Yuñjāna yogi and yukta yogi. Yuñjāna yogi are those ṛṣi who have done extraordinary tapas and have extraordinary upādhi, these are acquired omniscience. Due to dhyānam. Bhagavaan's is not acquired but intrinsic due to māyā. Such yogis are yuñjāna yogi. Yukta yogi bhagavaan's veda alone is prabalam. All other darśaṇam are durbalam only. If Vyāsācārya Brahmasūtra becomes prabalam because it is in line with the vedas. यद्यपि शास्त्रकाराः सर्वे सर्वज्ञाः कथ्यन्ते, they are all omniscient तथापि तेषां सर्वज्ञताया योगमाहात्म्यजन्यत्वाद्युञ्जानयोगिनस्ते their omniscience is acquired because of their dhyānam. भवन्ति। they are called yuñjāna yogi. Ṛṣi's and manuṣya are supposed to belong to different species. Ancestors and

r̥ṣis are treated separately. Species is different. Their upādhi is also are different. They can discover mantra through meditation. We cannot get mantra. In br̥hadāraṇyaka bhāṣyam, 1.4 puruṣavidha brāhmaṇam, ācārya mentions this. ईश्वरसर्वज्ञतायाः स्वभावसिद्धत्वादीश्वरो युक्तयोगी। īśvara's omniscience is innate ध्यानेन पदार्थज्ञानं यस्य जायते स युञ्जानो योगीत्युच्यते। therefore called yukta yogi the accomplished one. Normally a human being is accomplished in one field.

यस्य पुनः सर्वदा एकरसतया सर्वपदार्थगोचरापरोक्षप्रतीतिर्जायते īśvara is omniscient, aparokṣa jñānam, it is not pramāṇa or indriya jenma jñānam. Yuñjāna yogi has got janya jñānam. स युक्तो योगीत्युच्यते। among them तत्र युक्तयोगिकृतवेद एव प्रबलं प्रमाणम्। the veda composed by the yukta yogi(īśvara) is prabalam pramāṇam. युञ्जानयोगिकृतं शास्त्रान्तरजातं सर्वमपि दुर्बलमेव। all the other śāstras smṛti, pauruṣeya granthas inclusive of Brahmasūtra are durbalam or weaker only. If they have to become stronger, the veda walking stick is needed.

Topic 530 अतो वेदानुसारि शास्त्रमेव प्रमाणम्

(५३०) अतो वेदानुसारि शास्त्रमेव प्रमाणम् । वेदविरुद्धमप्रमाणमेव । पञ्चापि शास्त्राणि अप्रमाणानि । वेदविरुद्धत्वात् । वेदविरोधित्वं तेषां विस्पष्टं निरूपितम् । उत्तरमीमांसा तु न कस्मिंश्चिदप्यंशे वेदविरुद्धा भवति। अत एव सा सर्वथा प्रमाणम्। शास्त्रान्तराण्यपि क्वचिदंशे वेदानुसारितां तत्र दृष्ट्वा मन्दधियः केचन विश्वसन्ति ।

Since veda is from yukta yogi īśvara, it is aduṣṭa (apauruṣeya prabalam) pramāṇam. अतो वेदानुसारि शास्त्रमेव प्रमाणम्। therefore, among the 6 darśaṇam, if you have to choose one, you have to choose one that is aligned to vedas (śruti yukti anubhava). (not by raga dveṣa towards the author) वेदविरुद्धमप्रमाणमेव। the others are veda viruddham पञ्चापि शास्त्राणि अप्रमाणानि, all the 5 darśaṇam वेदविरुद्धत्वात्, they are not in line with vedas. वेदविरोधित्वं तेषां विस्पष्टं निरूपितम्। in Brahmasūtra it has been shown clearly (2nd chapter) through sutra bhāṣyams commentaries etc. how these 4 are viruddham. उत्तरमीमांसा तु in Brahmasūtra न कस्मिंश्चिदप्यंशे वेदविरुद्धा भवति। there is nothing that contradicts veda or logic. अत एव सा सर्वथा प्रमाणम्। uttara mīmāṃsā (strīliṅga padam) सा, from śruti yukti anubhava dṛṣṭi is pramāṇam शास्त्रान्तराण्यपि the other 5 darśaṇam also have got several portions in keeping with veda. Sāṅkhya says prakṛti has 3 guṇas. Because of partial contradiction you should not accept these darśaṇam as it will create confusion. Like nirvikalpaka samādhi of yogasutra. Is it required or not? In uttara mīmāṃsā and upaniṣads in bṛhadāraṇyaka upaniṣad only mantavya is said, not nirvikalpaka samādhi. In brahma sutra we study others for refuting and mananam. क्वचिदंशे वेदानुसारितां तत्र दृष्ट्वा मन्दधियः केचन विश्वसन्ति। those who are dull-witted ones, they give validity (develop sraddha) to other darśaṇam. मन्दधियः शास्त्रान्तराण्यपि विश्वसन्ति। that's why we have tarka yoga mīmāṃsā vyakarana mixed vedānta. Guru becomes extremely important for these reasons. Acarya writes in his bhāṣyams.

शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्यात्। Don't study upaniṣads independently. In muṇḍaka bhāṣyam 1.2.12 (परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो)

तथापि वेदविरुद्धांशबाहुल्यात् सुतरां तानि परित्याज्यान्येव। क्वचिदंशे विरोधेऽपि क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। तर्हि जैनमपि शास्त्रम् 'अहिंसा परमो धर्मः' इत्यहिंसांशे "न हिंस्यात् सर्वा भूतानि" इति वेदानुसारित्वादङ्गीकार्यं स्यात्। जैनशास्त्रं तु वेदबाह्यत्वेन हेयमेव ।

तथापि even though other darśanaṃ have some portions in agreement with vedas वेदविरुद्धांशबाहुल्यात् सुतरां तानि परित्याज्यान्येव।they have lot of contradictory portions, most important one jiva īśvara bheda. Sāṅkhya pūrvamīmāṃsa, vaiśeṣika don't accept īśvara. All who accept īśvara talk of bhedaḥ. Yoga sutra is clear about the bheda. They should not be studied. Initially one should study prasthānatrayam thoroughly. Then through Brahmasūtra study them later for refuting. क्वचिदंशे विरोधेऽपि even though there is contradiction in certain areas क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। why can't we just take the good? If such a question is asked, even in nāstika darśanaṃ you will see some portions agreeing with veda. We say don't go to bauddha matam because they criticize vedas. तर्हि जैनमपि शास्त्रम् 'अहिंसा परमो धर्मः' in Jainism, they have got great value for ahimsa. Many values are mentioned. (at one time, many brahmins converted to Buddhism, then Kumarila Bhāṭṭa got into debates with several buddhist scholars dismissed Buddhism and brought back the brahmins to the

vedas. But he praised karma kāṇḍa too much and the ācārya had to explain to him that he has to come to jnana kāṇḍa) इत्यहिंसांशे “न हिंस्यात् सर्वा भूतानि” इति वेदानुसारित्वादङ्गीकार्यं स्यात्। first quotation is from Jainism, second from veda. Consensus is shown. जैनशास्त्रं तु वेदबाह्यत्वेन हेयमेव। then you will have to accept Jainism, worst pāpam is that that makes a person a nāstika. Śaṅkarācārya says सर्वेषामपि पापानां अधमं नास्तिक ग्रहः even if a person is extremely well-behaved if he does not believe in vedas śāstram etc, it is worst pāpam. We cannot even ask him to do japa etc as he does not believe, we only have to pray. Tradition considers nāstikatvam is the worst form of pāpam. Therefore do not read nāstika darśanaṃ initially. Only after you have benefitted from veda read that for understanding. Jainism must be given up.

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क्वचिदंशे विरोधेऽपि क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। तर्हि जैनमपि शास्त्रम् ‘अहिंसा परमो धर्मः’ इत्यहिंसांशे “न हिंस्यात् सर्वा भूतानि” इति वेदानुसारित्वादङ्गीकार्यं स्यात्। जैनशास्त्रं तु वेदबाह्यत्वेन हेयमेव।

We have come to the final part of chapter 7. Tarkadr̥ṣṭi has come to his father Śubhasantati after attaining knowledge. Śubhasantati had two questions regarding puraṇas and darśanaṃ. Tarkadr̥ṣṭi has responded to first one on why different deities etc? He said you must understand the tātpariyam. All the puraṇas are meant to

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clarify kārāṇam brahma and they want to reject kāryam brahman. Kāryam brahman can be used for cittaśuddhi but it can never liberate. In Viṣṇu purāṇam, Viṣṇu will be kārāṇam brahman. Regardless the kārāṇam brahman must be meditated upon. Kaarya brahman will be pulled down eg shiva will be assistant for Viṣṇu in Viṣṇu purāṇam.

Thereafter darśaṇam discussion. In all darśaṇam vedānta darśaṇam alone is right in line with śruti yukti and anubhavam. Most of them others are dvaitam. These do have some useful portion like ashtanga yoga in yoga darśaṇam, sṛṣṭi in sāṅkhya, anumānam in nyāya darśaṇam...

Response was if due to partial compliance if you accept these darśaṇam in totality then you will have to include nāstika darśaṇam. All āstika darśaṇam say nāstika darśaṇam must be avoided.

Jainism has ahimsa has a good focus, vedānta also complies but we cannot accept jainism. Similarly even yoga darśaṇam, we have a problem like samādhi.

क्वचिदंशे विरोधेऽपि क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्।
तर्हि जैनमपि शास्त्रम् ‘अहिंसा परमो धर्मः’ इत्यहिंसांशे “न हिंस्यात् सर्वा
भूतानि” इति वेदानुसारित्वादङ्गीकार्यं स्यात्। जैनशास्त्रं तु वेदबाह्यत्वेन हेयमेव ।
ahimsa amśa we have agreement. We have a corresponding vedic

usage too. Jainism is to be given up. We can study maximum as pūrvapakṣa like in Brahmasūtra second chapter second section.

This study must be done only after vedāntic study. That too advaitam.

यद्यपि सगुत ईश्वरावतारो बुद्ध इति चोच्यते । तद्वचनमपि वेदवत् प्रमाणीकर्तव्यमेव। तथापि स विप्रलिप्सानिमित्तमेवावततार । तस्मात् तद्वचनं सर्वथाप्यप्रमाणमेव। वञ्चनेच्छा विप्रलिप्सा । अत एव सर्वाशेषपि वेदानुसारित्वादुत्तरमीमांसैव सर्वथा मुमुक्षुभिरुपादेया ।

This must extended to the all four branches of Buddhism too.

यद्यपि सगुत ईश्वरावतारो बुद्ध इति चोच्यते । sugatah (before enlightenment) Buddha is considered as īśvara avatāra. And is also known as enlightened तद्वचनमपि वेदवत् प्रमाणीकर्तव्यमेव। therefore he being avatāra and enlightened, the words of Buddha we have to accept it appears तथापि स विप्रलिप्सानिमित्तमेवावततार । the very avatāra of buddha is for misleading some people. So that they will be weakened. Vipralipsā means misleading. तस्मात् तद्वचनं सर्वथाप्यप्रमाणमेव। therefore all these words we treat as apramāṇam only, वञ्चनेच्छा विप्रलिप्सा । cheating vañcanam.. intention of misleading people. Vipralabdhiḥ is one of the buddhi dosha. Lab dhatu in desiderative. अत एव सर्वाशेषपि वेदानुसारित्वादुत्तरमीमांसैव सर्वथा मुमुक्षुभिरुपादेया। therefore all these darśaṇam must be rejected. Pūrvamīmāṃsa as an independent mokṣā sastra we have to reject in

its entirety. 6 plus 5 must be given up totally. If you are a seeker of mokṣā you have to come to advaita vedānta alone.

उत्तरमीमांसा हि सूत्रात्मना श्रीवेदव्यासेनाकारि। तद्व्याख्यानानि च नानारूपाणि अनेककृतानि सन्ति। तथापि भगवत्पूज्यचरणश्रीशङ्कराचार्यकृतं भाष्यात्मकं व्याख्यानमेव वेदानुसारि वर्तते। नेतराणि। पञ्चमतरङ्गे चैतदुक्तम् । तस्माच्छास्त्रान्तराणि सर्वाण्यपि पञ्च अप्रमाणान्येव।

उत्तरमीमांसा हि सूत्रात्मना श्रीवेदव्यासेनाकारि। uttara mimāmsa sutras has been done by Sri vedavyasa. Akaari is special lung. तद्व्याख्यानानि च नानारूपाणि अनेककृतानि सन्ति। commentaries are many. They say 12 kinds if commentaries are there. Philosophical systems. Viśiṣṭādvaitam and dvaitam too. तथापि भगवत्पूज्यचरणश्रीशङ्कराचार्यकृतं that commentary written by Adi Śaṅkarācārya भाष्यात्मकं व्याख्यानमेव वेदानुसारि वर्तते। who is Bhagavān himself, adorable called bhāṣyam. Bhāṣyam word can be used only for commentaries on sutra.

सूत्रार्थो वर्ण्यते यत्र, वाक्यैः (पदैः) सुत्रानुसारिभिः।

स्वपदानि च वर्ण्यन्ते, भाष्यं भाष्यविदो विदुः ॥

bhāṣyam definition...

Technically we should not say gītā bhāṣyam but gītā vyākhyānam.

The others are not in accordance with the veda

नेतराणि। पञ्चमतरङ्गे चैतदुक्तम् you can study others as part of mananam. In 5th chapter it has been pointed out. Pages 163 to

171. । तस्माच्छास्त्रान्तराणि all the other 5 darśaṇaṃ, सर्वाण्यपि पञ्च अप्रमाणान्येव। these are also invalid.

Topic 531 शास्त्रान्तराण्यप्रमाणानीत्यतो हेयानि, तत्र दृष्टान्तः, हेतुश्च कथ्यते

(५३१) शास्त्रान्तराण्यप्रमाणानीत्यतो हेयानि, तत्र दृष्टान्तः, हेतुश्च कथ्यते – अस्मिंस्तरङ्गे पूर्वं शास्त्राणां सर्वेषां मोक्षोपयोगिता तर्कदृष्टिसारग्राहिविवेकवशादभिहिता। यथा कश्चिच्छत्रुरसिना रुग्णं कञ्चिदच्छिनत्। तदा बही रुधिरागमनाद्वैवगत्या तद्रोगनिवृत्तिरभूत्। तत्र सारग्राही पुरुषः स्वशत्रुं हन्तारमसिपाणिनमपि उपकारकत्वेनैव मन्यते। तथा शास्त्रान्तरेणापि येन केनापि प्रकारेणान्तःकरणशुद्धिनैश्चल्योत्पत्तिवशात् संसाराद्विनिवृत्तस्य पुरुषस्य वेदानुसारिनिश्चयकरणान्मोक्षो जायेतेति नैवात्राग्रहः सर्वथापि कर्तुं शक्यते। अन्धगोलाङ्गलन्यायेनानर्थप्राप्तिप्रसङ्गात्। तस्माद्विहाय शास्त्रान्तराण्यपि सकलानि शुद्धाद्वैतव्याख्यानरीत्या शारीरकोत्तरमीमांसैव ग्राह्या।

() शास्त्रान्तराण्यप्रमाणानीत्यतो हेयानि, others five āstika darśaṇaṃ and non advaitic vedānta darśaṇaṃ are all invalid. Because of these reasons they must be rejected. तत्र दृष्टान्तः, an example is going to be given. Tattvadr̥ṣṭi and Tarkadr̥ṣṭi had same guru, Tattvadr̥ṣṭi was uttama adhikārī he got the knowledge and got liberated.

Tarkadr̥ṣṭi wanted to keep on studying, aṣṭādaśa vidya sthānaani... there he also studied āstika darśaṇaṃ. Sankhya and yoga as part of dharma śāstram. At that time he had a positive attitude. Here a negative attitude is presented. We will get a confusion. हेतुश्च कथ्यते – अस्मिंस्तरङ्गे पूर्वं before from 344 to 353 18 sastras were talked about.. page 353 penultimate para..all of them are useful.

Emmadamum sammadam.. once a mumukṣu comes to a guru, guru will not take this stand.

Pujya swamiji says all religions do not have the same goal, going to heaven, vaikunṭha etc for us mokṣā is here and now.

Mananam is very important. We have to reject others. To be kept within the gurukulam. Respect christianity, you need not accept. Give respect as a human being. In the gurukulam we have to be critical. शास्त्राणां सर्वेषां मोक्षोपयोगिता there it was said all of them are useful for mokṣa. तर्कदृष्टिसारग्राहिविवेकवशादभिहिता। from the standpoint of the discrimination of Tarkadrṣṭi who wants to see good in all.

In Bhāravi's kirātārjunīyam, in trisargi ..duryodhana is glorified.. kirātārjunīyam (first chapter where a spy returns and reports to Yudhiṣṭra about Duryodhana's rule)

There utility is talked about. यथा कश्चिच्छत्रुरसिना रुग्णं कञ्चिदच्छिनत्। a person was very sick. His enemy wanted to kill him. He injured him and ran away. The blood came out the infection came out. The person survived. Inadvertently he was saved from death.. this person may say the śatru actually saved him. From value point he saved, but fact is he is enemy. Here from value angle you can treat the pañcadarśanam as mitram. But really they are śatru only for mumukṣu. Acchinat cut lang. तदा बही (ro ri sandhi) रुधिरागमनाद्वैगत्या तद्रोगनिवृत्तिरभूत्। the enemy wanted to kill him.

His disease got cured. तत्र सारग्राही पुरुषः a person who practices value of seeing good, politically correct स्वशत्रुं हन्तारमसिपाणिनमपि when he looks at an enemy with sword उपकारकत्वेनैव मन्यते he will attribute goodness only । तथा शास्त्रान्तरेणापि similarly a person may study other śāstrams येन केनापि प्रकारेणान्तःकरणशुद्धिनैश्चल्योत्पत्तिवशात् because of his good prārabdha, dvaita buddhi did not happen, antahkaraṇa śuddhi happened. संसाराद्धिनिवृत्तस्य because of prārabdha he turned away from samsara पुरुषस्य वेदानुसारिनिश्चयकरणान्मोक्षो he came to advaita vedānta, accidentally and got mokṣā जायेतेति नैवात्राग्रहः सर्वथापि कर्तुं शक्यते। this person is an exception. Other darśanaṃ became useful. Taking his example may you not conclude wrongly. अन्धगोलाङ्गलन्यायेनानर्थप्राप्तिप्रसङ्गात्। like the example of the blind person and bull's tail andhagolāṅgūlanyāya, everybody need not be lucky. You get stuck in dvaitam. तस्माद्विहाय शास्त्रान्तराण्यपि सकलानि शुद्धाद्वैतव्याख्यानरीत्या शारीरकोत्तरमीमांसैव ग्राह्या।

Vicārasāgara class 63 on 9th june 2024

अन्धगोलाङ्गलन्यायेनानर्थप्राप्तिप्रसङ्गात् । तस्माद्विहाय शास्त्रान्तराण्यपि सकलानि शुद्धाद्वैतव्याख्यानरीत्या शारीरकोत्तरमीमांसैव ग्राह्या।

We first show other dārśanikas how they contradict śruti yukti anubhava, then they say advaita vedānta has contradicted śruti yukti anubhava. We have to explain these. Example world is real by experience. We dismiss it as appearance just as dream appears real. It also has etu. Both jagrat and svapna. Both have etu in each

avasthā respectively. We prove that world is conditionally real in jagrat avasthā exactly like for a dreamer dream world is real in dream.

Other systems have to be studied after studying advaita vedānta during mananam. Before advaita vedānta if you study tarkaśāstra you should study under an advaita vedānta guru. Even vyakarana sastra... otherwise we will be misled.

What happens otherwise? You will get carried away. Here an example of andhagolāṅgūlanyāya. A maxim. Going to be explained in next para..blind man and tail of bull. Adi Śaṅkarācārya has given thus example in Brahmasūtra 1-1-7. तन्निष्ठस्य मोक्षोपदेशात् ॥ 1-1-7॥. How sāṅkhya darśanaṃ will mislead? Even yoga darśanaṃ can mislead.

Therefore may you reject all the other darśanaṃ 11 of them and also dvaita viśiṣṭādvaitam etc.. only in gurukulam, we give this message. In society harmony is required, we need not publicise in front if other religions. It will cause problems. Even amongst sects in hindu religion. Speak only in appropriate contexts.. lot of criticism is involved. Therefore follow nirviśeṣa advaitam or śuddha advaitam. Adi Sankara's teaching, prasthānatrayam bhāṣyam. Only he wrote an elaborate commentary. We don't directly study māṇḍūkya kārīka before other upaniṣads. Brahmasūtra with bhāṣyams alone has set standards. Acaryas commentary on gītā and

upaniṣads, its aligned to Brahmasūtra bhāṣyam. Sub commentators show this, they cross reference to sutra, iti nyayena.. swamiji's uddhava gītā is based on Sṛidharīya bhāṣyam which is based on Acarya's śaṅkara bhāṣyam on Brahmasūtra. That alone should be kept as model.

Topic 532 अन्धगोलाङ्गलन्यायः

(५३२) अन्धगोलाङ्गलन्यायः —

कस्यचिद्धनिकस्य पुत्रं सर्वाभरणभूषितं चोरा वनमानीयाभरणान्यपि सर्वाण्यपहृत्य तन्नेत्रे बद्ध्वा विजने विसृज्य जग्मुः। तदा तत्र रुदन्तं तं बालं निर्दयः कञ्चिदतिवञ्चकोऽतिबलिष्ठमुन्मत्तं कञ्चिद्वलीवर्दं लाङ्गले तद्धस्तेन ग्राहयित्वा मा त्यजास्य लाङ्गलम्। शीघ्रं स्वग्राममनेन प्राप्नोषीत्यवोचत्। स च दुःखी बालस्तद्वचनं विश्वस्य तदुक्तमनुष्ठाय ततोऽपि महत् दुःखमनुभूय विनष्टोऽभूत्।

अन्धगोलाङ्गलन्यायः — कस्यचिद्धनिकस्य पुत्रं there was a very rich person who had an young boy. His body had a lot of ornaments, diamonds, gold, he was wearing them and he came out, सर्वाभरणभूषितं चोरा there were robbers वनमानीयाभरणान्यपि they kidnapped him सर्वाण्यपहृत्य they took off all the ornaments of the child completely तन्नेत्रे बद्ध्वा blindfolded the boy with the help of a cloth, must have tied the hands, not said here, विजने विसृज्य in a secluded isolated place जग्मुः। where nobody was there, they ran away तदा तत्र रुदन्तं तं बालं seeing that boy already crying , instead of helping him, somebody who was cruel came by and wanted to play a cruel joke. This person brings the boy in front of a violent

bull and said hold on to the bull's tail (bull will go wild) bull went amuck and ran. He advises him under no circumstance you should leave the tail and it will take you to your place. निर्दयः कश्चिदतिवञ्चकोऽतिबलिष्ठमुन्मत्तं a cruel and deceptive person ..sadistic mind .. कञ्चिद्वलीवर्दं balīvardhah here is go, bull in this context. लाङ्गले तद्धस्तेन ग्राहयित्वा he made the boy hold the bull by its tail with his hand मा त्यजास्य लाङ्गलम्। “never leave its tail” शीघ्रं स्वग्राममनेन प्राप्नोषीत्यवोचत्। you will reach your village soon. स च दुःखी boy is already suffering, it gets compounded much more बालस्तद्वचनं विश्वस्य trusting the person तदुक्तमनुष्ठाय following his instructions , like people in nirvikalpaka samādhi trying for manonāśah, destroy the mind. Actually manonāśah is not there even indeath, at pralayam it goes to kāraṇa śarīram. In upadeśasāram..

प्राणबन्धनाल्लीनमानसम् ।

एकचिन्तनान्नाशमेत्यदः ॥ १४ ॥

When, by the means of restraint of the breath, The mind has been controlled, then make it flow Along a single current, that achieved Its form will then entirely disappear.

The word nāśah can be misunderstood. ततोऽपि महत् दुःखमनुभूय विनष्टोऽभूत्। following that the boy went through further intense pain. He was completely lost.

In vivekacūdāmaṇi

दुर्लभं त्रयमेवैतद्, देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं, महापुरुषसंश्रयः ॥३॥

He will know he has done puṇyaṃ only when he comes to vedānta.
Until then he is lost.

तद्वद्विषयरूपाश्चोरा विवेकाख्यं नेत्रं पिधाय संसारवने मुमुक्षुं सन्त्यजन्ति। तदा भेदवादी मतान्तरस्थो निर्दयवञ्चकोऽन्यशास्त्रसिद्धान्ते तस्य विश्वासं जनयित्वा, 'अस्मदुपदेश एव तव परमसुखप्राप्तिहेतुः, मा त्यजैनम्' इति उपदिशति। मन्दतमो ह्यधिकारी तद्वाक्यमेव विश्वस्य तदुक्तमाचरन् परमपुरुषार्थसुखरहितो जननमरणरूपं महद्दुःखमनुभवेत्। अतः शास्त्रान्तराणि मुमुक्षुणा म्लेच्छशास्त्रवद्भूतस्त्याज्यान्येव।

This example is being extended to a human being in general.
Drāṣṭāntah...the original for which the example is given.

तद्वद्विषयरूपाश्चोरा human beings have been kidnapped by worldly things and beings. Anātmā prapañca. Every relationship too. विवेकाख्यं नेत्रं पिधाय every anātmā is perishable, doṣatrayam is there, this viveka śakti is the eye of discrimination. This is covered by the viṣayaḥ. Pañca anātmā blindfolds the discriminative I.

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७॥

This is the job of the robbers. संसारबन्धे in this world which is like a forest, so many professions are available. Bartender disk jockey., etc. we dedicate 30 years of life to get that qualification. Even dharma also is ultimately a bondage. Satvik bondage, each opportunity is adding, मुमुक्षुं सन्त्यजन्ति। the mumukṣu is dropped in the samsara vanam. In tradition they will study veda and then ask people to follow any profession without dropping the ultimate goal. Profession is not an end in itself. It is an opportunity to serve the world with karma yoga. Vanaprastha āśrama is required. Practise upāsana forget the world. Therefore they were not lost in the forest. In materialistic society this exposure is not there, therefore the goal or purpose is not clear. Kama pradhana life. Marriage also is used for that but not for dharma. Then the cruel person comes. Dārśanikas are the cruel person here. They will mislead. तदा भेदवादी any philosophy that reinforces dvaitam, difference reinforcement, āstika or nāstika . Even buddhism, they come to advaitam but that is śūnyam. Sankhya yoga etc talk of plurality. Nirvikalpaka samadhi is where all dvaita is resolved but he gets knowledge of truth, yoga sutra says. Thats not advaita. Yogic nirvikalpaka samādhi led to the conclusion of dvaitam only, मतान्तरस्थो all the agama sastras too. Even viśiṣṭādvaitam is focussed heavily on Vaiṣṇava āgama. You cannot be Viṣṇu you are a dāsa. Never talk of advaitam. For them mokṣa is going to vaikunṭha and enjoying Viṣṇu's presence, advaita accepts this temporarily .. ultimately come to mahāvākyam. many of them hate advaitam too. Other religions too come under

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mathaantaram. We should not hate any one, we respect their freedom. Let them follow, we disagree with their philosophy intellectually, निर्दयवञ्चकोऽन्यशास्त्रसिद्धान्ते they are misleading, in the conclusion of the other matas, dvaitam. We don't agree at all.

śruti quotations.. सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षांचक्रेः
यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय
कस्माद्भयभेष्यद्वितीयाद्वै भयं भवति

They say, Bhagawan will take care of mokṣa. You don't have to attend classes.

तस्य विश्वासं जनयित्वा, 'अस्मदुपदेश एव तव परमसुखप्राप्तिहेतुः, follow our upadeśa only, it will give ultimate ānanda मा त्यजैनम्' maa tyaja enam , do not give up इति उपदिशति। we never ask our students to blindly follow. We say finally if you are not convinced , you need not follow advaitam. May you be intellectually honest. Study the other matas later and decide. This intellectual freedom advaitam gives. मन्दतमो ह्यधिकारी तद्वाक्यमेव विश्वस्य the blindfolded one believes in the words of other darśanaṃ. They are not allowed intellectual freedom. तदुक्तमाचरन् following those wrong philosophical systems परमपुरुषार्थसुखरहितो without fulfillment mokṣa sukham here जननमरणरूपं महद्दुःखमनुभवेत्। they will have only worsened saṃsāra अतः शास्त्रान्तराणि मुमुक्षुणा म्लेच्छशास्त्रवद्भ्रतस्त्याज्यान्येव। a mumukṣu should therefore give up all the other darśanaṃ at the beginning, during śravaṇa kale. Give up nāstika śāstram, mleccha śāstram,

exactly like Tarkadr̥ṣṭi studied. With this vicārasāgara teaching is over. Rest of the biography of father and son. Tattvadr̥ṣṭi and Adr̥ṣṭi story over.

Vicārasāgara class 64 recorded 20th June 2024 (class of 21st June)

मन्दतमो ह्यधिकारी तद्वाक्यमेव विश्वस्य तदुक्तमाचरन् परमपुरुषार्थसुखरहितो
जननमरणरूपं महद्दुःखमनुभवेत्। अतः शास्त्रान्तराणि मुमुक्षुणा
म्लेच्छशास्त्रवद्भूतस्त्याज्यान्येव।

We saw that even all the āstika darśanaṃ other than advaita vedānta are based on dvaitam only. Here author makes it clear that Adi Saṅkarā's advaitam is the only one in alignment with śruti yukti and anubhava. Other darśanaṃ have some useful portions but it must be learnt only under a advaita guru. In avirodha- adhyāyah of Brahmasūtra these are discussed.

If a student independently studies other darśanaṃ, he can never find the dosas he will miss the parama puruṣārtha. Academics are not mumukṣu... mleccha sastra refers to the other 5 āstika darśanaṃ. Even pūrva mimāmsa portion says uttara mimāmsa is dry, no use. You have to do rituals and go to svarga they say. Their tātpariyam is advaita virodha. When mumukṣu approach a guru and the students receive the teaching exclusively, the correct knowledge is acquired. With this the teaching is over. Author is winding up. Now the end of Tarkadr̥ṣṭi and his father.

Topic 533 राज्ञो मरणानन्तरं ब्रह्मलोकप्राप्तिः

(५३३) राज्ञो मरणानन्तरं ब्रह्मलोकप्राप्तिः —

इत्थं शुभसन्ततिर्नाम राजा तर्कदृष्टेः स्वपुत्रस्य वचनं श्रुत्वा सर्वसंशयान् समस्तमनःशोकांश्च सन्त्यज्य पूर्णानन्दमवाप। कारणब्रह्मोपसानायां बहुशश्चित्तलयं चकार। तर्कदृष्टिमेव स्वगुरुत्वेन भावयित्वा विशिष्टं राज्यं तस्मा अदात्। पुत्रोऽपि तर्कदृष्टिरुत्तमोपदेशकर्तृत्वाद्वरुपदवीं भेजे। तदेतत् सर्वं ब्रह्मविद्याया माहात्म्यमेव।

राज्ञो मरणानन्तरं ब्रह्मलोकप्राप्तिः —Subhasantati passing away and then attaining brahmaloka. इत्थं शुभसन्ततिर्नाम राजा king Subhasantati तर्कदृष्टेः स्वपुत्रस्य वचनं श्रुत्वा having heard the teaching of Tarkadr̥ṣṭi, who was the son and now Guru सर्वसंशयान् समस्तमनःशोकांश्च सन्त्यज्य पूर्णानन्दमवाप। all the mental disturbances caused by the doubts were removed. He became very very happy about what he learnt. कारणब्रह्मोपसानायां he understood he is working for krama mukti, not jivan mukti. He invoked any one deity as kāraṇam brahma बहुशश्चित्तलयं चकार। he had mental focus तर्कदृष्टिमेव स्वगुरुत्वेन भावयित्वा he had that humility to accept his own son as his own guru. A difficult one. विशिष्टं राज्यं तस्मा अदात्। he handed over the entire kingdom to Tarkadr̥ṣṭi. Here ND shows a jñānī can take up the kingdom and rule. Tarkadr̥ṣṭi had no problem as he knew that mokṣa is not disturbed by this पुत्रोऽपि तर्कदृष्टिरुत्तमोपदेशकर्तृत्वाद्वरुपदवीं भेजे। he got the status of Guru also in addition to being a King. Bheje lit... तदेतत् सर्वं ब्रह्मविद्याया माहात्म्यमेव।all these are the glory of brahma vidya..

Topic 534 शुभसन्ततिमरणम्

(५३४) शुभसन्ततिमरणम् —

कतिपयदिवसानन्तरं राजा प्राणान् सञ्जहौ। सनकादिमुनिगणप्राप्यं ब्रह्मलोकं च जगाम। न हि राज्ञो मरणे देशकालादिनियमोक्तिरस्ति। अस्यायमभिप्रायः — उपासकमरणविषये न देशकालादिव्यपेक्षास्ति। अहनि वा रात्रौ वा दक्षिणायने वा उत्तरायणे वा शुद्धे वाप्यशुद्धे देशे मृतोऽप्युपासनाबलात् स सर्वथापि देवयानेन पथा ब्रह्मलोकमेव गच्छति। अदृष्टिप्रसङ्गे पूर्वं देशकालाद्यपेक्षा स्यादिति यदुक्तं तदयोगसहितोपासकविषयम्। केवलेश्वरैकशरणां गतस्योपसकस्य नैवास्ति देशकालाद्यपेक्षा। प्रतिपादितश्चायमर्थः सूत्रभाष्यकारादिभिः।

शुभसन्ततिमरणम् — Śubhasantati passing away

कतिपयदिवसानन्तरं राजा प्राणान् सञ्जहौ। after a few days, Raja gave up his life; sam plus haa dhatu lit सनकादिमुनिगणप्राप्यं ब्रह्मलोकं च जगाम। he went to brahmaloka , one attained by sanakaadi rishis .. four rishis, न हि राज्ञो मरणे देशकालादिनियमोक्तिरस्ति with regard to the death if upāsaka, sastra does not insist on time or place of birth. Devayāna and brahmaloka are reserved for him regardless. । अस्यायमभिप्रायः — a point उपासकमरणविषये with regard to kāraṇa brahma upāsaka as described in chapter 8 न देशकालादिव्यपेक्षास्ति। there is no dependence or condition of good time good place etc. we say for jīvan mukta as well videha mukta. Here krama mukti is discussed. अहनि वा रात्रौ वा let person die during day or night दक्षिणायने वा उत्तरायणे dakṣiṇayana or uttarāyana वा शुद्धे वाप्यशुद्धे देशे kaśī or any slum मृतोऽप्युपासनाबलात् स because of the strength of

the upāsana सर्वथापि देवयानेन पथा upāsaka will go through suṣumnā nāḍī and come out through brahma randram will travel through devayāna or śukla gati and he will penetrate through solar disc.. “सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ १-२-११ ॥ in muṇḍaka upa, īśāvāsya upa. ब्रह्मलोकमेव गच्छति। attain brahmaloka .. krama mukti is not mentioned. Going there does not mean automatically he will attain brahman. We must remember that niṣkāma upāsana of kāraṇa brahman alone will give brahma loka. A person doing sakāma upāsana may not result in krama mukti. He may come back after enjoying it.. In chand .. इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ४-१५-५ ॥ ... therefore brahmaloka does not automatically mean kramamukti. So with respect to Śubhasantati we know he goes to brahma loka but krama mukti is not known. In the case of Adrṣṭi it was said he attained brahmaloka. Author says अदृष्टिप्रसङ्गे पूर्वं देशकालाद्यपेक्षा स्यादिति यदुक्तं it was said ..page 343 topic 491 .. Adrṣṭi’s maraṇam topic.. go to brahmaloka where there is time and space conditions are there. So what is the correct stance? Author says this has been discussed in brahma sutra. तदयोगसहितोपासकविषयम्। केवलेश्वरैकशरणां गतस्योपासकस्य नैवास्ति देशकालाद्यपेक्षा। प्रतिपादितश्चायमर्थः सूत्रभाष्यकारादिभिः। Brahmasūtra 4-2-21. There sūtrakāra talks of a difference, if upāsana of kāraṇa brahman is based on smṛti grantha then it is smārtha upāsana. If it is done based on śrauta grantha, śrauta upāsana.. smārta upāsakas will go to brahmaloka for them time space conditions are there. Adrṣṭi comes under this category. For śrauta upāsaka, no deśa kala

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niyama. Acarya writes a bhāṣyam..chapter 8.. यत्र काले त्वनावृत्तिम्, आवृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं, वक्ष्यामि भरतर्षभ ॥ 8-23॥

अग्निर्ज्योतिरहः शुक्लः, षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति, ब्रह्म ब्रह्मविदो जनाः ॥ 8-24॥... Śaṅkarācārya adds a note.. it is based on a particular interpretation of gita vākyam.. अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ... should uttarāyana śukla etc be time factor or devata. Two interpretations he gives. Acarya says if those gita shlokas are taken as time references then what Vyāsācārya says is correct. Whereas if they represent devatas, the conditions are not correct as per Vyāsācārya. Śaṅkarācārya's conclusion is kārāṇa brahma upāsana will give brahmaloka regardless of time space condition (śrauta or smārta). We find there is a difference between Vyāsācārya and ācārya. Acarya does not say Vyāsācārya is wrong. He says it depends on the interpretation of the shlokas. Here author is going by Vyāsācārya's sutras. Based on this, Śrauta upāsana does not require time space condition smārta upāsana requires time space condition. Conditions have been mentioned in Adrṣṭi context. तत् योगसहितोपासकविषयम् smārtha upāsaka viṣayam, as per Brahmasūtra 4-2-21. According to this explanation smārtha upāsaka will go to brahmaloka only when he dies under these sastric conditions. Generally they are expert yogis and they can fulfill these conditions because of their yogasakti.

Only great yogis can fulfill these conditions. Whereas केवलेश्वरैकशरणां गतस्योपसकस्य for śrauta upāsaka as per 4-2-21 sutra, नैवास्ति देशकालाद्यपेक्षा। for him these rules are not there, vedānta gurus do not want their students to bother about this as it is only for going to brahmaloka. He wants jīvan mukti here and now. This portion is only for academic interest.

Author only briefly refers and says प्रतिपादितश्चायमर्थः सूत्रभाष्यकारादिभिः it is said so in Brahmasūtra. 4-2-21. According to the author Śubhasantati comes under śrauta upāsaka, Adrṣṭi smārtha upāsaka.

Topic 535 तर्कदृष्टेर्देहपातः, परमात्मैक्यम्

(५३५) तर्कदृष्टेर्देहपातः, परमात्मैक्यम् —

तदा तर्कदृष्टिर्दृढतरद्वैततुच्छतानिश्चयः सन् राज्यकार्यमखिलमपि सावधानमना एवाकरोत्। न क्वचिदपि सक्तोऽभूत्। सदा ब्रह्मण्येव तस्य निष्ठाभूत्। प्रारब्धान्ते च निश्चलं धाम कैवल्यमवाप।

तर्कदृष्टेर्देहपातः, परमात्मैक्यम् — falling of Tarkadrṣṭi's body . Tattvadrṣṭi and Tarkadrṣṭi had similar end...videhamukti. तदा when father handed over the kingdom. If a person after jñānaṃ wants to get into vyavahāra must be careful. Transactions will continue, but he has to be extra careful. Especially if he is a king and involved in lokasaṅgraha etc, veda warns of extra care. Dvaita satyatva buddhi can come due to raga dveṣa, even a fiction movie can shake our heart. So for such a person nididhyāsanam must be done regularly,

instantaneously raga dveṣa must be processed and must move from that. It is more compulsory for an active jñānī. More the vyavahāra more compulsory it becomes, तर्कदृष्टिर्दृढतरद्वैततुच्छतानिश्चयः सन् he made in his mind clear that dvaitam is worthless , at the same time he cannot show it outside. Hypocrite like life, it is not really hypocrisy. To prevent hurt to the family. In aparokṣāanubhūti, kaka viṣṭha crow shit is used. Tuchataa niscayah san.. was very will clear about this राज्यकार्यमखिलमपि सावधानमना एवाकरोत्। at the same time mityatvam does not mean you neglect your duty. Duty to spouse and children is required. Do your duty but never get attached. Like the mother cat bites the baby cats head and carries.. neither tight nor loose, sufficiently hard and soft. Similarly a gr̥hastha jñānī must handle the family this way like tight rope walking. Do your duty let it not get converted into worry, with extreme alertness. सावधानम् मनः यस्य सः bahuvr̥hi. न क्वचिदपि सक्तोऽभूत्। he was never attached to anything or any being.

असक्तिरनभिष्वङ्गः, पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्, इष्टानिष्टोपपत्तिषु ॥१३-१०॥

सदा ब्रह्मण्येव तस्य निष्ठाभूत्। always abide in brahmani.

*** यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥३-१७॥

never lose sight of binary format. प्रारब्धान्ते च निश्चलं धाम कैवल्यमवाप।
in this manner he continued a jīvanmukta, after exhaustion of
prārabdha he got kaivalyam. Changeless brahman. Dhāma means
adhiṣṭhānam

27-06-2024

Vicārasāgara recording on 27th june 2024

तदा तर्कदृष्टिर्दृढतरद्वैततुच्छतानिश्चयः सन् राज्यकार्यमखिलमपि सावधानमना
एवाकरोत्। न क्वचिदपि सक्तोऽभूत्। सदा ब्रह्मण्येव तस्य निष्ठाभूत्। प्रारब्धान्ते
च निश्चलं धाम कैवल्यमवाप।

Tarkadr̥ṣṭi became the guru of his father. After teaching
Śubhasantati, Tarkadr̥ṣṭi received the kingdom from his father and
he ruled the kingdom with dispassion. Then here refers to when he
received the kingdom from his father. He was never attached to
anything. He ruled like Janaka. Every gr̥hastha jñānī must remember
these lines.

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्श्वासन् ॥ गीता-५-८॥

प्रलपन्विसृजन्गृह्णन्, उन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु, वर्तन्त इति धारयन् ॥ ९॥

when prārabdha ended, body fell and he became one with brahman. Kaivalyam is advaita stithih. अवाप...आप् लिट् अव उपसर्ग (प्र.१) lit, ava upasarga prat.eka. <https://ashtadhyayi.com/dhatu/05.0016>

Now discussion in videha mukti..

आत्मा (कूटस्थसाक्षी) परमात्मनाभिन्नोऽभूत्। देहश्च भस्मीभूतः । यद्यापि कूटस्थपरमात्मनोः सदाभेद एवास्ते। तथापि उपाधिना भिन्न इवाभात्। उपाधिलयाद्भेदस्तिरोदधे।

आत्मा (कूटस्थसाक्षी) which is sakṣīcaitanya, the original consciousness enclosed within the body mind complex ..this is not reflected consciousness . परमात्मनाभिन्नोऽभूत्। it is not different from the all pervading brahman. As long as pot is there, pot space is seemingly different from total space. Space is always indivisible, so all these terms are only expressions. Seeming plurality only. Similarly consciousness also has no plurality, no jīvātma paramātmā really.. देहश्च भस्मीभूतः । the upādhi associated with the seeming difference was gone now. In the case of jñānī, only sthūla śarīram is destroyed at death. For jñānī, not only sthūla śarīram but sūkṣma kāraṇa too.

३.२.७ मुण्डक.उप

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥३.२.७ ॥

(Their) fifteen parts go back to their sources and all the divine powers (go) to their respective presiding deities. The ego and (its) karmas — all (these) resolve into the supreme imperishable (Brahman).

आत्मा (कूटस्थसाक्षी) परमात्मनाभिन्नोऽभूत्। Therefore he became non-different from paramātmā. देहश्च भस्मीभूतः । Perhaps he did not take sannyasa. Body was cremated. In the case of sannyasi, they used to avoid cremation. They used to either bury or throw into river forest etc. यद्यपि कूटस्थपरमात्मनोः सदाभेद एवास्ते। kūṭasthaḥ here is jīvātma, tatpada lakṣyārtha and paramātmā there is difference तथापि उपाधिना भिन्न इवाभात्। because of upādhi, jīvātma appeared to be different from paramātmā. अभात् (-भा dhatu परस्मै.लङ्) उपाधिलयाद्भेदस्तिरोदधे। even seeming difference, bhedah, was gone once the body enclosure perished. We must remember sthūla śarīram into sthūla prapañca, sūkṣma śarīram into sūkṣma prapañca kāraṇa śarīra into kāraṇa prapañca, visva into virāṭ, tajasa into hiraṇyagarbha, prājña into antaryāmi, turīyam into brahman.

परमात्मनाभेद इत्यस्यायमभिप्रायः — विदेहमुक्तौ परमेश्वरेणाभेदः सिद्ध्यति। न तु शुद्धचैतन्येन। अयमर्थः शारीरकभाष्य चतुर्थाध्याये प्रत्यपादि।

तत्रायं प्रसङ्गः —

Acarya decides to speak of some important topic. Very fine points.

Tarkadṛṣṭi got videha mukti. What is the śāstric approach. Will jñānī merge into īśvara or brahman? In Brahmasūtra this has been discussed, three points were discussed. We will agree that from vyāvahārika sṛṣṭi it is īśvara and pāramārthika it is brahman.

परमात्मनाभेद इत्यस्यायमभिप्रायः — विदेहमुक्तौ परमेश्वरेणाभेदः सिद्ध्यति।
from vyāvahārika angle during videha mukti jñānī will merge into īśvara only. न तु शुद्धचैतन्येन। not into shuddha caitanyam, अयमर्थः
शारीरकभाष्य चतुर्थाध्याये प्रत्यपादि। this has been discussed in
Brahmasūtra bhāṣyam 4th chapter. प्रति पद् dhatu causal लुङ् passive.

Three acaryas are making 3 observations 4-4-5,6,7 ..

ब्राह्माधिकरणम्

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॥ ४-४-५ ॥

चितितन्मात्रेण तदात्मकत्वादित्यौडलोमिः ॥ ४-४-६ ॥

एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायणः ॥ ४-४-७ ॥

तत्रायं प्रसङ्गः —

(9) विदेहमुक्तौ सत्यसङ्कल्पत्वादिप्राप्तिरिति जैमिनिमतम् । jñānī will get all virtues of īśvara, cāndogya says this. Satya saṅkalpa, whatever one wills it will naturally happen. No sticking to īśvara etc like viśiṣṭādvaitam, this is jaimini matam. Here he becomes saguṇa īśvara

(२) औडुलोमिमते सत्यसङ्कल्पत्वाद्यभावः कथ्यते । jñānī merges only into brahman. No attributes, Auḍulomi matam. Here jñānī becomes nirguṇam brahman

(३) सिद्धान्ते तु सत्यसङ्कल्पत्वादीनां भावाभाववुभावप्युक्तौ lin sutra 7 Vyāsācārya says, you can say either. Dṛṣṭi bheda, vyāvahārika and pāramārthika. Jñānī will look at it from pāramārthika dṛṣṭi. Thats why after videha mukti, they have burial. They build temple there. A śiva linga or tulasi tree is kept. In Rishikesh Dayanada Sarasvati's adhiṣṭhānam is there. Everywhere we see adhiṣṭhānam. Trika puja abhiśekham happens. This means we treat him as īśvara. Both 1 and 2 are fine.

तस्यायमभिप्रायः — विदेहमुक्तावीश्वराभेदो जायते । ऐश्वरसत्यसङ्कल्पत्वादयो मुक्तपुरुषे जीवान्तरैर्व्यवहियन्ते। परमार्थदृष्ट्या तु सोऽपीश्वरः शुद्धचैतन्यमेव। न तत्रास्ति गुणलेशोऽपि। निर्गुणत्वादेव सत्यसङ्कल्पत्वाद्यभावस्तत्र। संसारदशायामपि जीवः परमार्थतो निर्गुणः शुद्धश्च। तथापि संसारदशायामविद्यया तस्मिन् कर्तृत्वभोक्तृत्वाद्यनर्थः प्रतीयते । ईश्वरस्य तु न कदाचिदपि स्वस्मिन् परत्र वा संसारप्रतीतिरस्ति । अत एवेश्वरः सर्वदासङ्गो निर्गुणः शुद्धश्च । तस्माद्योऽभेद ईश्वरेणोच्यते स शुद्धब्रह्माभेद एव ।

तस्यायमभिप्रायः — this is the message विदेहमुक्तावीश्वराभेदो जायते । during videha mukti we accept the body for jñānī ऐश्वरसत्यसङ्कल्पत्वादयो मुक्तपुरुषे जीवान्तरैर्व्यवहियन्ते। viśva taijasa prājña merging respectively , where as attribute that belongs to īśvara, like satya saṅkalpa etc which are therein mukta puruṣaha . It is said by

other jivas other than the jñāni, they talk about jñāni merging into īśvara. परमार्थदृष्ट्या तु सोऽपीश्वरः शुद्धचैतन्यमेव। when jñāni has understood everything is brahman only

ब्रह्मार्पणं ब्रह्म हविः, ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं, ब्रह्मकर्मसमाधिना ॥ 24॥

न तत्रास्ति गुणलेशोऽपि। in that īśvara who is śuddha caitanyam, there is no attribute,

मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः ॥ गीता. ९-4॥

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् ।गीता ९-५-१

This is difference between advaitin and viśiṣṭādvaitin. We say no bad or good attributes. Viśiṣṭādvaitins say good attributes are there. निर्गुणत्वादेव सत्यसङ्कल्पत्वाद्यभावस्तत्र। all these macro attributes are absent in īśvara, pāramārthika dṛṣṭya. संसारदशायामपि जीवः परमार्थतो निर्गुणः शुद्धश्च। even during samsara jivah is nirguṇa only śuddha too तथापि संसारदशायामविद्यया because of ignorance, the evils like kartṛtvam bhokṛtvam are there तस्मिन् कर्तृत्वभोक्तृत्वाद्यनर्थः प्रतीयते । prateeyate meaning doership enjoyership appear to be present in the ātmā. Like the rope snake.

ईश्वरस्य तु īśvara never commits this mistake. He never sees kartṛtvam bhokṛtvam in himself or the jiva, that's why in the fourth chapter of Gita, Lord Krishna said

चातुर्वर्ण्यं मया सृष्टं, गुणकर्मविभागशः ।

तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ 4-13॥

I appear to be an karta, but I am neither karta not bhokta. न कदाचिदपि in the case of jiva two phases are there ajñāna kalam and jñāna kalam. In īśvara all the time स्वस्मिन् परत्र वा either in himself īśvara or jiva, for īśvara samsara does not appear to be present in jiva. In a vedāntic jñānī's vision he does not see any suffering in the jiva but he has to show compassion.

२९ दुर्वारसंसारदवाग्नितप्तं, दोधूयमानं दुरदृष्टवातैः ।

भीतं प्रपन्नं परिपाहि मृत्योः, शरण्यमन्यं यदहं न जाने ॥VC ३६॥

Like a baby's bursting balloon and the baby is crying, father has to pretend oh my God, it has burst, I will get you another one etc. ..

Similarly the Guru has to say,

२३ मा भैष्ट विद्वंस्तव नास्त्यपायः, संसारसिन्धोस्तरणेऽस्त्युपायः ।

येनैव याता यतयोऽस्य पारं, तमेव मार्गं तव निर्दिशामि ॥VC ४३॥

Guru has to seriously sympathize with the student and tell him that he will get mokṣa. Some students say I don't think I will get mokṣa in this jenma. Teacher needs to handle this with extra compassion, he knows this is mithyā. संसारप्रतीतिरस्ति । अत एवेश्वरः सर्वदासङ्गो निर्गुणः शुद्धश्च therefore from factual angle no difference between īśvara and brahman.. fir ajñānī there is difference therefore

he will ask these questions, from jñānī's angle merger into īśvara is merger into brahman. । तस्माद्योऽभेद ईश्वरेणोच्यते if one says jñānī merges into īśvara and another says brahman, both are synonymous only for an informed person. स शुद्धब्रह्माभेद एव । hereafter he is going to say, is īśvara really separate from brahman? What does that mean? If you look at īśvara's lot, it is terrible. We experience the suffering if few people around us and we are disturbed. Imagine īśvara. If he experiences this with maya upādhi he will be aware of all the sufferings.. at least we can go to sleep. He is always awake, sadaa jagarti. Jivas get videha mukti. Isvara is always busy with creation always. We think he is lucky. If īśvara is not miserable because of one reason, he knows he is not īśvara but brahman. This triangle jiva jagat īśvara is maya kalpitam.

ईश्वराभेदः शुद्धब्रह्माभेदो न स्यादिति यदि मन्येत तर्हीश्वरस्य शुद्धब्रह्मणा त्वैकात्म्यं नैव सिद्ध्येत् कदाचिदपि । यतो जीववदीश्वरस्य औपदेशिकं ज्ञानं विदेहमुक्षश्च न कदापि सम्भवेत् । सर्वदा तत्स्वरूपं न शुद्धं स्यात् । तस्माज्जीवापेक्षया न्यून ईश्वरः । सदा बद्धश्च स्यात् । तस्माद्वक्ष्यमाणरीत्यैव मन्तव्यम् ।

ईश्वराभेदः jñānī īśvara merger शुद्धब्रह्माभेदो न स्यादिति is different from brahman merger यदि मन्येत if you say so तर्हीश्वरस्य शुद्धब्रह्मणा then they will be eternally different unlike jīvātma त्वैकात्म्यं नैव सिद्ध्येत् कदाचिदपि । they can never become one at any time यतो जीववदीश्वरस्य because औपदेशिकं ज्ञानं विदेहमुक्षश्च न कदापि सम्भवेत् īśvara can never go to a guru and do śravaṇam etc and get jñānam ।

सर्वदा तत्स्वरूपं न शुद्धं स्यात्। being different from brahman īśvara also will have aśuddhi तस्माज्जीवापेक्षया न्यून ईश्वरः । syat.. īśvara will become inferior to even jiva as there is no hope. सदा बद्धश्च स्यात् las he will be ever bound also.

तस्माद्वक्ष्यमाणरीत्यैव मन्तव्यम्। you have to assume the following..

(१) नास्त्यावरणमीश्वरस्य । अत एव नोपदेशजन्यज्ञानापेक्षा ।

(२) आवरणाभावान्न भ्रान्तिरप्यस्ति । तस्मान्नित्यसर्वज्ञो नित्यमुक्तश्च ।

(३) मायातत्कार्यजातं च नात्मनि प्रतीयते । अत एव सदासङ्गः शुद्धश्च ।

१) नास्त्यावरणमीश्वरस्य । no āvaraṇam for īśvara अत एव नोपदेशजन्यज्ञानापेक्षा Iso he does not require a guru to remove self ignorance , that's why he is ādhiguru

(२) आवरणाभावान्न भ्रान्तिरप्यस्ति no āvaraṇa or self ignorance so īśvara will never look upon himself .no bhrānti. as īśvara, but brahman. । तस्मान्नित्यसर्वज्ञो नित्यमुक्तश्च ।

(३) मायातत्कार्यजातं च नात्मनि प्रतीयते । अत एव सदासङ्गः शुद्धश्च । īśvara does not see everything located in me.

मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः ॥ ९-४ ॥

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् ।.

No dvaitam.. he is ever detached.

एवं रीत्या ईश्वराभेद एव शुद्धचैतन्याभेद इत्युच्यते । इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति । यथा मठे घटनाशो घटाभावदशायां मठाकाशो घटाकाशो विलीयते । न तु महाकाशे । तथा विदुषः शरीरमपि ईश्वरकृतब्रह्माण्ड एव विनश्यति ।

एवं रीत्या ईश्वराभेद एव शुद्धचैतन्याभेद इत्युच्यते jñānis merger into īśvara is same as merger into śuddha brahman. । इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति । by using following example, you can understand the merger into brahman. There is a room maṭha, maṭhākāśa is there. There is a pot in the room, there is pot space. All pervading space is brahman. Pot space is jiva, room space is īśvara. When pot is broken, pot space merges into room space only therefore not total space. If somebody says this it is fine. On enquiry we find room space and total space. Therefore you can say pot space is merging into room space or total space.

Vicārasāgara recorded on 4th July 2024

एवं रीत्या ईश्वराभेद एव शुद्धचैतन्याभेद इत्युच्यते । इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति । यथा मठे घटनाशो घटाभावदशायां मठाकाशो घटाकाशो विलीयते । न तु महाकाशे । तथा विदुषः शरीरमपि ईश्वरकृतब्रह्माण्ड एव विनश्यति ।

Śubhasantati through upāsana attained krama mukti. Tarkadr̥ṣṭi lived a life of jīvan mukta and has now attained videha mukti. Whether he merges into īśvara or brahman is the discussion. Three opinions are discussed, Jaimini, Auḍulomi and Vyāsācārya. Vyasa

says depending on the *dr̥ṣṭi pāramārthika* or *vyāvahārika* both views are ok. Example of pot space merging into room space discussed. Then we say room space and pot space there is only seeming difference. Really speaking there is no difference. Evident is pot space merging into room space. If someone says pot space merges into total space, it is fine.

इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति । यथा मठे घटनाशे घटाभावदशायां when pot is broken and pot is not there, we don't say pot space is absent, pot space merges into room space. We don't normally say it merges into total space as room space is already there.

मठाकाशे घटाकाशो विलीयते । न तु महाकाशे तथा विदुषः this is because the body is in *īśvara* not *brahman* शरीरमपि ईश्वरकृतब्रह्माण्ड एव विनश्यति । entire cosmos is *īśvara upādhi*. *Jñānis śarīra* is there in this *brahmāṇḍam*.

अखिलमपि ब्रह्माण्डमीश्वरशरीरभूतमायायामन्तर्भवति । विदुषस्त्वात्मा विदेहमोक्षे ब्रह्माण्डान्न बहिर्गच्छति । इत्थमीश्वराभेदः सिद्ध्यति। परन्तु मठाकाशेन यथा घटाकाशस्याभेदः सिद्ध्यति। स च मठाकाशो महाकाशात्मनैव वर्तते । तथात्रापि विदुष ईश्वराभेदः। स च ईश्वरः शुद्धं ब्रह्मैव । तस्माच्छुद्धब्रह्मप्राप्तिरेव भवति ।

अखिलमपि ब्रह्माण्डमीश्वरशरीरभूतमायायामन्तर्भवति । the *brahmāṇḍam* falls within *maya* which is *īśvara's śarīra* विदुषस्त्वात्मा विदेहमोक्षे ब्रह्माण्डान्न बहिर्गच्छति । so the *jñānī jiva* _ *vidvān. śarīram* does not go out of *brahmāṇḍam*. So *jiva caitanyam* merges into *caitanyam* enclosed within *īśvara*. इत्थमीश्वराभेदः सिद्ध्यति । therefore straight answer

should be jiva merges into īśvara. परन्तु however मठाकाशेन(iiitham bhava tṛtīya) यथा घटाकाशस्याभेदः सिद्ध्यति । in the case of pot space, it dies merge into room space. However room space and total space are one and the same. They only have seeming space. Space cannot be divided by the walls of the room. Both can be used interchangeably. So with understanding even caitanyam can be understood this way. स च मठाकाशो महाकाशात्मनैव वर्तते । तथात्रापि विदुष ईश्वराभेदः ।

स च ईश्वरः शुद्धं ब्रह्मैव । īśvara and brahman are nit different, this is the fact, jñānī says I and brahman are not different. So you can say jñānī merges into īśvara or brahman. Both are ok. तस्माच्छुद्धब्रह्मप्राप्तिरेव भवति .author seems to favour the second answer. Jñānī merges into brahman. He sees īśvara as well as himself as brahman.

Footnote-

Tippani 9. अत्रायं रहस्यार्थः — ज्ञानिदृष्ट्या विदेहमुक्तेः प्रागपि ब्रह्माण्डादिकं जगन्न किञ्चिदपि विद्यते । किन्तु ब्रह्मैव केवलं वर्तते । तस्माद्विद्वद्दृष्ट्या शुद्धेन ब्रह्मणैवाभेदो विदुषः । स एव तस्य शुद्धब्रह्मप्राप्तिः । अज्ञदृष्ट्या तु प्रागिव ब्रह्माण्डादयः प्रतीयन्ते । तस्मात्तद्वृष्ट्या ज्ञानिन ईश्वरेण (ईश्वरदेहभूतब्रह्माण्डेन) अभेदो जायते । सोऽपीश्वरः परमार्थतः शुद्धं ब्रह्मैव । अनेन ज्ञानिनः शुद्धब्रह्मप्राप्तिरेव भवति । विदेहमुक्तौ ज्ञानिजीवस्य यो ब्रह्माभेदः तस्मिन् आभासादिनानाप्रकारा वेदान्तपक्षाः षष्ठे तरङ्गे सङ्ग्रहेण निरूपिताः ।

from jñānīs angle he knows brahman alone is there. Brahman is appearing as jiva jagat īśvara. Even before videha mukti he says so. He is not really concerned about his śarīra. Vidwan will say my seeming merger is with brahman only not īśvara. From ajñānīs dṛṣṭi brahmāṇḍam continues to be there before jñānīs death as well as after. Since he does not know brahman. Fall of jñānīs body is evident. World and īśvara are known. So he will say īśvara aikyam. We tell based on sastra that that īśvara also śuddham brahman only. So from this angle jñānī merges into brahman only. All these discusses are based on avaccheda vada. From ābhāsa and pratibimba vada we have not discussed here, has been discussed earlier. vedāntic prakriyas have been discussed in chapter 6 briefly. In the footnote..page 309 ṭippani 1. Almost full page...

Topic 536 भाषान्तरेऽस्य ग्रन्थस्य रचनायां हेतुः

(५३६) भाषान्तरेऽस्य ग्रन्थस्य रचनायां हेतुः —
 इत्थमनेकवेदान्तसिद्धान्तरत्नगर्भितोऽयं विचारसागराख्यो ग्रन्थो विवेकतः
 प्रकटीकृतः। कृत्स्नमधीतं व्याकरणम्। साङ्ख्यन्यायादिशास्त्राण्यपि श्रमेण
 समग्रमवलोकितानि। अशेषा अद्वैतवेदान्तग्रन्थाश्च परिशीलिताः।
 नानवलोकितोऽस्ति ग्रन्थ एकोऽपि। अत्यन्तकठिनो दुरूहो
 मतान्तरसिद्धान्तोऽप्यतिश्रमेणावगाहितः। चतुरोऽपि वेदानपश्यं समग्रम् ।

भाषान्तरेऽस्य ग्रन्थस्य रचनायां हेतुः — इत्थमनेकवेदान्तसिद्धान्तरत्नगर्भितोऽयं it contains several gems of vedānta siddhānta, vicārasāgara contains within its womb all these gems, has been presented thoughtfully,

uttama madhyama and kaniṣṭha adhikārī. Then why should he write this in hindi instead of Sanskrit? Nd says I know Sanskrit grammar inclusive. I have refrained from that out of concern for those seekers who do not know Sanskrit. I'm more than qualified to write in Sanskrit language. Not to show off but to show why hindi..
विचारसागराख्यो ग्रन्थो विवेकतः प्रकटीकृतः । कृत्स्नमधीतं व्याकरणम् । ।
I have studied Sanskrit grammar completely, all with bhāṣyams too
साङ्ख्यन्यायादिशास्त्राण्यपि

श्रमेण समग्रमवलोकितानि । sāṅkhya yoga all other śāstrams too. अशेषा
अद्वैतवेदान्तग्रन्थाश्च परिशीलिताः। all the advaita granthas have been
studied by me. नानवलोकितोऽस्ति ग्रन्थ एकोऽपि not even one text is
omitted. Even one text is not unstudied. । अत्यन्तकठिनो दुरूहो
मतान्तरसिद्धान्तोऽप्यतिश्रमेणावगाहितः extremely difficult to understand ,
other śāstrams, nāstika darśanam included, I have understood with
lot of pain. In passive voice. । चतुरोऽपि वेदानपश्यं समग्रम् । । I have
studied all the four vedas. To show that he could have written in
Sanskrit.

अथापि मयायं विचारसागराख्यो ग्रन्थो भाषायामेवाकारि । न विलज्जे
भाषारचनायाम् । परोपकारचिन्तैवात्र हेतुः । व्याकरणज्ञानं विना संस्कृतग्रन्था
मन्दबुद्धिभिर्न शक्यन्ते पठितुमपि । भाषाप्रबन्धं त्वनायासेन पठित्वा पामरा अपि
परमानन्दमनुभवेयुरिति ।

अथापि मयायं विचारसागराख्यो ग्रन्थो भाषायामेवाकारि । this text
vicarasagara I have written in hindi..bhāṣā grantha means any other

language. Akāri lung passive. न विलज्जे uttama eka, I don't feel ashamed ..another book he has written vṛtti prabhākara. भाषारचनायाम् । परोपकारचिन्तैवात्र हेतुः । I want to help those people who do not Sanskrit, व्याकरणज्ञानं विना a common man who does not know Sanskrit grammar संस्कृतग्रन्था मन्दबुद्धिभिर्न शक्यन्ते पठितुमपि । a person who is intelligent but Sanskrit illiterate cannot even read the Sanskrit texts. भाषाप्रबन्धं त्वनायासेन पठित्वा पामरा अपि परमानन्दमनुभवेयुरिति in a regional language, they need not get into samāsa etc. commoners or illiterate also can have mokṣānanda.

Topic 537 मङ्गलाचरणं ग्रन्थसमाप्तिश्च

(५३७) मङ्गलाचरणं ग्रन्थसमाप्तिश्च —

हस्तिनापुरतः पश्चाद्योजनाष्टादशान्विते ।

ग्रामे तु किहडौल्याख्ये ग्रन्थोऽयं रचितोऽभवत् ॥

विदेहमुक्तिसमये येनाभेदं प्रपेदिरे ।

ब्रह्मनिष्ठास्तथा वेदाः कारणं यस्तुवन्ति हि ॥

व्यावृत्तनामरूपात्म जगत्यनुगतं तु यत् ।

वेदान्तवेद्यं तल्लक्ष्यमस्तिभातिप्रियात्मकम् ॥

एकं निरुपमं तत्त्वं शुद्धाद्वैतं चिदात्मकम् ।

विषयावगमं ज्ञानं स्वयं विषयवर्जितम् ॥

मङ्गलाचरणं ग्रन्थसमाप्तिश्च —mangalacaranam benediction. हस्तिनापुरतः
delhi area पश्चाद्योजनाष्टादशान्विते 118 yojanas , 150 miles ग्रामे तु
किहडौल्याख्ये ग्रन्थोऽयं रचितोऽभवत् ॥there is a village, Kidouli is the
village, this book was composed. He wants to remember brahman as
himself. I am brahman.

विदेहमुक्तिसमये येनाभेदं प्रपेदिरे । ब्रह्मनिष्ठास्तथा वेदाः कारणं यत्स्तुवन्ति हि
॥parambrahma is that into 1 which all brahma nishṭhā jñānis
merge at videha mukti, 2 brahman is that kāraṇam which all the
vedas glorify. व्यावृत्तनामरूपात्म- जगत्पुनः पुनः तु यत् । 3 which brahman
inheres like a mala , world whose nature is varieties of mutually
exclusive distinct names and forms वेदान्तवेद्यं
तल्लक्ष्यमस्तिभातिप्रियात्मकम् ॥4 which brahman can be known only
through vedānta, lakṣyārtha of tat pada 5 asti bhaati priyaa roopam
- dr̥k dr̥śya viveka ekam nirupamam incomparable, tattvam ultimate
truth एकं निरुपमं तत्त्वं शुद्धाद्वैतं चिदात्मकम् । pure non duality,
nirviśeṣa advaitam. Of the nature of cit विषयावगमं ज्ञानं स्वयं
विषयवर्जितम् ॥which is in the form of vṛtti jñānam alone .. vishaya
avagamam jñānam, the knowledge that reveals objects, vishayasya
avagamanam yena..bahuvrehi , by itself it does not have any object
, free from objects from absolute angle अखण्डं सच्चिदानन्दं
मनोवागाद्यगोचरम् ।division less sat cit ānanda svarūpam, beyond
reach of mind words logic etc, सर्वेषां प्रत्यगात्मानं परं ब्रह्म भवामि तत्
॥and which is the inner self of all the jiva rasis.. tat brahman
aham bhavaami. अहमेव परं ब्रह्म मयि सर्वं प्रकल्पितम् ।that brahman

described above are me. Everything is superimposed on me by my own maya..

इति यत्कृपया बुद्धं all this glory im able to claim because of the grace of my Guru. सद्गुरुं तं नमाम्यहम् ||temporarily I become a jiva to do namaskāra to my guru. Niścala Dāsa concludes his vicārasāgara. Now Vasudeva Brahmendra Sarasvati now sums up. All translations are translations of hindi vicārasāgara.

Topic 538 अस्य ग्रन्थस्य संस्कृतभाषया रचनायां हेतुः

(५३८) अस्य ग्रन्थस्य संस्कृतभाषया रचनायां हेतुः —

दिव्यां भाषां परित्यज्य ह्यन्यभाषाकृतानि वै ।

शास्त्राणि ये प्रशृण्वन्ति ते वै निरयगामिनः ॥ १ ॥

बहुप्रमाणैरित्यादिवचनैर्निन्दितत्वतः ।

चित्तस्य शुद्धये चैव संस्कारार्थमियं कृतिः ॥ २ ॥

औषधादौ फलाधिक्यमनुपानबलात्स्फुटम् ।

अनेन सर्वशास्त्रार्थसारः सुविदितो भवेत् ॥ ३ ॥

Now reason as to why in Sanskrit. Disagreement comes out now on the language. On vedānta they agree.

Topic 538

५३८) अस्य ग्रन्थस्य संस्कृतभाषया रचनायां हेतुः —

From Mahabharata, (१. भारते शेषधर्मे in footnote) if you study sastras in any other language will go to hell. There are many people who have reverence for Sanskrit vedānta work. They look down at others. दिव्यां भाषां परित्यज्य leaving out Sanskrit bhāṣā ह्यन्यभाषाकृतानि वै Isastric texts written in other languages. Whoever hears or studies. They will go to naraka. This is to encourage Sanskrit studies. Because of several pramāṇa vākyaṃ

शास्त्राणि ये प्रशृण्वन्ति ते वै निरयगामिनः ॥ १ ॥

बहुप्रमाणैरित्यादिवचनैर्निन्दितत्वतः। other languages have been degraded, hetau pañcami. Therefore for the benefit of others, I'm writing in Sanskrit चित्तस्य शुद्धये चैव संस्कारार्थमियं कृतिः ॥ २ ॥ for my own refined understanding of vedānta or my own nididhyāsanam for refinement samskara. you can take as refinement of text or himself. He has presented some additional portions. Go through the Sanskrit introduction for the differences and special features. Benefit you will understand when you read this book exactly like medicine..

औषधादौ फलाधिक्यमनुपानबलात्स्फुटम् । with regard to medicine, the increased benefit will become clear only when it is consumed, अनेन सर्वशास्त्रार्थसारः सुविदितो भवेत् ॥ ३ ॥ similarly samskrta vicārasāgara is with greater benefit. The essence of not only vedānta sastra but other sastras will also become very very clear. Seventh chapter is over.

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते
जीवन्मुक्तिविदेहमुक्तिवर्णनं नाम ॥ सप्तमस्तरङ्गः ॥

संस्कृतविचारसागरे

Granta is also over.

॥ ग्रन्थश्च समाप्तः ॥

Vicārasāgara chapter 7 summary

538 topic known as āvartas done in total.

Chapter 7 (taraṅgaḥ) is also an important chapter.

It begins with the lifestyle of a jñānī. What should it be? Done as a debate between two groups of advaitins, ekadeśī and siddhāntī

Topics 464 Up to 488 jñānicaryaḥ.

Jñānīs should also follow certain rules ekadeśī says. They should avoid worldly transactions which may take them away from the teaching. They should live a withdrawn life and they should spend time in yoga abhyāsa and nirvikalpaka samadhi. He talks of aṣṭāṅga yoga. He talks of two types of samadhi, savikalpa and nirvikalpaka. Advaita bhāvana rūpa nirvikalpaka samadhi and advaita avasthā rūpa nirvikalpaka samadhi.

We see parallel ideas in yoga vāsiṣṭha and jīvanmukti viveka. Jñānī should practice samadhi, vāsanakṣaya and manonāśa must gradually progress from brahmavit to brahmavit variṣṭha. I gave a talk on saptabhūmika some time before. This is advaita ekadeśī

matam. No vyavahāra other than samadhi. Only permitted transaction is for preserving the body, bhikṣa etc this he gives very elaborately.

Reply is it's not correct. Once a person becomes a jñānī, first four levels in saptabhūmika language and gets knowledge. Spiritual journey is over. He is considered a jīvan mukta.

शुकाष्टकम्

भेदाभेदो सपदि गलितौ पुण्यपापे विशीर्णे

मायामोहौ क्षयमुपगतौ नष्टसन्देहवृत्तेः ।

शब्दातीतं त्रिगुणरहितं प्राप्य तत्त्वावबोधं

निस्त्रैगुण्ये पथिविचरतः कोविधिः कोनिषेधः ॥ १॥.

sastra does not govern a jñānī.

Jñānīs own prārabdha karma and vāsana will decide the life style. Some jñānīs may be interested in nivṛtti pradhāna life (meditation samadhi etc) sastra is not imposing its views. Some may dedicate their life to lokasaṅgraha religious spiritual or any form of service. Ekadeśī believe jñānīs vyavahāra is restricted. Jñānīs vyavahāra is unrestricted. This is siddhānta. Some people present it as compulsory. In jīva yatra, it talks of śravaṇa manana nididhyāsanam and aparokṣa jñānam. Later it presents

ब्रह्मज्ञानोऽपि स वासनाक्षयमनोनाशौ विधाय क्रमात् (जीव यात्रा)

Even a jñānī should go through vasnakṣyaha and manonāśah. When we read such work, it appears these are compulsory. Niścala Dāsa makes it clear that after aparokṣa jñānaṃ, nobody can stop jnani whatever he does. But through ekadeśī aṣṭāṅga yoga is talked about, which is compulsory for ekadeśī not siddhāntī. aṣṭāṅga yoga is talked about four types of pratibanda talked about laya vikṣepa etc. .

Topics 489 to 491.. it is presented as though introduced to Tattvadrṣṭi the uttamādhikāri. It is said when ekadeśī presented it to Tattvadrṣṭi, he only had a smile. This portion deals with Tattvadrṣṭi's jīvan mukti and videha mukti and Adṛṣṭi's krama mukti. He may or may not have been sannyāsī. Adṛṣṭi was madhyama adhikāri so chose upāsana for kramamukti. Depending the time of death and place, he went through śukla gati and learnt from brahma and attained mokṣa.

From Topics 492 to 508

Discussion on Tarkadrṣṭi who is highly intellectual and tarka pradhāna. It is considered a big obstacle for aparokṣa brahma jñānaṃ. Vedanta is not something available within the field of logic. Logic should be used to only confirm the teachings of śruti. He embarked on a huge mananam process studying several texts. So several types of literature was introduced. Aṣṭādaśa vidyāsthānāni. 4 vedas, 6 vedāṅgas, śīkṣā, kalpah, candah, niruktam, jyotiṣam,

vyākaraṇam; 4 upavedas ayurveda dhanur gandharva artha veda.. (sthāpatya veda. Architecture building construction etc.) he writes brief notes on each area.

Then speaks of purāṇā nyāya mimāṃsa and dharmasāstra. These 4 added becomes 18.

Within these four the six darśanaṃ come. In nyāya, nyāya and vaiśeṣika were covered. In Mimāṃsa pūrva and uttara mimāṃsa were covered. With dharma śāstra yoga darśanaṃ of Patanjali and sāṅkhya darśanaṃ of Kapila muni were covered. Within dharma sastras all the āgamas will come. Vaiṣṇava āgama ..focusing on Viṣṇu worship both temple and home, shiva śākta āgama all these also come under dharma sastra.

Within śākta agama, Vamācāra the left one.. vamācāra practices are dharma viruddha, some samples were given, they were very crude. It was concluded that these(vamācāra) should not be included in the aṣṭādaśa, the south Indian one śrīvidya is part of dharmasāstra. Soundaryalaharī Lalita sahasranāmam and devi mātmyam. Some extremists believe śrīvidya itself will give jñānaṃ. We accept śrīvidya is highly supportive text but vedānta śravaṇam mananam nididhyāsanam alone can give mokṣa. Thus vamācāra is rejected.

6 nāstika darśana are rejected. 4 Buddhism then Jainism and cārvaka are rejected by the tradition. They are max studied as pūrvapakṣa after a thorough study of āstika darśanaṃ.

Thereafter he understands that advaitam alone is correct. He becomes aparokṣa jñānī jñāna nishṭhā jīvan mukta. He confirms his knowledge with another guru. After becoming jīvanmukta he gets a desire thereafter to meet his father.

An aside topic discussed. Can jñānī have desires? We give this answer. Jñānī can have non-binding desires. Whatever desire a jñānī develops they will be non-binding. A desire through which one does not expect pūrṇatvam. He entertains with pūrṇatvam. There is no anxiety to get pūrṇatvam, if he fails he is not going to lose pūrṇatvam. They are all non-binding desires. Jñānīs also have lokasaṅgraha icchā. Whenever jñānī is free from desires when we say that it means jñānī is free from all binding desires. They are born out of apūrṇatvam,

Jñānī can have non-binding desires, jnani does have binding desires.

Here another answer is given . An ajñānī identifies always with anātmā, jñānī with ātmā. Jñānī means ātmā. Atma cannot have any desires as only mind has desires.

कामः सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्हीर्षीर्भीरित्येतत्सर्वं मन एव ..।
बृ.१-५-३

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते ॥ गीता २-५५ ॥

A jñānī is desireless even when his mind has desires. Even when he claims desirelessness, he has desires like writing a book seeking solitude etc. Tarkadṛṣṭi desires to visit his parents this is perfectly ok.

Tarkadṛṣṭi's mananam aṣṭādaśa vidyāsthānam competed.

Topics 509 to 518

Focus shifted to father Śubhasantati. We saw first two chapters for anubandha catuṣṭayam, one chapter for guru upasadanam. From 4th chapter we saw this.

Now Śubhasantati story back after 4th chapter, the children went away and he was forced to rule.

3 aspects discussed Avairāgyam manda vairagyam tīvra vairagyam.

For avairāgyam focus only karma yoga is prescribed...

यदा ते मोहकलिलं, बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं, श्रोतव्यस्य श्रुतस्य च ॥ २-52॥

If one has tīvra vairagya, jñāna yoga is prescribed.

In between people, called manda vairagyam. For such people upāsana yoga is prescribed. For Śubhasantati this is applicable. He is confused about which deity is greatest, therefore he arranges for a seminar, several upāsaka scholars invited. They present their view,

each one glorifies Viṣṇu Śiva, Devi etc. so many quotes to establish superiority. Equally quotes to say others are subserviate. After the seminar Śubhasantati gets more confusion only, confusion regarding darśanaṃ also. Purāṇā confusion also.

When he was struggling and dejected, by the grace of lord, Tarkadṛṣṭi came. Therefore Śubhasantati Tarkadṛṣṭi saṅgamah topics 509 to 518

519 to 532. Tarkadṛṣṭi's teaching to his father..like Subramanya doing upadeśa to Śiva and therefore called Swaminatha or Pitrunatha. First he gives the purāṇā problem. All purāṇās have only one central teaching. Kāraṇam brahma is the ultimate whether you want to do upāsana or jñānaṃ. Either way you desire you have to go after kāraṇam brahma which is formless; brahman plus maya, Kāraṇīśvara. That formless kāraṇam brahma can be meditated upon by using any symbolic form for kramamukti. If it is jñānaṃ then one should gain kāraṇa brahman jñānaṃ claiming kāraṇam brahman is me.. this way mukti is attained through krama mukti or sadyomukti. Purāṇas use a methodology creating this problem. In Viṣṇu purāṇā kāraṇam brahman is called Viṣṇu others are kāryam brahman Śiva indra shakti varuna etc. any kāryam brahman (they all are Viṣṇu dasa) is anityam; they can't give mokṣa. All other deities are degraded and described as servants of Viṣṇu. Where as when you read Śiva purāṇam it will be reversed Viṣṇu becomes Śiva dasah.

Therefore you can choose any iṣṭa devata, any purāṇā but must invoke kāraṇam brahman in that deity

यो यो यां यां तनुं भक्तः, श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ ७-21॥

Thats why hindus have no issues going to Annai Velankanni temple,

Remember kāraṇam brahman is one and formless.

Therefore he advised Śubhasantati to fix any iṣṭa devata and invoke and focus on kāraṇa brahma. kāraṇam brahman is formless you remember always. Śubhasantati was totally satisfied

With regard to darśanaṃ he said they all mutually contradict and he said only vedānta darśanaṃ is valid and further only advaita vedānta darśanaṃ alone is valid, that also the one propounded by Ādi Śaṅkarācārya.

śruti yukti and anubhava validate this, logic should not contradict, even if śruti says swarga is eternal you have to interpret in such a way that it is not blind faith. Use logic in the method of interpretation. Because we see 14 lokas are created. So interpret as long lasting compared to others like permanent job. Therefore you avoid blind faith. Use logic to interpret veda without blind faith. Then anubhava it is not mystic experience. There is no such thing called brahmānubhava. Our anubhava must not be contradicted,

avasthātraya anubhava is considered. That's why swapna dṛṣṭānta is important. Our laukika anubhava must be taken into account.

Sruti yukti anubhava; only advaita vedānta passes all these tests. You yourself follow and see if you are convinced. Guru is willing to show how, therefore advaita vedānta darśana alone is valid others must be rejected and never must be studied first. After advaita vedānta you can study as pūrvapakṣī. How they are contradictory.. avirodha adhyaya.. through the second chapter of Brahmasūtra we make sure we don't have blind faith in vedānta. Tarkadṛṣṭi points out through andhagolāṅgūlanyāya. Example given.

Thus Tarkadṛṣṭi gives upadeśa to Śubhasantati. He is free from purāṇā and darśana samśaya, Vividha samśaya nivṛtti 519 to 532

533 up to 538 rest of life journey. Śubhasantati hands over the kingdom to Tarkadṛṣṭi and practicing upāsana he attains krama mukti. Adṛṣṭi;s krama mukti deśa kala apekṣa kramamukti, Śubhasantati is not dependent on desa kala. Both are slightly different. Adṛṣṭi's death depends on deśa kala. But Śubhasantati's is free from deśa kala. Thereafter Tarkadṛṣṭi rules the kingdom, like Janaka without any attachment niṣkāma and virāgah when prārabdha was over he also dies as a jivanmukta and gets videha mukti deśa kala nirapekṣa. (even if he dies in coma)

In Tattvabodha,

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।

ज्ञानसम्प्राप्तिसमये मुक्ताऽसौ विगताशयः ।

Thus two krama muktis (Śubhasantati and Adṛṣṭi) two videha muktis discussed,

Then author conducts the final enquiry, when videha mukti happens does jñānī merge into brahman or īśvara, 3 opinion are introduced, Jaimini Auḍulomi and Vyāsa. From vyāvahārika dṛṣṭi, the śarīram merge respectively into samaṣṭi. From anātmā angle this is ok. Jñānī means ahankara here.

If you take jñānī as enclosed consciousness, then it will merge into unenclosed consciousness when enclosure disappears, avaccheda vada example pot space merges into total space when pot (śarīratrayam) is broken. Merges verb is used but should be put in quotation.

Only figurative expression.

As far as space is concerned, there is no merging. śāstra gives ocean river example, it is limited in application. River travels but Jivanmukta never travels. Sp both are ok from respective dṛṣṭi

With this Tarkadṛṣṭi's videha mukti topic is over.

Niścala daṣa says I have studied several texts in Sanskrit so out of non-Sanskrit seekers I have written this book in hindi,

Thereafter Vasudeva Brahmendra Sarasvati saying there is a saying if you study the sastras in any other language other than Sanskrit they will go to hell. Therefore I decided to make it available in Sanskrit.

A brilliant book. Sanskrit students can use this book for Sanskrit study.....